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"HE DECLARED PARTICULARLY WHAT THINGS GOD HAD BROUGHT AMONG THE
GENTILES. AND WHEN THEY HEARD IT, THEY GLORIFIED THE LORD."—*Acts* xxi. 19, 20.

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THE
CHURCH MISSIONARY INTELLIGENCER.

THE INDIAN GOVERNMENT AND CHRISTIAN MISSIONS.



HAVE been asked to write on the subject of Missionary Societies in their relation to the Government of India. Assuming that the object in view is to learn from the experience of the past that which may guide our missionary policy for the future, we may advantageously consider the subject under two headings:—(1) The attitude of the British Government in India towards missionary enterprise. (2) The attitude of the missionaries in India to the British Government.

I.

The present relation of Missionary Societies to the British Government in India is one which has been forming through a long course of years, during which both the Government and the Societies have been learning by experience what that relation should be; and throughout all that period the attitude of the British Government in England and in India towards missionary enterprise in India has so important a bearing on the matter, that it is necessary to review it from the very beginning of English rule in India.

Missionary enterprise in India, or the imparting to the people of India a knowledge of the Christian religion, was held by the young king of England who approved of the attempt to trade with India, and by the early rulers of the Company who endeavoured to obtain that trade, to be a duty not to be neglected by them. For we find that the good young King Edward VI., before whom first came the proposal for an English company to trade with the East Indies, desired that the enterprise should be conducted on Christian principles. In his instructions to the navigators he said: "The sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery, or else, whatever is builded upon other foundation shall never obtain happy success or continuance." And some sixty years after the first humble factory was established, in the year 1601 in Calcutta, by a company of merchants trading to the East Indies under a charter granted by Queen Elizabeth, the Company, acting on the lines indicated by the king, sent out Bibles to India in several languages, and ordered—"That where any shall be able to repeat the Catechism by heart, you may give to each of them two rupees for their encouragement"; thus indicating publicly their desire that the Natives should be taught the Christian religion. Moreover, the British Government in the charter of 1698 enacted: "That the Company should provide ministers, who were to apply themselves to learn the native language of the country where they shall reside, the better to enable them to instruct the Gentoos that shall be servants or slaves of the said Company, in the Protestant religion."

B

In addition to this support of missionary effort by the Government of England and of India, it is stated that in the year 1717 King George I. of England, in a letter dated August 23rd, addressed to the Danish Mission in India, said: "Your letters dated January 20th of the present year were most welcome to us, not only because the work undertaken by you, of converting the Heathen to the Christian truth, doth by the grace of God prosper; but also because that in this our kingdom such a laudable zeal for the promotion of the Gospel prevails." Up to this date we have the king by his letter, the English Government by the charter, and the Company by their despatch, all uniting in the support of missionary work in India. In 1730 the Danish Madras Mission received much encouragement and strength from the steady support of the English Governor; and the Archbishop of Canterbury sent to it 168*l.*, accompanied by a warm expression of his sympathy; and in 1750 the Court of Directors granted a free passage to India to the devoted and well-known missionary, C. F. Schwartz, and two of his companions. In 1758 the great Clive received the missionary Kiernander warmly, and he and other members of his Council fell in with his benevolent plans, and were not ashamed to acknowledge him as a Christian missionary. But, alas! the Christian Churches in Great Britain had not awoke to a sense of their duty towards missionary effort in India, and public opinion had not been aroused on its behalf, for we find in 1760, "the total subscriptions to missionary work in India was only 80*l.* in one year." Nevertheless, in 1767 the Government of India continued to show its approval of missionary work, and the Madras Government helped to build a church for Europeans and Natives.

From the year last mentioned (1767) up to the year 1793, the attitude of the East India Company and of its servants in India towards missionary enterprise gradually changed from one of encouragement to one of absolute hostility; and who shall say how much the apathy of the Christian Churches encouraged that sad change? The great missionary Carey, when endeavouring to leave England for missionary work in India, felt this change sorely. It is stated by Walsh in *Missionary Heroes* :—

"The East India Company, sharing the jealousy against missionary effort which, alas! at that time was to be found amongst the chief statesmen of the realm, and amongst prelates of the Established Church as well as amongst Nonconformist ministers, were opposed to all such efforts, and no one could set his foot upon the Company's territory without a special licence."

"The missionary party and their baggage were on board the *Earl of Oxford*, and the ship was just ready to sail, when an information was laid against the captain for taking a person on board without an order from the Company, and forthwith the passengers and their goods were hastily put on shore, and the vessel weighed anchor for Calcutta, leaving them behind disappointed and disheartened."

It is interesting to know, though not to the honour of Christian England, that within a very few days Carey and his party were, on June 18th, 1793, on board the Danish East Indiaman, the *Kron Princessa Maria*, bound for Calcutta.

Bishop Wilberforce states that "when the East India Company Charter was renewed in 1793, there was a mighty stand made in the

House of Commons against the cowardice of the Company as regards missionary work in India."

The great Wilberforce struggled hard, against an almost universal opposition at first, to get inserted in the Act by which the new charter was to be framed, a declaration somewhat barren, because too general, and yet likely to bear fruit hereafter. That declaration was :—

"That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British Dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge and to their religious and moral comfort."

"Could anything," says the Bishop, "be lighter than that?" And yet it was not until after a struggle of almost unparalleled violence that he carried the insertion of the clause. He did carry it. But so terrible was the cowardice at that time of the English mind upon these matters, that in the final adoption of the Act the clause was struck out again as threatening English domination in India. Surely this striking out of such a clause was a national sin.

In the year 1793, the Directors and their friends in Parliament, having defeated the noble efforts of Wilberforce, the shareholders passed the following resolution :—

"That the sending of missionaries into our Eastern possessions is the maddest, most extravagant, most expensive, most unwarrantable project that was ever proposed by a lunatic enthusiast. Such a plan is pernicious, impolitic, unprofitable, unsalutary, dangerous, unfruitful, fantastic. It is opposed to all reason and sound policy; it endangers the *peace* and the *security* of our possessions."

This doubtless reached in due course the Government of India, and under such an expression of hostility to missionary enterprise it is not surprising to learn that when, in 1799, four English Baptist missionaries arrived in the Hooghly in an American ship, and the ship's papers were presented to the Government official in Calcutta, the Government of India at once determined to send the missionaries back to England and to seize the ship until they should comply. However the missionaries had reached the Danish settlement of Serampore, fifteen miles north of Calcutta, and the Governor, Colonel Bie, had taken them under his protection. They were, however, unable to quit the Danish territory without the risk of instant deportation. Complications would no doubt have arisen between the Governor-General (the Marquis of Wellesley) and the Danish Governor of Serampore, had not the former been plainly assured by the Rev. David Brown, a friend of the Mission, and a person also in whom the Governor-General had great confidence, that the sole object of the Mission was of a religious character, and that they had no intention to enter into political discussion or strife. In 1801, the Danish settlement was for fourteen months taken possession of by the Governor-General, owing to hostilities between the British Government and Denmark, and he could have broken up the Mission, but the Mission had proved itself to be free from factious and political purposes, and to be simply actuated by the desire to promote the spiritual welfare of the people.

About this time (1801-6) the opposition of the Indian Government

and of the Court of Directors to missionaries and their work greatly increased. We quote from Sherring's *History of Protestant Missions in India* :—

"Missionaries were regarded as sowing the seeds of discontent in the country and jeopardizing British authority, and their work as a mischievous attack upon time-honoured institutions which, as conquerors of India, we should take under our protection, e.g. heathen temples, their lands and funds."

The Marquis of Wellesley was no longer in India, and his temporary successor was Sir George Barlow, who some little time before had been greatly alarmed because a Hindu of high position in Calcutta had laid before one of the principal judges of that city some Christian tracts, regarding which the well-known Dr. Buchanan had suggested that those who were alarmed should make themselves acquainted with their contents.

This feeble, time-serving, officiating Governor-General and his Council therefore placed by special Act the famous Temple of Juggernaut under the charge of the State, and it thereby became an institution upheld by the Government.

The Government also prohibited the circulation of tracts and public preaching in Calcutta; and when two new missionaries arrived from England in August, 1806, they were peremptorily ordered to quit the country immediately. But the missionaries obtained shelter in Serampore under the Danish Governor, who, with the captain of the American vessel, firmly resisted all the efforts of the Government to get them expelled.

Again, when the Vellore mutiny occurred (1806), the home authorities and the Indian officials strongly insisted that the missionaries were responsible for it; but the Marquis of Wellesley, when referred to, "at once frankly and fully exonerated the missionaries of all blame."

About this time the Government of India, alarmed by a tract on the Mohammedan controversy, written by a Native convert, containing strong remarks against Mohammed, and issued from the Serampore Press without oversight or correction by the missionaries, determined to forbid the Serampore missionaries to carry on their work in Calcutta, and directed that the Serampore Press should be immediately removed to Calcutta, where alone the necessary control could be exercised over it; and the Governor of Serampore was asked to give his assistance in carrying the order out.

The Danish Governor stood upon his rights with firmness. Dr. Marshman declared the order to be contrary to the system of protection which the Government was pledged to afford to the undisturbed exercise of the religions of the country; and the missionaries explained to Lord Minto their objects and motives, and submitted a memorial. The Council considered the document, and Lord Minto proposed a resolution revoking the late order and only "requiring the missionaries to submit works intended for circulation in the Company's territories to the inspection of its officers." The Court of Directors, to their credit, passed the following order on the case :—

"The Court approved of their having refrained from resorting to the authority vested in them by law against the missionaries, and relied on their discretion to abstain from all unnecessary and ostentatious interference with their proceedings in future."

For the next few years the British Government was at times favourable to missionary work in India, and at times violently opposed to it.

In 1810, Lord Minto permitted a missionary station to be opened in Agra, but only two years afterwards the Government ordered the expulsion of two missionaries from the country—Messrs. Judson (the "Apostle of Burmah") and Newell,—who arrived in Calcutta and stated their desire to establish a Mission to the east of Bengal, and who had passports from the Governor of Massachusetts. Shortly after, six more missionaries arrived, of whom three were British subjects and three were Americans. Of the three Americans, one was permitted to go to the Mauritius, and two escaped to Bombay, followed by a peremptory order for their immediate deportation from Bombay to England. Of the English, one was deported, one escaped to the Danish settlement in Serampore, and one went to the Dutch settlement of Chinsurah, but this last (Mr. Johns) was expelled eventually and the Mission compelled to pay 500*l.* for sending him home.

Again, in 1812, we find the Government in Madras acting with equal hostility to missionary effort. The Rev. J. Thompson, of the London Missionary Society, on landing, received the following order from the Governor of Madras:—

"Madras Police Office, May 22nd, 1812.

"REV. SIR,—I am directed to acquaint you that the Honourable the Governor in Council is precluded by the orders of the Supreme Government from permitting you to reside in any place under this Presidency. You will therefore return to the Isle of France, or to Europe, by the first opportunity."

This was the last of the missionary expulsions; for the same year, 1813, was also the year of the new charter, which was to remove all restrictions on missionaries entering the country. The harshness of the British Government in India and England in its pertinacious attempts to close India against missionary work aroused much feeling against the Government in the hearts of liberty-loving Englishmen.

The charter of 1793, which had enabled the Government of India to oppose the missionaries for twenty years, was about to expire. The opportunity, therefore, was seized by all lovers of religion and of liberty to move the Supreme Government to an entire reversal of its policy; and they were successful. But the struggle was great, and the opposition was fierce. After a prolonged discussion in the House of Commons, sustained chiefly by Wilberforce on the one side and retired old Indians on the other, the famous clause in the new charter, introduced by Lord Castlereagh under pressure from without by the immense number of petitions, was carried.

The clause stated that "it was the duty of this country to promote the introduction of useful knowledge and of religious and moral improvement in India, and that facilities be afforded by law to persons desirous of going to and remaining in India to accomplish these benevolent designs."

The charter came into effect on April 10th, 1814, but the above clause, it has been truly said, was not really carried out till the charter of 1833 was enacted. In proof thereof we may notice that in 1814 the Governor-General removed the Rev. Mr. Chamberlain, of the Baptist Mission in Serampore, from the North-West Provinces of India, because at the great fair at Hurdwar he faithfully proclaimed

the Gospel. It is recorded that "he preached for twelve days without intermission at Hurdwar during the great sacred gathering there of thousands of pilgrims from all parts of India, to the devotees at the *ghauts* or landing-stairs, and to the crowds that surrounded his elephant or pressed into his tent to hear the new and strange doctrine which was now for the first time announced at this great seat of Hindu superstition." It is said of that preaching by Dr. Marshman, "The most profound tranquillity pervaded the multitude, though in a high state of religious excitement, while they listened to discourses which impugned the efficacy of the holy Ganges." And the scene is thus described by an eye-witness:—

"During the greater part of the fair a Baptist missionary in the service of Her Highness (Begum Sumror) daily read a considerable portion from a Hindi translation of the sacred Scriptures, on every part of which he commented. He then recited a prayer, and concluded by bestowing a blessing on all assembled. His knowledge of the language was that of an accomplished Native; his delivery was impressive; and his whole manner partook of much mildness and dignity—no abuse, no language which could in any way injure the sacred service he was employed in escaped his lips. His congregation eventually amounted to thousands. They sat round and listened with attention which would have reflected credit on a Christian audience."

Lord Moira, the Governor-General, had been so impressed with the danger of preaching to a large concourse of pilgrims that he refused to revoke his order, remarking that one might fire a pistol into a magazine and it might not explode, but no wise man would hazard the experiment. It is due to Lord Moira, however, to state that Dr. Marshman has recorded that "this was the only instance of any unfriendly feeling towards missionaries during his long administration; and it may be sufficiently accounted for by reference to the prejudices of his secretary."

May we not also fairly say on behalf of Lord Moira (afterwards Marquis of Hastings) that had the Government of India not persistently repressed all missionary effort from the year 1793 up to the time when he became Governor-General (October 4th, 1813), he would have found in India the beneficial result of true and untrammelled missionary enterprise; would have seen with his eyes and heard with his ears, as Governors-General now can see and hear, the evidences of the power of the Gospel of Christ on the Hindu and Mohammedan mind, and how the missionaries had proved they could well be trusted not to create tumult or rebellion, while earnestly endeavouring to draw all men to Christ? Had such been the state of missionary enterprise then, we may be sure that so wise, experienced, and large-hearted a statesman, a man whose desire it was (to use his own words) that England should use "her sovereignty towards enlightening her temporary subjects, so as to enable the Native communities to walk alone in the paths of justice," would never have so acted towards Mr. Chamberlain.

That there was much ignorance in the minds of Governors-General as regards the modes of missionary working is shown by a remark of a Governor-General to the Rev. Dr. Carey: "Do you not think, Dr. Carey, that it would be wrong to force Hindus to be Christians?" "My lord," was the reply, "the thing is impossible: we may indeed

force men to be hypocrites, but no power on earth can force men to become Christians."

The attitude of the Government of India towards missionary work was anything but friendly for many years after the new charter was passed, and the direct control of the Government over lands and funds belonging to heathen temples constituted a very real impediment to missionary enterprise. As an instance of this hostile attitude the following most instructive case deserves our serious attention.

In the year 1819, on November 26th, the Rev. H. Fisher, chaplain at Meerut, in the North-West Provinces of India, baptized a non-commissioned officer, a high-caste Brahman called Prabhu-din-Pundah. The officer commanding immediately reported this event to the Government, and said it had filled the regiment (which was chiefly composed of high-caste Brahmans) with the greatest consternation, and he feared it would interfere with the getting recruits of high caste to join the regiment. On this report the military secretary to the Governor-General wrote that, "The Governor-General in Council (Marquis of Hastings), considering the consternation described, is disposed to view the matter in the most serious light, and has requested the commander-in-chief to cause a special committee at Meerut to report most fully on the origin and progress of the conversion of Prahbu-din-Pundah to Christianity." The committee was further instructed to report whether any, and what, measures had been adopted which might in any way be considered to interfere with the religious prejudices of the native soldiers in view to their conversion, by the employment of native or other emissaries in frequenting the lines of corps or residing for such purpose within the limits of the military cantonments. Finally the Governor-General ordered Prabhu-din-Pundah to be removed from the regiment, and a promotion made in his room; also that he be kept in Meerut, "on his usual pay and allowances, until the pleasure of the Government shall be made known on this singular and unprecedented case."

The Rev. H. Fisher sent a most interesting report to the Bishop of Calcutta, parts of which I will notice as illustrating the "power of the Cross" and the then well-known hostile attitude not of the Governors-General of India, but of the permanent officials of the Government towards missionary effort generally, and specially if attempted amongst the native soldiers. He says:—

"I believe your lordship is already fully aware that since my residence at Meerut I have had abundant occasion to observe a strong spirit of inquiry prevalent amongst many of the Natives as to the nature of the Christian religion.

"Unsolicited, and I may say wholly unsought on my part, numbers, both of Mohammedans and Hindus, frequently visit my house for the purpose of begging for (if they cannot afford to purchase) our Scriptures in the native languages, or to inquire into the meaning of the different passages which awaken their curiosity or excite their feelings.

"The interesting result has been a degree of intimacy between us, and in some instances the ultimate conversion, baptism, and consistent Christian deportment of those who have joined themselves to our Church.

"Part of the daily occupation of this little party of native converts is to read the Scriptures in their own apartment, which is an old convenient room over one of the gateways in the City of Meerut.

"Among the occasional visitors at this place the soldier in question frequently

made his appearance, and ultimately requested to be introduced to me. I found he had been long labouring under a deep conviction of the worthlessness and wickedness of his heathen customs and idolatry, even for nine years. He kept these thoughts much to himself, preferring to wait for a convenient opportunity; but the convictions of his heart became stronger and stronger, until he went with his regiment to the Isle of France. There he used to watch for opportunities to steal into the Christian church and comfort himself by thinking to worship the Christian God in spirit, though ignorant of the meaning of the language or of the terms of devotion which were in use; and could only comfort his sorrowful heart with the conscious reflection that the Christian's God knew his heart. At last he made up his mind that, if ever opportunity should offer itself to speak to a Christian clergyman, he would unfold the state of his soul, let the consequences be what they may.

"A furlough being granted to the soldiers who had distinguished themselves, he went to his native village, and after spending a little time with his relations there, he was not contented merely to display the medal upon his breast, but unfolded his whole mind and his fixed resolution to embrace Christianity. At first they endeavoured to dissuade him, but finding him immovable, desisted, and parted from him with many tears, his mother exclaiming as he left her, 'You have changed your faith and lost your caste, and say you have found the true God; beware you never change again.' He rejoined his regiment at Cawnpore, which happened almost immediately to be moved to Meerut. His first inquiry was, 'Who is the chaplain, and does he teach my brethren?' He was told of the little 'upper chamber' where the Native Christians met together, and he went to see them. 'I felt at once,' said he, 'when I saw the nature of their employment and heard their words, that Jesus Christ had heard my prayer; God's mercy had brought me here.' His frequent visits were soon observed by the Brahmans of his corps, and when they became apprised of his intention to become a Christian they manifested extreme sorrow to him, and strove to convince him of what they thought his folly, and by kind remonstrances to shake his purpose. They enlarged on the *perilous* consequences which would surely follow, the *irremediable* loss of his high and honourable caste; the rejection of all intercourse in future with his numerous and dear friends; the certain displeasure of the Government, who would assuredly disgrace and dismiss him for becoming a Christian. His reply was uniformly the same: 'Jesus Christ will be my Friend; He is the Friend of all who trust in Him; and as to caste, there is none so high as the Christian caste.' The Brahmans now, finding him so resolved, offered to settle Rs. 20 a month on him if he would not become a Christian. He instantly rejected the proposal, saying he believed Jesus Christ would provide for him better than they could, and with this advantage—for ever.

"In the Court of Inquiry he is asked, 'How could you refuse that?' His reply, with an expressive look, was, 'Rupeia muttee hain,' that is, 'Rupees are earth. I wanted the salvation of my soul.'

"Then a few enemies of his vilified his character. A regimental Court of Inquiry was instituted into his character, and it was proved not only that he had always conducted himself remarkably well, but that he was a particularly smart, intelligent soldier.

"Before he left the regiment the Brahman soldiers ceased to trouble him, and the only symptom of *consternation*, which the commanding officer so greatly feared, is that the *naick* (sergeant) cooks and eats his meals by himself, barred from admission within the magic circle by which the Brahman surrounds his *chula* (cooking-place). The only mark upon him is that he reads his Bible and prays to the One Eternal God through Jesus Christ his Saviour.

"In the Court of Inquiry he was asked, 'Did they show you ill-will after baptism?' 'No.' The commanding officer was asked in what way the *consternation* evinced itself. 'The men seemed dissatisfied with the *naick's* conversion and exceedingly wished it had not taken place, for he was a man of very high caste and much respected in the corps.'

"Sir Edward Paget, Commander-in-chief, when passing through Meerut expressed great interest in him, and offered him a higher rank in a local corps. He gratefully and with emotion declined, saying, 'I have done nothing that should involve dismissal from my own corps; send me back to my own regiment.'

"Some few years after, on his own old regiment passing through Meerut, the non-commissioned officers and men of his company came to him and greeted him with much cordiality and kindness, and said, 'Why do you not come back to us? What harm have you done? Our officers and the Sahib Company are Christians, and the drummers.' What could he reply? He said, 'It is the Company's will and pleasure.' By the Sepoys it must have been regarded as a principle that for a Sepoy to become a Christian was to incur the certain displeasure of the Government.

"The action of the Government has been to deter their native soldiers from availing themselves of Christian instruction and to retain them in Mohammedanism and Heathenism."

In 1830 the Rev. Mr. Crawford was invited by the Sepoys of a native regiment to come to their lines and teach them. The major commanding seeing this, wrote to Mr. Crawford:—

"SIR,—You are preaching to my Sepoys, you are exciting my men to insubordination. You will cause an insurrection, sir, and we shall all be murdered at midnight."

The Governor-General (Lord W. Bentinck) on this issued the following order: "That the Sepoys were not to be spoken to on the subject of religion."

So evident to all the Indian public was the hostility of the Government at this time to all Christian effort that Rajah Jai Narain of Benares, a well-known philanthropist, said: "If the Christian religion had been true, the Company Bahadur, which had in other respects benefited his country, would not have withheld from at least commending their religion to their notice." And Rammohun Roy, the great reformer, said: "It is your Government which has prevented India from becoming a Christian country." And the wise Claudius Buchanan, doubtless moved by the attitude of the Government towards missionary effort, said:—

"To countenance false religions and discourage your own in the hope of strengthening our influence and securing the affections of the Natives is the surest way to forfeit Divine blessing and deprive ourselves of all we have gained. Viceroys and Governors who act with such infidelity must expect Belshazzar's doom. 'Thou art weighed in the balance, and found wanting; thy kingdom is departed from thee.'"

Certainly had the Government shown any marked friendly feeling towards missionary work in India from 1841 to 1857, Lord Lawrence, speaking to Bishop Wilberforce some years after on this subject, would have acknowledged it, for the Bishop records that Lord Lawrence said: "I do declare that I believe that what more tended to stir up the Indian Mutiny than any one thing was the habitual cowardice of Great Britain as to her own religion." He said also:—

"It had a two-fold effect, and I witnessed it myself in India. It led many of the Natives to believe that we were altogether atheistical, and it led the more thoughtful ones to say, 'These men do believe. It is impossible for men to believe and not to care about their belief; therefore, their apparent unconcern is only a veil thrown over some deeply contrived scheme which is to effect their hidden purposes.' And so the cowardice which lay upon the surface was so palpable to their eyes, that they took it to be something which was to draw their attention away from a secret scheme of forcing them into Christianity, against which they rose in that terrible rebellion."

Nor had the Government encouraged Native Christians to enter their service, for Sir Robert Montgomery, when Judicial Commissioner of the Punjab, recorded, after the Mutiny:—

“The Native Christians as a body have, with some exceptions, been set aside. I know not one in the Punjab, to our disgrace be it said, in any employment under Government.

“A proposition to employ them in the public service six months ago would assuredly have been received with coldness and would not have been complied with. But a change has come, and I believe there are few who will not eagerly employ those Native Christians competent to fill appointments.”

Since 1857 up to date, with perhaps one exception, the Government has shown itself friendly towards missionary work. The exception I refer to is one of importance as it indicates the views of the Government of India as late as the year 1859. The case occurred in a Native regiment in the Punjab. The *C.M. Record* of Dec., 1860, stated:—

“The 24th Punjab Native Infantry had returned from Delhi, and amidst the spoils of that city a few religious books and tracts fell into their hands. These raised a desire to be taught Christianity. They applied to their Christian officers: these gave them instruction and encouragement and called in the aid of the missionary; a class of inquirers was formed and some were baptized. There was every prospect that the whole regiment would have joined the movement. At this point the Government of India stepped in, and issued an order which, as the *Calcutta Christian Intelligencer* said, taken in the barest meaning of its naked terms, can hardly be objected to, but taken with its circumstances might be fairly considered to extend much further in its application. The order was:—

“‘May 23rd, 1859.

“‘It will be advisable to warn the officers commanding troops at Peshawar against using their authority in any way for the furtherance of conversion.’”

This concludes my brief history of the attitude of the British Government in India towards missionary enterprise from the first charter in 1600 to the present day. I have endeavoured to notice only the prominent features in that attitude, but they fairly indicate its true character. From the year 1601 to the year 1758, we may say that the attitude of the Governments of England and India was not only friendly but helpful. But about this time a change became apparent, and the hostility on the part of both Governments culminated in the year 1793; that year of revolution in France and of the murder of her king. Then commenced a very remarkable period when revolutionary principles were spreading over Europe, and trying to take root in England; when the powers of evil seemed let loose; when thrones were tottering to their foundations. That was the time when the Churches of England appeared, as regards missionary enterprise, to be only just awakening; when the great Baptist missionary Carey was refused a passage to India in an English ship because he was going out as a missionary; when the Parliament of Great Britain struck out the declaration giving freedom to missionary work which the eminent and enlightened Wilberforce strove to get passed in the new charter of the East India Company; and when the shareholders of the East India Company opposed the sending of missionaries to India on the ground that it would “endanger the peace and the security of our possessions.”

From the year 1793 to the year 1813, when the new charter was

granted to the Company, certainly it must be said that the Government of India manifested active hostility towards missionary effort; refusing the great Judson permission to carry on missionary work in India, compelling him and others to leave the country, and expelling some missionaries who had landed. Then it was that the lands and funds of heathen temples were taken under more direct control by the Government, and this formidable obstacle to missionary enterprise was strengthened.

With the new charter of 1813, thanks to Wilberforce and others, restrictions on missionary effort were removed; but the permanent officials of the Government manifested for many years after much hostility to missionary enterprise, and the various Governors-General were helpless in their hands. Specially was the Government hostile to and alarmed at anything like missionary effort amongst the native soldiers. This hostility and alarm was observed and remarked on by well-known Natives of high intelligence and character, such as the Rajah Jai Narain of Benares, and Rammohun Roy, the great reformer; and it was this dread lest the native soldiers should think the Government wanted to make them Christians that was so clearly evinced in that important and interesting case at Meerut in which the Government dismissed the soldier because he became a Christian. This case was, I believe, such a potent cause, amongst others, for bringing upon us the punishment of the Mutiny, and so seriously affecting the spread of Christianity in India, that I am compelled to notice the circumstances attending that mutiny in Meerut. The late sagacious Rev. Henry Venn, then Secretary of the Church Missionary Society, wrote:—

“It is a remarkable fact that the military station where the insurrection first exhibited itself in its most terrific and merciless features, and where the first slaughter of Europeans without distinction of sex or age was perpetrated, was this very same City of Meerut, where the first Sepoy that we are aware of who made public profession of his faith in Christ was dismissed, as one disqualified for service, from the ranks of the Native army.”

The Government of India called the conversion of a Sepoy a singular and unprecedented case; and truly they dealt with it in a singular and unprecedented way, for they dismissed the Sepoy, disgraced themselves, and put the religion of Christ to an open shame. But the punishment came in God's own time, and in that very station. There, and there only in all India, was seen the sad picture of rebel Sepoys and insurgents, throughout the whole night of May 10th, from sunset to sunrise, slaughtering English men, women, and children; and in the very presence, so to speak, of a powerful English force that could have quashed the outburst, but stood still, apparently spell-bound and stupefied, not knowing what to do, and so doing nothing.

The historian Kaye writes:—

“The Sepoys of the infantry and the troopers of the cavalry had made common cause against us. Hindus and Mohammedans were stirred by one impulse to slaughter the Feringhees, man, woman, and child. So as the sun went down the massacre went on, and our people, who were returning from the unaccomplished evening service, or, ignorant of the excitement and the danger, were starting for the wonted evening ride or drive, were fiercely assailed by the infuriated soldiery,

and shot down or sabred as they sat their horses or leaned back in their carriages to enjoy the coolness of the air.

"Wheresoever a stray English soldier was to be found he was murdered without remorse. The bazaars and the neighbouring villages were pouring forth their gangs of plunderers and incendiaries. From every street and alley and from the noisome suburbs they streamed forth like wild beasts from their lairs scenting the prey. The prisoners in the gaol were let loose, and the police became their comrades in crime.

"But in the midst of all this great tribulation there was in the hearts of our Christian people a strength of confidence which calmed and comforted them; for they said to themselves, 'The Europeans will soon be upon them.'

"There was not an Englishwoman in the cantonment—the model cantonment of India—who, remembering the presence of this splendid body of white soldiers, had any other thought at the first semblance of open mutiny than that there must be a sad massacre of the Native troops."

With a regiment of British dragoons and a few Galloper guns, Gillespie, half a century before, had crushed the Mutiny at Vellore. He struck decisively because he struck at once. Kaye proceeds:—

"No one doubted that a blow struck with promptitude and vigour on this Sabbath evening would save Meerut and check the nascent activities of revolt in the adjacent country.

"But by God's providence, for whatsoever purpose designed, this first great revolt of the Sepoys was suffered, unchecked, unpunished, to make headway in a clear field and to carry everything before it. The great confidence of the Christian people was miserably misplaced. They looked for a deliverance that never came. In some parts of the great cantonment they were abandoned to fire and slaughter as hopelessly as though there had not been a single English soldier in that great headquarters of the Meerut division."

The English, at the lowest estimate, had an effective force of 500 horse, one battalion of rifles, and two field batteries fully equipped, besides numerous recruits of all arms. The Native force consisted of two regiments of foot and one of cavalry. Kaye adds:—

"Day dawned; and those who survived the night saw how thoroughly the work had been done. But the Meerut Brigade did nothing more in the clear morning light than it had done in the shadow of the darkness. The English troops, with the English leaders, rose from that bivouac, and it dawned upon them that more than 2000 mutineers had made their way to Delhi. Even then, if the carabineers and the horse artillery had been let loose they might before noon have reached the imperial city and held the mutiny in check. But contemporary annals record that the European troops, horse and foot and artillery, went out for a reconnaissance on the right of the Delhi road."

No effort of any kind was made to pursue the rebel Sepoys who had fled towards Delhi, and to attack and disperse them while they were disorganized and in all the confusion of a hasty march, and thus to preserve Delhi, the "great palatial home of the last representative of the House of Timour," from falling into their hands. History records how, on the morning after the attack (May 2nd), Delhi, where we had no European troops, but a large Native force and the great magazine of all Upper India, was entered by the victorious rebels from Meerut; how the Native troops there joined them; and how every European that did not escape, man, woman, and child, was killed. Once more to quote Kaye:—

"So that there was not, after May 16th, a single European left in Delhi, either in the cantonment or in the city. The British had no longer any footing in the capital of the Moghul. We had been swept out by the great besom of destruction,

and the old ex-Emperor Bahadur Shah reigned in our place. Since the days of Suraj-oodowlah and the Black Hole (in Calcutta) no such calamity had ever overtaken our people, and never since we first set foot on Indian soil any such dire disgrace. The sorrow was at Delhi, the shame was at Meerut."

"From one station to another the news spread that the Sepoys had conquered the English at Meerut and proclaimed the Moghul Emperor at Delhi. The first great blow had been struck at the Feringhees, and ever from place to place the rumour ran that they had been *paralyzed* by it."

In less than twenty-four hours, in the City of Meerut and in Delhi the ancient Moghul capital of India, the prestige and honour of England had been smitten to the ground and her people ruthlessly slaughtered by her own Native soldiers, who escaped scathless; and English troops that could have prevented all this stood by paralyzed. An appalling blow had fallen on England. Why was it? and by whom sent? Can it be doubted that this was the finger of God punishing us for the many years of hostility shown by our Government to the spread of Christ's Gospel in India; and for the very special official and open insult given by the Government to that faith in the case of the Sepoy in Meerut dismissed because he became a Christian? Had God spoken to us then through the mouth of a prophet, as He did in the days of old, would He not have said to us, as to Jeroboam, "This thing is of Me"? And as regards the hostility of the Government towards any attempt to make known to the Native soldiers Christ and His Gospel, what was the very evident cause of that hostility? Fear lest the Sepoys should mutiny from thinking that the Government, by permitting such attempts, desired to make them Christians. And what, in the providence of God, did cause the Mutiny? Let the voice of the late Sir Herbert Edwardes reply, for none knew better than he: "The Sepoys rose because they thought there was a conspiracy by the Government to make them Christians." Truly the Government had good cause for saying with Job, "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me." May we not trace the finger of God again in the very nature of the punishment sent?

GEO. HUTCHINSON.

(To be continued.)

PREPARATION CLASSES FOR INTENDING MISSIONARY CANDIDATES.

I. THE NEED.



F the earnest young men and women who offer themselves for foreign missionary work a considerable number are obliged to be declined on the ground of ignorance:—ignorance, not of foreign languages and of advanced subjects of education, but of the Bible, and of elementary Christian doctrine. The remedy for this is not the lowering of the standard, and the acceptance of many uninstructed Christians to be trained as teachers of others, but the systematic endeavour to help intending candidates to attain a higher standard of Christian knowledge before they offer themselves to the Society. Hence there is a need, especially in large centres, though not confined to them, of preparation classes for intending candidates. This need is further emphasized when we remember

the causes which usually account for the ignorance referred to ; these may be briefly summed up as :—

(1) Previous neglect of the Bible. Those who have not been accustomed from early years to regular daily Bible reading have a great deal of lost ground to make up when, perhaps at their conversion, they first commence to study the Bible in real earnest ; such lost ground is not made up in a year or two.

(2) Neglect of Bible study for the sake of activity in Christian work. This mistake is a common one among earnest young Christians whose hearts are full of love to Christ and who long to win others to a knowledge of Him. They forget His thirty years of quiet preparation for His three years' ministry, and St. Paul's retirement into Arabia for nearly three years ; and all the spare time that can possibly be given to it is devoted to one form or another of Christian work, and there is little or no time left for quiet private Bible study apart from that which they are obliged to give to preparation for addresses, Bible-classes, &c.

(3) Taking Bible knowledge for granted. Living amid Christian surroundings, being taught a certain amount of Scripture as a part of their education, and attending public worship regularly, produce a surface familiarity with certain parts of the Bible ; and this is often confused with real Bible knowledge, which would include a measure of familiarity with *all* parts of the Bible, at least a general apprehension of the purpose and teaching of individual books and passages, and of the bearing of the different parts of the Bible upon each other. And so it not infrequently happens that a candidate and his or her friends (perhaps including the clergyman in whose parish he works) take it for granted that of course he knows the Bible very fairly. The result is that advice to study the Bible as a special preparation for missionary work is looked upon as somewhat superfluous, or possibly insulting ; hence when the candidate's knowledge is put to the test he realizes for the first time how limited and how shallow it is.

(4) Misdirected energy. Many who look forward to missionary work at some time in the future are very conscious of their need of preparation, but do not know how to prepare ; and so they occupy the time that should be given to definite study with some desultory reading, and the result is that there is no real increase of knowledge, or that the knowledge gained is too fragmentary and disconnected to be of much use and is small out of all proportion to the amount of time spent in acquiring it. Others apply for help to some friend who has had a better education than themselves, but who advises them wrongly because he does not realize how little they know, or has not the power to impart knowledge, or forgets that means which would help him to acquire knowledge may be altogether above one who has had much fewer educational advantages. Thus, for instance, well-meaning friends have often helped an intending candidate to commence to learn Greek while there are still many parts of the Bible that he has never even read, and while he knows practically nothing of it beyond some of the most familiar stories and a few favourite texts. Others again endeavour to help a candidate to get to know his Bible by lending him voluminous commentaries and standard theological works such as might be studied by a man reading up for Holy Orders. These the candidate bravely attempts to read through, and when he has done so he scarcely knows anything more than he did when he began, is perhaps discouraged by the weary struggle to understand and remember what he has read, and so his net gain is but very little more than the moral discipline of persevering in a difficult task and the certain amount of mental exercise that he has taken, and against this gain must be set the waste of much valuable time and energy.

These considerations as to the need of preparation classes, serve to make clear the aim which the conductors of such classes should set before themselves.

II. THE OBJECTS.

Generally speaking it is a mistake for it to be thought that preparation classes should aim at taking the place of the training given by the Society; partly because the training given by the C.M.S. involves much more than the mere imparting of knowledge, and may be necessary even when a candidate is already well instructed; and partly because classes which could take the place of the Society's training would be too advanced for those who most need them, and therefore while they might tend to shorten the time which an accepted candidate would have to spend in training, they would not lessen the number of declined candidates to the extent which they might do if they dealt with more elementary subjects. Thus, for instance, while young men are not as a rule admitted to Islington College who cannot pass the ordinary Entrance Examination in various secular subjects, including an elementary knowledge of Latin and Greek, yet it would usually be a mistake for preparation classes to deal with Latin and Greek, seeing that candidates who have no knowledge of either of these languages can be accepted for preparatory tuition before they sit for the Islington College Entrance Examination. There are, however, three objects which conductors of preparation classes should keep in view:—

(1) A fair knowledge of the English language. This is a necessary preliminary to acceptance for training. To lower the standard in this matter would either greatly increase the time which must be spent in training under the Society, or would make it impossible for the candidate to fully profit by the instruction he would receive. Furthermore it is obvious that if a young person, man or woman, between twenty and thirty years of age, cannot express himself in his own language clearly and on the whole grammatically, and cannot spell ordinary words correctly, there is grave cause to fear that he will never so thoroughly acquire another language, of which he at present knows nothing, as to be able to express clearly and forcibly in it truths which are strange to those to whom he tries to speak. Hence such matters as spelling, writing, and composition are often most important, and should not be left out of sight in preparation classes. Candidates suitable in other ways but deficient in these matters can seldom be accepted.

(2) A good knowledge of the Bible is necessary before candidates can be accepted for training. The Bible itself tells us the sort of knowledge required by one who would be an efficient worker for God. St. Paul writes to Timothy (2 Tim. iii. 15—17, *R.V.*) "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." Have we not here three hints as to the Bible knowledge required by the "man of God"?

(a) St. Paul can commend Timothy's knowledge of the Bible because he has known it from his infancy. We gather therefore that the knowledge of the Bible which the well-furnished man of God needs is that familiarity which comes by constant use, year after year. This is very different from the so-called knowledge which may be acquired by "cramming" for an examination; so also is it very different from the sort of knowledge which may be acquired by the use of text-books and handbooks about the Bible. Such books may be useful in their way, but they cannot supply that good general knowledge

of the Bible and familiarity with it which comes from constant use of the Word itself. The object therefore of the preparation class should be *not so much the preparing of candidates for passing an examination in Scripture, as the helping them to become thoroughly familiar with the Bible*, and to make the best use of their own opportunities for private Bible-reading.

(b) The words "that the man of God may be complete" remind us of the spirit in which all Bible study should be carried on, viz. that it should be made helpful towards the development of the student's own spiritual life and all-round consistency of character. Hence there should never be absent from preparation classes the spirit of thoughtful reverence, humility, and self-application, for thus the attaining of a merely technical and intellectual knowledge of the Bible will be avoided; and while the study of the Bible in such classes must necessarily be a distinctly intellectual exercise, it will not be forgotten that all knowledge thus acquired must be translated into practical use in daily life.

(c) The words "completely furnished unto every good work," suggest the thought that our knowledge of the Bible must be of a thoroughly useable kind. It is not enough for the Christian worker to be familiar with the Bible, and to see how it applies to himself; but his knowledge of it must be such that he can use it freely and readily in all kinds of work for God; nor must he be content with knowing how to apply certain texts to certain special soul needs, but he must remember that the whole of the Bible "is profitable" for some kind of Christian work, whether it be "teaching," "reproof," "correction," or "instruction which is in righteousness." Hence in preparation classes it is important that the conductor should bear in mind that his office is not only to impart information, but also to help his pupils to see how to use the information and to be able to study the Bible by themselves in such a way as will be constantly increasing not only their own knowledge but their practical usefulness in Christian work.

(3) Closely connected with the subject of Bible knowledge is the knowledge of Christian doctrine. It is important that missionary candidates should know what they believe, and why they believe it, and should also know how practically to use their knowledge. Thus, for instance, one who professes to be an Evangelical member of the Church of England, should know what the Church of England teaches on all the important fundamental doctrines; and in points where the Church of England seriously differs from other communities, he should be able to give a reason for being a member of the Church of England. Here again it is important that knowledge should be practical and well grounded, and not merely of a surface character. For instance, the candidate for missionary work will often readily express his assent to the doctrine of Justification by Faith, but sometimes when asked to put that doctrine into simple words, and to explain what he means by it, he is quite at a loss to know how to do so. It may be that he knows what he believes, but he does not know how to express it except in technical language which has been put into his mouth; and perhaps he does not know why he believes it, except that he has always been taught it, and has no reason to mistrust his teachers. It will readily be seen that this sort of knowledge of doctrine is not of much practical use for actual Christian work, and therefore the aim of all preparation classes should be not only to give clear instruction as to what we believe, and the Scriptural reasons for believing it, but also the imparting of a knowledge which is so thorough as to be readily useable. The writer has come across more than one Christian worker who could, when definitely asked, readily explain the difference between Justification and Sanctification, but who did not know how to help another into the Light when

the real difficulty with that other was that he did not see for himself the difference between the two, and did not clearly understand that he must be justified before he could see any evidence of his own sanctification.

III. METHODS.

A clear view of the objects to be aimed at in a preparation class will naturally help towards the adoption of wise methods. These of course must vary according to individual circumstances, but a few words on the subject may be of use.

(1) It probably will not often be necessary that classes should be arranged exclusively for such subjects as spelling, composition, grammar, &c., seeing that instruction in such matters can frequently be obtained from night schools; but the improvement of the candidate's knowledge of English need be by no means forgotten in classes the direct aim of which is some other form of study. For instance, the taking of notes may afford constant opportunities for care as to spelling. The writing of an essay on some subject which has been treated on a former occasion will be valuable as tending to fix the subject on the mind, and as affording opportunity for hints as to composition and grammar. Periodical examinations (both written and *viva voce*) may be most useful, not only as a test of the knowledge gained, but also as tending to produce accuracy of thought and expression, and as giving occasion for perhaps a good deal of instruction in English.

(2) As to instruction in the Bible, the preparation class should generally differ considerably from the ordinary parochial Bible-class; at which it is usual to take a chapter or short passage, and to expound it with a view to drawing various spiritual lessons from it. Among the various methods of study which will suggest themselves, the following will frequently be found useful:—

(a) *Historical Study*.—The object of this will be not to teach isolated Bible stories, but to give a good general view of Bible history as a whole, drawing attention to its more important turning-points, and its leading characters, and showing how God has been ceaselessly working out His own plans for His people and for the world. Such study will necessarily include the chronological arrangement of Scripture, e.g. the fitting together of such Books as Kings and Chronicles, the bringing the Prophets into their proper historical setting and showing what was their message to, and influence upon, their own times; and the placing of the Epistles in their right relation to the history given in the Acts of the Apostles. This general historical study in broad outline can with advantage be varied by the more detailed study of specially selected periods, or of the life and character of individuals, and in such detailed study it will be possible to draw attention to the relative importance of various incidents or persons as indicated by the space allotted to them in the Bible, the reasons of this importance, and the important underlying principles. *Clews to Holy Writ*, by Miss Petrie (Hodder and Stoughton), is a book which will probably be found helpful for this method of study.

(b) *The Study of Special Books*.—This does not only include the careful exposition of a Book verse by verse or clause by clause; such study is of course valuable, but by concentration of attention only on detail it may cause one to lose sight of the Book as a whole. A very important, but often neglected, method of study, is to refuse to concentrate attention on detail till one has taken a "bird's-eye view" of a Book, and noted its leading characteristics, its contents, the chief purpose (doctrinal or practical) for which it was written, its main outline or rough analysis, or the argument or chain of thought

running through it. Such study is of course especially applicable to the Epistles, but need not be confined to them. The Oxford *Helps to the Study of the Bible* will perhaps be found specially useful for this method of study.

(c) *The Study of Type and Prophecy.*—This is very important, as it specially draws attention to the inner meaning and spirit of the Bible, instead of only to the letter. But here a caution may be necessary; the object of the preparation class is primarily the increase of Bible knowledge, hence it is better that the types and prophecies studied should be those which the New Testament itself refers to as such; thus the candidates will on the one hand be led to avoid the exercise of mere ingenuity in discovering possible points of similarity between an Old Testament incident, person, object or statement and something in the New Testament, and on the other hand their knowledge of both Old and New Testament will be increased by observing the use which the latter makes of the former.

(d) *The Study of Topics.*—This kind of study will probably be found specially advantageous for showing how to use the Bible, and may often be made to bear on various practical problems and difficulties met with in Christian work. Such matters as the teaching of the Bible on the subjects of conversion, assurance, guidance, consecration, and many other points, may be most practical as well as instructive, and subjects such as the growing clearness of Messianic prophecy, or the unfolding of God's purpose for the world, may be made full of valuable instruction as well as helpful in increasing actual Bible knowledge. Under this head would also be included the study of the use made of various words, or expressions, and possibly the study of synonyms.

(e) *Expository Study.*—The object of this will be the study of special passages (particularly those which seem unusually difficult), and the showing *how* to study and expound passages of Scripture. Many candidates are not able to afford valuable commentaries (and all commentaries are not valuable) and they may therefore feel that private expository study is beyond them. Hence one object of the preparation class should be to show how very much may be done without any commentaries but simply by the use of a good reference Bible, a Revised Version, or at least a "paragraph" Bible, and a concordance, combined with a painstaking study of contexts and parallel passages.

(f) *Textual Study.*—By this is not so much meant a distinct method of study, as an object to be always kept in view and combined with all other methods. A good knowledge of chapter and verse, and of the actual words of Scripture is very important. Many people know how to find fairly easily in their own copy of the Bible any text that they want, but are quite at a loss with a strange Bible; but this is not enough for a missionary candidate, he should know the Bible well enough to be able readily to use any copy of it, and he should know it well enough to be able to quote appositely from memory. Hence it will be well to take every opportunity in preparation classes of enforcing the careful noticing of references and of contexts, and it will probably often be well if the conductor can advise his students what passages or Books to learn by heart during the odd moments of their lives, e.g. while dressing each morning.

It will at once be seen that several of these methods of study can often be brought into a course founded upon only one of them, and that they need not represent six different courses. It would hardly come within the scope of this paper to suggest courses of study, as these must greatly depend upon individual needs, and the length of time which can be given to such courses.

But it is obvious that it would hardly be possible to study the whole Bible on the lines here suggested in a year's course; and hence that it will generally be well to have a carefully chosen series of courses, letting each course represent some special period, or special books, or subjects. Canon Girdlestone's *How to Study the English Bible* (published by the R.T.S.) is a book which will probably be found suggestive and helpful on the whole subject.

(3) The study of doctrine can often be combined with the study of the Bible, and especially so perhaps when the method followed is that referred to either under (b) or (d) above. It will, however, often be well to make the study of doctrine separate from the Bible study; and in that case it will doubtless be very usual to take the Thirty-nine Articles as a basis. If this is done it will probably be found the best method in most cases that the class should be thoroughly conversational, and that the teaching given should be on the lines of clear, simple exposition of positive truth (rather than the refuting of error) and of Bible proof for the truths taught. This gives opportunities for thoroughly talking out difficulties and obscurities, and for clearly indicating the application of doctrine to spiritual life. The importance of showing how the teaching of the Prayer Book, in its various offices and in the Catechism, is in thorough agreement with the dogmatic statements of the Articles should never be overlooked.

In some classes it may be better to take a handbook of doctrine as a basis for study; and in that case such books as *Foundation Truths*, by the Rev. A. Baring-Gould (published by Gilbert and Rivington); *A Churchman to Churchmen*, by the Rev. A. E. Barnes-Lawrence (Simpkin, Marshall and Co.); *Great Principles of Divine Truth*, by the late Canon Hoare (James Nisbet and Co.); *A Guide to the Study of the Prayer-Book*, by the Rev. A. R. Faussett, D.D. (published by C. J. Thynne); *Outlines of Christian Doctrine*, by Dr. Moule (Hodder and Stoughton); and many others will probably at once commend themselves to C.M.S. friends.

The question whether the preparation class should be open to both men and women, or whether there should be separate classes for both, must generally be decided by local circumstances and possibilities. On the one hand there may be a difficulty in finding a sufficient number of really efficient conductors for more than one set of classes at any one centre; and on the other hand there may be obvious disadvantages in the classes being mixed, and both young men and young women will often feel freer to talk out their difficulties, and to have their mistakes corrected, if there are none but their own sex present.

The above suggestions are necessarily incomplete, and general rather than detailed; but they are put forward in the hope that some of them may be found useful, and that what is inapplicable in one case may be applicable in another, and in the earnest prayer that they may in some measure help towards the formation of many more valuable preparation classes, and thus may indirectly tend to increase the number of missionary candidates who can eventually be sent "to the help of the Lord against the mighty" in heathen lands.

DAVID H. D. WILKINSON.

P.S.—Any of our friends who are thinking of starting a preparation class and wish for further information or advice on any point, if they will write to the Secretaries, C.M. House, Salisbury Square, about it, any help which can be given will, of course, be gladly placed at their disposal.

BISHOP RIDLEY'S ADDRESS

AT THE SECOND DIOCESAN CONFERENCE, HELD AT METLAKAHTLA,
AUGUST 11TH TO 13TH, 1896.



Y BELOVED FELLOW-LABOURERS IN THE LORD,—It is good for us to be here. We have been producing, through the Holy Spirit, living proofs of the Divine origin of the Christian faith, and are now met to declare them to the glory of God and our own spiritual refreshment. My own observation has prepared me to hear good news from every occupied position throughout the diocese. Already I have rejoiced over the success God has given you, and now we shall with one heart rejoice over His mighty works.

No Losses.—What a pleasure it is to meet, as we do now, without having to deplore the loss of any fellow-servant through ill-health or death. On some faces I see honourable signs of overwork. Of one, the doctors agree that she has worn herself out. You know what her multifarious duties through long years have been. She is still doing what she can, and rejoices to see younger women taking up and amplifying what she began. Mr. Wigram, our honoured friend and helper, himself now sick but I hope recovering, once told her “not to wear out, but to last out.” Good advice to a veteran, but unsafe for young soldiers. In this fine climate let them be in labours abundant, not afraid of risks where duty calls, and trust God to take care of them. In a tropical climate no one can stand the daily strain of the average man among you here, and it would be imprudent to try. It is never relaxed. The man who is not tired out before he sleeps must be of iron or a trifle.

Women's Work.—But to the women I give the palm. They work hardest, and by their example fire the men with emulation. It is very beautiful to see such self-forgetfulness and devotion. Does not the sharp contrast between the relative position of the woman out of Christ, and the woman in Christ, endear Him to our sisters because woman is especially indebted to their glorious Emancipator? So assured am I of women's capacity for missionary offices that I have recently been seeking recruits, and that successfully, to take fresh work and assist the overworked ones. But we men must be chivalrous in gently restraining them from undue effort, and in encouraging them with our sympathy.

An aged colonial bishop of my acquaintance declared that he found it more difficult to manage the clergywomen than their husbands, the clergymen. That is not my experience, but I never attempt to manage them. That skill is in their camp. There is not one married woman among our missionaries who, with all the claims upon her loving sympathy made by the Native Christians, would think she is free to devote nearly all her time and strength to domestic economy, simply because no salary is paid into her hands. It would be a new thing. Were it otherwise the day would be at hand for advocating celibacy so as to eke out the scanty funds dedicated to the sacred cause of Missions. The wife is as much called of God to be His instrument in soul-winning as the husband, otherwise she would hinder him, which would distress an earnest Christian woman. Her name, in the *C.M.S. Report*, stands next her husband's. She will share his honour now, and bright reward hereafter.

Amity.—Another great pleasure is to see the amity that exists. So it ought to be. The readiest weapon of Satan for alienating heart from heart is the thoughtless clatter of an unbridled tongue. Let it loose only in charity. To our cool and bracing climate I sometimes attribute no small credit for the general concord, the gracious bearing of one another's burdens, and the happiness in seeing others garnering precious sheaves for the great Harvest home; but it

is chiefly due to the indwelling of Christ. Have not our hearts burned within us at hearing of ingatherings!

Diocesan Aspirations.—Those who are most in my prayers are the isolated and solitary ones. Every day I present them solemnly to the mercies of God. We must pray for one another. Those lonely ones do not feel the benefits of diocesan solidarity, but this sense is growing as it ought to be, and is helpful. It is not narrowness to feel some pride in our own institutions, and to specially advance their interests. Our unit is the diocese. Each station should be as a radius, and all be constrained by a sacred centripetal spiritual attraction.

Synodical Action.—You are aware I have kept aloof from the General Synod, and have not promoted the formation of a Provincial Synod. This is not because I choose to be singular or am indifferent towards extra-diocesan organizations. The welfare of the Church in this great Dominion concerns us all, and particularly the bishops. Responsibility is forced on them, and they are inexcusable if they shrink from it.

Provincial.—The late Bishops of Columbia and New Westminster looked for my concurrence in their action in framing provincial organization. The present Bishop of Columbia is of the same mind. I did not concur, and nothing could be done. The present Bishop of New Westminster has sought my opinion as the senior Bishop, and it is no small satisfaction to find he is in complete accord with me. As long as there are only three bishops in this civil province, there will therefore be no Provincial Synod; unless an almost unanimous request reached the bishops from the clergy and representative laity. Against such a manifestation of opinion I should offer no resistance, but comply. My view has been, and is, that our foundations must be laid more extensively before it will be prudent to rear any superstructure extra-diocesan. It will come, but the time is not yet.

General Synod.—Nearly all of the Canadian bishops at their consecration took the oath of obedience to the Archbishop of Canterbury. I cannot regard it as an empty form. Release should be obtained before we can place ourselves under any other metropolitan. His consent should precede any transfer. The bare announcement to him of our purpose to choose a primate among ourselves seemed to me to be derogatory to his proper dignity, to say the least. Accordingly I have declined to assume a freedom to transfer my allegiance from my Metropolitan at Canterbury, or to acknowledge any primacy in Canada until what is lacking shall have been supplied. It is my happiness to feel that, whether I am well or ill advised, my abstention is of no importance whatever to the General Synod. The arch spans the Continent, and the keystone is set. There is just one brick missing for the present, that is all. Were it essential to the security of the structure it would be there.

Funds.—I have had also to consider the cost in time and money, as well as the effect of this movement on the pecuniary support derived from England. A display of dignity and independence will forthwith diminish sympathetic help, I am sure. This diocese receives no aid from other parts of Canada, but is entirely dependent on the Church at home. I do not intend to hazard the diversion to other regions of the support we cannot get elsewhere now, or do without. It will come all too soon, when the consequences will possibly be attributed to our isolation. We must be unwearied in the great work on our hands, and rest not until every tribe has turned from darkness to light by the power of the Holy Ghost.

Education.—Our schools are much more than mere scaffolding, they are nurseries for the training of immortal souls. They are generally improving year by year, and cost the Church very little more than the missionaries'.

labour. Where they are undervalued or neglected the state of the Mission shows it to the observant visitor. I have lately had the great pleasure of seeing one of our Presbyterian brethren in his work in Alaska. I was in the same station seventeen years ago, and again after some years' interval. The Indians have plenty of money, and are naturally intelligent and brave. Trade and commerce have flourished in the district. I am forced to the conviction that the *system* is chargeable for the religious backwardness compared with what we see among the same sort of Indians around us. As missionaries we are not one whit more zealous or better equipped intellectually or spiritually than they. At Fort Wrangel, their oldest station, the few Christians habitually join in the potlatch! There are no Native teachers. There are no translations of the Scriptures. They have no schools, but a few boarding-schools, on which alone, good as they are, Missions among Indians are not likely to thrive. The Government undertakes all the education. Hence the missionary is without our chief instrumentality. You have the young entirely under your care, and you are their instructors. They never drift from your personal influence. Four or five hours daily devoted to teaching is the best use you can make of your energy. It prevents the frittering away of your time and bears very precious fruit. Where there is a day-school there will be evening services or classes for adults. You hammer them into a heavenly shape upon the anvil of God's Word.

Linguistic.—Besides this you all must learn the native tongue. No excuse is valid. Hence you speak directly to the head and heart of all your people. Among our northern brethren in Alaska none are expected to learn the language, but speak through untrained interpreters—a very lame proceeding. You now have the key to the situation, and an object-lesson. By seeing this we can estimate how very much we owe to our schools, and to the necessity of familiarity with the vernacular. The labour thus bestowed is well repaid in the growth and strength of the Native Church around us. Never neglect the schools or the language. There is an impression abroad that the use of the English language only on the part of teachers and preachers is the short cut to the Indian's knowledge of our language with its rich literature, as if this were all in all. It is no empty boast, though it may sound immodest, to say that the best educated Indians on this coast are those who have been under our instruction. All our young people understand and speak English, and many of them subscribe regularly to periodicals. They and only they can read and write their own language, and profitably compare the vernacular versions of the Holy Scripture with the English. The consequence of this is that, generally speaking, they alone understand the full force of the English. To this I attribute much of the spiritual progress among our Christian Indians under middle age. There is no doubt whatever in my mind that the preliminary instruction, through the vernacular, of children of tender age imparts much useful knowledge while they are still ignorant of, but are learning English. This does not delay, but promotes the knowledge of our tongue. By the other system the scholars learn nothing until they have learnt a foreign tongue, which is a sad waste of time and loss of opportunity, for, after all, many do not learn it. I have a suspicion that the lauding of instruction in English only is a respectable way of escape from the teachers' drudgery of learning the vernacular.

Evangelistic Methods.—One reason why Christian Indians in our older stations would of old swarm round the missionary to discuss trifles or threadbare topics, was less a thirst for knowledge than a proof of neglected instruction in the earlier stages of intercourse with them. Nothing is easier than to waste precious time in aimless conversation. One hour of school or

class work is of more permanent value than long-drawn, desultory talk. In our newer Missions the school stands far behind evangelistic methods, but even here ten can be taught as easily as one, so that class work multiplies the missionary's power. He cannot, however, rigidly follow there any rule, but try to be always dropping the good seed, and good-temperedly endure interruptions and untimely visits. I have often found that a verse of Scripture, a kind word about some evident weakness, and a short prayer, is not only the best way of turning an interview to profitable account, but also a short cut to the inevitable hand-shaking, saying, with a smiling face, "Good-bye, I am busy." If you allow yourselves to be drawn into talk of hunting or trading your day is lost beyond redemption. We cannot avoid secular topics, because we can render valuable service sometimes; but we must guard against an undue proportion, lest we lower our standard.

Spiritual Culture.—Remember we have not the stimulating effect of Christian intercourse like the home clergy. There is much less in our environment elevating to heart or mind. Intercourse with God in prayer, meditation, and the habitual study of His Word will nourish our spiritual life, and we may, without reserve, expect special grace through these channels; because for Christ's sake we are cut off from the advantages we have left behind. Unless we live warily, we sink so low that we cannot lift others heavenward, at which point our fitness for our exposed position amid Heathenism (the Devil's realm) ceases.

Proofs of Progress.—Incomplete returns make it difficult to compare one period with another. In 1893, the date of our first Diocesan Conference, the number of baptized Indians (including Kwagutls) was 997, according to the *C.M.S. Report*, which slightly understated the facts; now it is 1346, or an increase of 34 per cent. The number of communicants has risen in the three years from 184 to 366, which in a large measure is due to the volunteer labours of our diocesan Church Army. The Indian cash contributions to Church work amounted last year to \$780, and their free labour, in church and other buildings, certainly not less in value than \$1000, but the returns under this head are defective. No returns have been received from Port Essington or Simpson, or the figures would be still more encouraging. In 1893 those stations were included. Four new churches have been built and two parsonages since our last Conference. We have been unable to resuscitate our Præparandi Institution, but we have an additional large Industrial Institution for fifty boys and girls, which may take its place. We have also an additional boarding-school for whites and half-breeds. Only at Fort Simpson is there a debt on any institution in the diocese, and that is less than \$800 on the new church. A united effort ought to see that paid off before the next Conference. One of the best signs of life is the advance to Gishgagas. Let it be often remembered in our prayers.

A Difficult Problem.—The black patch in the diocese is the Stickine River district, stretching beyond the Pacific watershed. Twice I tried in vain to reach the tribes there, but succeeded only this year. They are as ignorant of God there as the Zimshians were when first met with. I spent time enough among those Kaiya Dheni (or Tinne) to collect material for a primer in their language. They begged me to live among them or send them a "leader to good." Only one thing in love and duty restrains me myself from breaking fresh ground there. It will be the diocesan post of honour to the man who goes there. I almost despair of getting further aid from England for extension, though it is a reflection on the Church so to speak. What shall we do, brethren? We must make this a subject of prayer and heart-searching.

Attitude of the Church at Home.—This leads me to consider the attitude of

the Church at home towards Missions to the Heathen. I am looking beyond that small section whose self-denial and prayers sustain us. A generation has passed away since I became a missionary, and the success won in various parts of the world has half-awakened the Church. As it sees Heathenism outstripping its efforts and increasing by millions, it questions our methods in the natural tendency to find some uncomplaining scapegoat for its shortcomings. How eagerly we listen for wise counsel in the hope of profiting thereby! Great advantages arise from conference with brother missionaries striving in the thick of the battle. But we learn how to do the work chiefly in doing it. Some critics think we neglect history! We ransack the centuries. It is very strange to hear men among the stuff offering advice that has been acted on before they drew breath. We are told to study the people, their modes of thought and their religion. No open-minded missionary, living and associating with them, fails to do so. Then comes the order to appropriate what is good in Paganism, rather than denounce it without discrimination. I never hear missionaries denounce the follies of the Heathen; we are too eager to win them for that. In the past ages they have been too prone to graft pagan practices upon Christian doctrine, until the leafy grafts disguise the tree. Christ's religion does not assimilate, but destroys all others. We are foolish to expect help from the Devil to enter his house and spoil his goods. He is a dangerous ally. Our aim is to extend Christ's Kingdom by all lawful means, and we listen eagerly to every man who calls attention to our mistakes or suggests any improvements in our methods.

We rejoice to see increased interest in the Church's great duty to the world, because it swells the incense of prayer and quickens sympathy. We do not expect the enlarged constituency to be satisfied with all the old grooves; but we watch with grave expectancy any change of policy, in a temper as eager to learn as to guard against rash theories which might imperil the position won at the cost of precious lives and great sacrifices.

The Church's Peril.—The tendencies at home that really disturb us are the too free handling of Holy Scripture; the selfish indifference culminating in agnosticism and the revival of the errors protested against at the Reformation. All these are phases of materialism. It is plain that the leaders of the criticism one must call "higher" in order to be understood are more anxious to justify themselves than to give credit to any knowledge out of their purview which supports the integrity of the Bible. The assurance that it will retain its supremacy as the world's hope and charter of salvation does not ban inquiry or gag sympathetic criticism. These lead to the bursting forth of new springs from the source of eternal life in Christ for successive generations. We among the Heathen have seen the Bible's power, for in that we trusted to transform whole tribes from devilry to godliness, and have not been disappointed; so that we should be landed in greater mystery still if we could doubt its Divine origin. I question if agnosticism will hold its present ground, or divert aught from God's treasury, or discourage recruits called by God to the mission-field. It is a temporary phase of the unbelief that in some shape will last on till the coming of the Lord.

The process of degeneration within the Church can only be arrested by the influx of spiritual vigour from the Lord and Life-giver through the parts least affected by disease. This is more to be desired than amputation that would cripple the sacred body. Still gangrene may be worse. May God avert it! The consequence of this decadence is plainly seen in the indifference towards the spread of the Gospel by those most affected. This is a symptom that ought to alarm earnest men lest they should be found clinging to some poor substitute for the truth as it is in Jesus.

We are somewhat removed from such controversies as long as we keep to our proper work of extending the walls of Zion. In their extension they prove that there is a Divine power using us, so that our service is both directly and indirectly promoting the growth and strength of the body of Christ.

Missionary Thoroughness.—For this proper work we must always be in the hand of God, if we would be used by Him. The tools He loves to use He keeps bright and keen-edged. We must be holy and submissive. Orthodoxy is good, but without grace it is good for nothing. Where the grace abounds there will be fruitful endeavour to speak to the people in their own tongue. He who cannot do so may be a probationer but not a missionary, though he is costing the Church as much as an efficient. Thoroughness is the best proof of devotion.

Native Ministry.—Again I lament, as I did three years ago, the little progress towards an ordained Native ministry. Impatience must not force us to lower our standard and present unfit persons for ordination, because a bad beginning would do more harm than long waiting. Perhaps our standard is too high. One great drawback is the objection of the Indians to respect any one of themselves set over them. Pride and jealousy are at the root of this. Still we may not rest until we see some of them sharing our ministry. The strange part of it is their native ability and readiness to preach. The bands of unpaid preachers do excellent work, and they certainly outnumber all the paid ones. Again, in two stations the thorny question of divorce crops up. We cannot relax the Church's rule, and must accustom our people to this view of it.

Missionary Motive.—At home I observe that the question of the proper motive of missionary vocation is raised. In my own case eschatology weighed little compared with the feeling of obligation to our Redeemer. Before I thought of becoming a missionary I had been pressed to enter the ministry for colonial service at Sydney; then the awful state of the Heathen flashed upon me, and I could not resist its greater claims. This does not exclude the momentous thought of Heathen doom. When I have been instrumental in leading a soul to Christ, I have always felt it had escaped from the hand of the Devil and the *guilt* of sinful Heathenism. But I have instinctively refrained from pressing the subject to a definite issue. If the love of Christ and of souls does not make the missionary, the horrors of hell will rage in vain. The subject must be handled tenderly—copying the restraint of Revelation, the only source of information.

Though reticence is the safest rule, yet it seems to me that a flat refusal to think of the Heathen's soul as in peril of hell must be associated with doubt respecting the personality of the Devil. But neither one nor the other dispels the darkness or delivers from the wrath to come.

Doubtless mixed motives are present on the subject of missionary duty, but it is rash for those who have not undertaken it to analyze the motives of those who have, until the necessary data is in full view. What is called the "earlier" or century-old sense of the desperate condition of the Heathen is not obsolete, as some think who judge by themselves; but undoubtedly a change has taken place in our interpretation of Bible imagery borrowed from physical agony. The great Italian dreamer saw pagan crowds in hell's great circle, where, though they had lived unblamed, they were trembling, desiring without hope; his brother bards were in honour high; the sages of antiquity, including the fierce Soldan, were in a mead with living verdure strewn; only the carnal sinners were whirled and dashed by the ruinous sweep of hell's stormy blast. This is a thirteenth-century view of the future state of Pagans, which with a poet's licence, and extravagant claims for the future of pagan

genius allowed for, may be admitted to fairly shadow forth, among other pregnant thoughts, the ideas borrowed from Scripture by the fathers of modern Missions a century ago.

We know more of the condition of the blessed who live in the light of our Saviour's face. This is the main direction taken by the missionary's heart, as he plods along in his difficult and often depressing service, for his Master's sake. His eyes more habitually look up where saints in glory shine, than roll sorrowfully around the abode of eternal despair. But the mind-pictures of both heaven and hell prick his conscience as he thinks of millions perishing without a sight of God, and of his own cold heart that ought to burn with his Master's flame.

Let us be more earnest, more rid of self, and full of the Spirit. If heaven is open, so are hell's gates. Satan and his hosts are in earnest; good angels are in earnest; and Jesus, the God-man, is now in earnest as when He spared not Himself. Shame on the Church, and more shame on the missionary, if there be one, who is not in earnest.

I must not cease speaking until I bid you once more think of the great things God has wrought by us. Let us praise Him, praise Him for the home growth of interest, for the ever-increasing ratio of progress in the Mission-field, and for the glorious privileges accorded us in the front of the battle. Let us spare the treasury of God and spend ourselves. Let us live closer to Him, that by us He may bring many nearer.

AN AFRICAN CLERGYMAN'S VISIT TO BONNY.

BY THE REV. JAMES JOHNSON,
Native Pastor of Breadfruit, Lagos.



ACCEPTING an invitation from the Venerable Archdeacon Crowther and other Native clergy of the Niger Delta Pastorate to join them on a Revision Committee of which the Right Rev. Bishop Tugwell, of Western Equatorial Africa, is President, over a Draft Church Constitution for the Delta Pastorate, which had been remitted to them in an amended form by the Committee of the Church Missionary Society in England, I left Lagos on September 7th, 1895, in company with the Bishop, and, after a detention of six days in the Forcados River, arrived at Bonny, the chief pastorate, on the 14th, when we received a very hearty welcome from both the clergy and their wives, and other Church agents, and the Church members generally.

The Revision Committee had eight different sittings over the Draft Constitution, and those sittings were marked by much patience, much kindly consideration of one another's views, and much harmony. Every available help was made use of, and as a result the Constitution left the Committee

with several suggested amendments and memoranda covering some of them.

The Bishop closed the sittings of the Committee with a meeting with the male communicant members of the Church, who, with the other portion of the Church, had evidently been in expectation of some definite information from him to them on matters affecting the future of the Church, and in regard to which some correspondence had taken place,—to inform them of the very important and indispensable character of the work in the hands of the Committee, in view of the wish which the Delta Church had expressed to His Grace the Archbishop of Canterbury, and the unavoidable delay attending its completion, and assured them of the desire of all concerned to see their Church placed upon a sound basis for a self-supporting, self-governing, and aggressive life, and of the joy and pleasure it would give him to serve them towards this end. They returned a satisfactory reply, and expressed confidence in the Revision Committee, and gratification at my visit to them, the Archdeacon hav-

ing introduced me to them as representing the deep interest and warm sympathy entertained by many in both Lagos and Sierra Leone in the Delta Pastorate.

During the sitting of the Revision Committee and on the 21st, the Delta Church received an addition to its ministry by the admission of the Rev. J. Pratt, of the Bakana Pastorate in the New Calabar district, into Priest's Orders at St. Stephen's Cathedral—a large, commodious, handsome, and beautifully furnished building—in the presence of about 1276 persons, among whom were eight Europeans, four of them being the Acting Vice-Consul, Mr. Leeky, the Consulate Doctor, Mr. Mekee, and the captains both of the *Alecto*, a British man-of-war stationed in the river to guard the interest of the Niger Coast Protectorate, and the *Philomel*. Short special devotional morning services at the Archdeacon's with the clergy and their wives on behalf of the candidate had three days before preceded the ordination. These services were seasons of refreshment.

A short three evenings' Gospel mission in the interest of the English-speaking portion of the population, arranged for by the Bishop, followed the ordination. The Bishop had previously called personally on the whole of the European section, and the Rev. Hugh S. Macaulay, Pastor of St. Clement's Church, had called on several of the Lagos and Sierra Leone Native immigrants, to inform them of the services and invite them to them. The services were held at the nice little St. Clement's Church, which has been built for the English-speaking section of the population, who would gain little or nothing from an Ibo service, and towards the railing in, painting, and furnishing of which the Consulate Government and some individual Europeans, among others, had contributed. Inclement weather undoubtedly affected the attendance, but there was always a respectable number of Sierra Leone, Accra, and Lagos Natives, and from two to four Europeans, one of whom was always the Acting Vice-Consul. I believe some good was done by the services, as some people have expressed thankfulness for them; but I wish it had been possible to have continued them a little longer, and for some preparation work, calculated to excite special interest and create a spirit

of expectancy, to have been done previously.

This visit, which I am most thankful to have been able to make, has given me some measure of personal acquaintance with both the pastoral and the evangelistic work of the Delta, which, with that of the Niger, had for a long time back elicited and commanded universal interest both in Africa and Europe and in America, especially on account of the circumstance that it was conducted by the C.M.S. formerly altogether, and latterly mainly, through Native agents, under the episcopal supervision of the late much and deservedly lamented Right Rev. Dr. Crowther, Native Bishop of the Niger, eventually assisted by two Native Archdeacons—the first experiment of its kind; and because it was from that point of view regarded as a test of the success that had attended the labours of the Society in Sierra Leone, which (the Sosoo country in the interior, from which it had retired, excepted) was its earliest mission-field in West Africa, and from which particularly agents were drawn.

Wherever I have been, I have found the late Bishop much beloved, esteemed, and trusted as a friend, and his memory cherished with the deepest respect and affection; and no one who has seen his work, and has learnt something of what Bonny and its people and those in other districts had been before the introduction of the Gospel into it, will hesitate to say that he deserves the deepest and the warmest gratitude of the Delta peoples, and of the Christian Church generally.

The inclusion of the Island of Bonny and its districts in the Ibo Country dates as far back as about 500 years ago, when intertribal wars broke the power of three of the principal tribes or townships in the interior, drove them away from it, and compelled them to seek for refuge and a settlement on this side the Opobo River. The Ubale people, one of the three, made a further advance towards the sea-coast than the other two; and after sojourning in and removing from two other places, Ablamabia and Orupin, within the Bonny district, eventually settled themselves where the City of Bonny now is.

The place and country appear to have been inhabited originally by the Abanne people, small and scattered remnants of whom are to be found now

in the New Calabar district. These people spoke the Idzo language, which was different from that of these fugitives and refugees. Sympathy with and compassion for the latter in their scattered and broken condition, moved the Abanne people to permit them to quarter themselves among them; and they, as a mark of gratitude, soon made themselves one with their newly-found friends and hosts, and adopted their language, which they unconsciously allowed to supersede their own native Ibo, which they have now come to regard as the language of slaves and undervalue, if not condemn, though it is the one currently spoken to-day in the country. The Idzo language, however, with perhaps some modification or corruption, as it is natural for us to expect, is often described as "Bonny language," as it is the language of the Native gentry and of the freeborn children of the soil, and that which it is proper to employ at meetings of chiefs or on other important occasions. The prejudice acquired against the Ibo language may be one of the reasons why most of the chiefs or heads and masters of houses have taken exception to vernacular or Ibo teaching in the schools of the pastorate, though out of a class of twenty children at school it would be difficult to find more than two or three who understand and can speak the Bonny language proper.

With increase in number and strength, these refugees grew insolent, rose against their benefactors, fought with and conquered them, took their country away from them, and by means of incessant raiding denuded a considerable portion of it of its original inhabitants. This was in the centuries of the great oceanic slave-trade to supply European slave-ships that frequented the west coast of Africa, the Niger Delta districts included, for cargoes of slaves. It was by these treacherous and conquering refugees and guests the original name of the place, Okolama ("the city or town of white birds")—so-called because of the abundance of a class of white birds in it—was exchanged for Ubale, or Ubani, the name of their own original territory or district in interior Ibo, which Europeans have corrupted into Bonny. The conquerors were Heathen, severely idolatrous and superstitious, savage, cruel, and bloodthirsty. They practised cannibalism to an awful extent, and to-day the site may be

pointed out where from ancient days, and till within recent years, it was their wont to bring together sometimes their war captives and other unfortunate persons and behead them, and from which they sent their heads, collected together in baskets, to the shrine of their national god, Ikuba, whose chief delight was in human gore, and to whose honour and for whose worship a house of skulls, built of human skulls from top to bottom, was erected in the town, and whose image also was placed in it, whilst they greedily and with much revelry fed upon the headless bodies, dividing them among themselves; and the practice exists to this day in some of the districts to which this people have spread themselves. The plot of land upon which Ikuba's sacred house was erected is said to have held within its soil before the demolition of the house only a few years ago, many, many thousands of such human skulls which had at different times been employed in its erection.

They practised human sacrifices and witchcraft, in connexion with both of which many lives were frequently destroyed, and this, too, with circumstances of great cruelty; they indulged themselves always in the destruction of twin children, whose existence they regarded with horror and accounted an evil omen, and in other acts of cruelty. The introduction of legitimate commerce among them by European merchants who often sojourned in their waters in hulks after the suppression of the oceanic slave-trade by British philanthropy, and long before the advent of the Christian missionary about thirty years ago,—did not humanize them at all, as people could hardly have been more savage, brutal, heathenish, and superstitious than they were then. The children were not better than their fathers—if anything, they were even worse. They were also all ignorant and illiterate.

There does not seem to have been much of a natural increase by birth among them, a fact due to a variety of causes, and the population, which in the Bonny centre is reckoned at from ten to fifteen thousand, is made up, as in other centres also, mainly of slaves drawn from the interior Ibo Country, which to this day still supplies them. These slaves are divided among seventeen principal houses or families, ruled over

by as many chiefs, towards whom they hold a relation identical with those of serfs towards their lords in Europe in olden times under the feudal system.

These unfortunate victims of an unlawful, wicked, and cruel trade, a cruel superstition, and a cruel and savage tyranny and oppression, were often the instruments employed by their masters for the execution of their superstitious and cruel deeds; and this, together with the knowledge they had of their master's absolute power over them and the right which he exercised of taking away their lives at his own will, and in whatever way it pleased him to do it, and the thought that they might themselves be killed any day to gratify his temper or his fancy or the will of his gods, tended to render them desperate and to destroy whatever of humanity was in them before they were brought into Bonny, and to make them as savage and as cruel as their masters, if not more so, especially when any of them rose to importance.

Their preference to live at the edge of some creek or other, in which the whole country abounds, is for convenience in reaching with their produce—collected wholly from the interior Ibo markets with which they trade, mainly through their slaves—the European mercantile establishments on the river or on the beach, and which are always spoken of as “the shipping”; it has caused their cities, towns, and villages to be too often embedded in mangroves, swamps, and marshes, presenting sometimes, especially in rainy weather, the most ungainly appearance, and emitting the most unpleasant smell.

Such was the character of the material to be operated upon when, in reply to an application which the late King William Pepple, of blessed memory, had made in 1864 to the then Bishop of London for a Christian missionary for his country, and which the Bishop had referred to the C.M.S., the late Right Rev. Dr. Crowther, just then newly consecrated, was directed to visit the country and give the king what help he could. After conference and arrangement with the king that he and his people should share with himself the expense of initiating missionary enterprise among them and carrying it on for a time, the Bishop began work in Bonny. An enforced visit to England had opened the eyes of the king to the great backwardness of his

country and people, and satisfied him that it was the Gospel and Christian education that mainly made the difference between England and its people and his own country and its people, and created in him a desire for the teaching and preaching of the Gospel to his people, and the conducting of Christian schools among them. The strength and persistence of his desire and of his eager willingness to assist his people might be inferred from the fact that he returned home from England with an English chaplain among other Europeans employed by him, and that he sought, by the application to the Bishop of London, referred to above, to make up for the disappointment he had experienced when these persons, upon their arrival in the country, abandoned his service.

But this circumstance of the introduction of Christianity and Christian education into the island did not prevent the chiefs from persecuting them after King William Pepple's death. They regarded them as inimical to the true interests of their houses and country, because they were opposed to their national and other idolatries, and were detaching their children and slaves from them, and also depriving them of some measure of their services, particularly of the latter, who had begun to observe the Sabbath and refuse to do any work but those of necessity or charity for them on that day; because they opposed themselves to the time-honoured but cruel and inhuman customs of the country; because the altered lives of their converted slaves were a silent reproof to their own which they could not endure, and their example was rapidly becoming infectious among their other slaves; and because they thought they were depriving them of an effective hold on their houses, particularly their slaves, over whose bodies and souls they considered themselves entitled by the right of purchase or inheritance to exercise absolute power. Therefore they sought to arrest the progress of Christianity by means of frequent and severe persecutions, both public and private—publicly interdicting the attendance of converts at Church services and other Christian meetings, and of children at school, and visits by any of them to the Mission station; attempting to compel them to do service and offer sacrifices to their gods and eat of the

sacrifices; putting some in irons; killing some by either drowning, spearing, clubbing, or starving them to death; removing others into plantations which were far from the town in order to cut them off from further association with their fellow-Christians; and transporting others to be resold into slavery in the interior to people known to be cannibals, with the object that they should lose their lives and be eaten up. European traders and merchants also, who had come to regard the work of the Mission as opposed to their own by reason of the enlightenment it was giving to the people, and whose lives among them it both silently and otherwise reprovved, were several of them bitterly prejudiced against it, and they employed their influence indirectly and for a good while against it, and in many ways sought to hurt it. There were five public persecutions covering a period of fourteen years—from 1873 to 1887.

However, in spite of all this, the work has made a very great progress, and as a result of it, there are about 4387 Christian adherents. Of them, about 1000 are baptized persons, 486 communicants, and 367 school-children, distributed between Bonny, the chief pastorate; Opobo, the city of the late King Jaja, which has since 1873 become the home of a large number of the Bonny people whom a civil war had driven away from it, which the Delta Pastorate took up for the first time in 1893, and where a most interesting and encouraging evangelistic and pastoral work is going on; Queen's Town, which was founded in 1890 by the late chief Uranta, a Christian inquirer, upon his retirement from Opobo in consequence of some political difference with King Jaja, and which is regarded and spoken of as a Christian village because there is not any juju-worshipper or idolater to be found among its about 800 inhabitants, and all are supposed to be favourable to and in sympathy with Christianity; Okrika, which is larger and more populous than either Bonny or Opobo, from which, in 1892, a public severe persecution of Christians, and opposition to the British Government generally and to all who were regarded as in sympathy with it, drove away the Christian catechist stationed there, but where true Native converts are holding the fort; and Bakana, which has become a pastorate station since that date, and to which the Okrika cate-

chist, now an ordained man, has been appointed provisionally.

Bonny cannot now be either justly or properly regarded a heathen and an idolatrous place, even though several of its chiefs and sub-chiefs and many others practise juju-worship in private. Its national deity, Ikuba, has been publicly discredited; the house of human skulls erected to, and kept up for its worship has been publicly, and by the authority of the chiefs under the leadership of a very influential member of their number who became a Christian inquirer, Warribo Manilla Pepple, demolished; the guana, a reptile sacred to, and worshipped by the whole country has been extirpated by a general attack and slaughter by the authority of the king; and other gods that had for very long enjoyed the reverence, affection, devotion, and liberality of the people, are generally treated now as of no account. Cannibalism and the practice of destroying twin children have almost been forgotten, young men educated in the schools are serving their masters as writing clerks, and others of them are employed by the Native Church as schoolmasters or Bible-readers: three or four of them are now regarded as candidates for the ministry.

Monogamy exists now where, but for Christianity, polygamy, which is a very old national institution and custom, would have existed and ruled; and instances there have been of individuals giving up the latter for the former. Wives and children among converts are generally receiving now from their husbands and fathers that consideration and care which even in cases of sickness they had not considered it their duty, but their master's, to give them. Inasmuch as both themselves and children are together considered the master's property, over which he has absolute right (and which he can dispose of any day as he sees fit, even though a man may not have his wife given him by his master from among his female slaves, as is the common practice, but has bought her himself in the market for the purpose of making her his wife), it was considered formerly that the loss that might occur from death or other causes would be rather the master's than the husband's or the father's. Converts are manifesting their appreciation of, and love for public Christian worship, and giving their Christianity an aggres-

sive character by building chapels for themselves in the plantations of their masters (where numbers of them may be sent to live sometimes for long periods of time, and in the distant interior markets to which they go for trade), and are endeavouring to gather into the fold their heathen neighbours; and this their voluntary evangelistic work is already bearing fruit, both in the plantations and in some parts of the interior, and provoking Heathen persecution of inquirers in them.

Christian traders are, in spite of their inferior social condition, winning, through their generally good conduct, the respect and confidence of the European firms with which they carry on trading transactions. Those who are responsible for the work speak of definite conversions and hearts surrendered to the Lord on the part of several of their people, and of a desire after a Christ-like life, and oftentimes for that help which a friendly religious conversation with fellow-Christians may give; of Christian patience and resignation to God's will manifested under suffering; of a frequent thankful recognition of God's providence, goodness, and love; and, if I may judge from the earnest and eager attention given by many to the sermons which I have preached in the churches and chapels on the Christian life during my visit, and the observation made to me as I spoke, on a certain occasion, with a communicant member—who had fallen into sin and been under discipline, but who had been restored and reconciled to the Church—on the Divine provision made for us for power to live a holy life, to the effect, "Ah! this is what I want," I would say that many who have passed the initial stage of a visible connexion with the Church through their abandoning Heathenism and idolatry and accepting Christian baptism, are desiring and striving after the new birth, and the power believers have through it and the Holy Spirit's indwelling to conquer sin.

But I think it would hardly be right to take a gauge of the spiritual life of the Church from that of other Native Churches on the coast and in the interior because there are, throughout the Delta region and the pastorate, the restraints of the house domestic slavery and the severity of Native laws acting as deterrents against immorality and other vices which do not exist in the British

Colonies on the coast, and which, though they exist in other independent or protected Native countries where the Gospel has been planted, can hardly be said to operate always in some of them with the force with which they operate, or can be made to operate here, even though the presence of the British Consulate in the Delta may be expected to exercise a softening influence upon the severity of such Native laws, especially as that protectorate is a comparatively new institution in the country, and is not yet generally understood by the people.

Nor do I think it would be right to expect that the spiritual life of the Delta Church generally could be now equal to those of some of their older and perhaps more fortunate sisters in all things. Its youthful age, the very depressing surroundings amidst which believers in Christ have to lead the Christian life, the temptations and difficulties, oftentimes severe, which are peculiar to countries like the Delta, and the social condition of those in it who have professed to become converts to Christianity and followers of Christ, should all be considered in any estimate that may be made of the Church's Christian piety. But the evidence which we see is sufficient to show that the Church has not been left without the presence, power, and operation of the Holy Ghost in this direction, and the measure of piety already attained may be taken as a pledge of further growth in the Christian life and in its diffusion.

The Delta Church may, all things considered, be said to compare favourably with other Native Churches in West Africa; whilst I think, in the matter of individual and personal or united Christian aggressiveness, it is showing an interest and an activity that many of its older sisters have not yet shown.

But the work has since the last three years become self-supporting and self-governing under the able and energetic supervision of the Venerable Archdeacon Crowther, who enjoys the hearty and loyal co-operation of his colleagues, for and in all of whom the Church entertains much respect and confidence. During that time the Church has raised from local sources alone 2748*l.* 10*s.* 4*d.*, and expended out of it 845*l.* 12*s.* 4*d.* in the building of corrugated iron-sheet churches and chapels and residences, not reckoning some

eight chapels put up by members themselves at their own private individual or joint expense in the plantations and in the markets.

The pastorate enjoys the practical sympathy of the British Consul-General, Sir Claude Macdonald, and other Europeans sojourning in the Delta. Pastorate establishments, protected by wooden palisades, provided and put into the ground always by the people, are well kept and are always distinguished on Sundays particularly from other establishments by the pastorate flag, which is unfurled then, and which bears on it the inscription, "The Delta Pastorate." There is connected with its work an annual statement of the proceedings of each of the respective pastorates and districts comprising the Delta Pastorate, entitled the *Delta Chronicle*. It has had two interesting issues, printed at Sierra Leone and published in England. Its object at present is particularly to acquaint Christian people abroad with the existence of the pastorate institution and its work, and excite a deeper and wider interest in and sympathy with it. There has been an increase in the number of inquirers and baptism candidates and the baptized, and direct evangelistic work, the result of previous voluntary efforts, is being carried on by the Church in some parts of the interior country.

But this pastorate work has not been without its difficulties; and to this, the steadily growing numerical strength of converts and inquirers and their distribution over different parts of the country, the presence of the British Consulate and the treaty it has made with the Native heathen authorities guaranteeing liberty of conscience to every man, have unitedly contributed. But chiefs or heads of houses still persecute sometimes at home, and as the Christian population is made up mainly of slaves over whom their masters exercise absolute right, they may be regarded as still practising their religion on sufferance whenever the head of a house is an unbeliever and is unfavourable to Christianity.

Polygamy, which is a national and a time-honoured custom, and which is mainly that which keeps back many of the chiefs from professing Christianity, keeps back a great many freeborn young men, and very many of the slave class who account themselves Christians from

becoming baptized members and communicants, whilst there have been lapses into it from the ranks of accredited Church members.

Christian marriage, rather marriage in a Christian Church with the Church of England's order of service, has a difficulty of its own. The absolute right which masters have over their slaves, including the slave-women whom they may give to their male slaves for wives, or those women whom these may themselves buy to make wives of, and the issue that may be the offspring of their marriage, and over every property they may acquire; the fact that in the exercise of this right a master may take away from a male slave, for any cause whatever, the wife he may have given him or the slave may have himself bought, as he may take away his property; and also the fact that slaves are absolutely denied the privilege of redemption,—these considerations make it difficult for marriage amongst those who have become Christians to be regarded as a life-long union, and for the use of the Church's Marriage Service with its pledges of perpetual fidelity till death should separate the parties married, and its property endowment of a wife on the part of a husband, to be anything other than a farce, and the making of these pledges false and unmeaning; and, indeed, masters would not allow their slaves to make the endowment pledge, which they consider an invasion of their own rights. I have during my visit seen some very painful instances of the exercise of their right by masters in the matter of the marriage of their slaves, and here I am reminded of what it is in interior Yoruba, which I had superintended before, and where slaves have the privilege of redeeming themselves and many have used it, but where the law of inheritance, which is entirely different from that of England, has given to the Church of England's Marriage Service much the same character that it has in the Niger Delta.

Mistaken notions on the part of Christian slaves of their rights and privileges as Christians, lead some of them to endeavour to free themselves from some of the responsibilities connected with their house or houses, and which are not obnoxious to Christianity, which are apt to set heathen or unbelieving chiefs and others against the Christian Church, and induce them sometimes to take up obstructive measures against all those

in their houses who call themselves Christians, and thus converts unnecessarily give cause for offence sometimes and provoke persecution.

Ability to read is not yet largely distributed among the converts, and whilst this is so we cannot but be very thankful for the great strength of memory which the people generally possess and manifest, and the readiness with which they generally recall and retail addresses among themselves and to others.

Education is not patronized as it should be by masters, whose absolute right over the children that may be born to their slaves these parents are bound to acknowledge and respect always; and where children are sent to school, an unmeaning prejudice is entertained against vernacular education, and a desire for English only—a difficulty to be met with and combated almost everywhere in the African field—places educational work generally at a very great disadvantage, and makes it ineffective. Both this and the want of books for vernacular education—translations, adaptations, and originals—due much to the heavy pressure of both pastoral and evangelistic work on the present staff of agents, are much to be regretted, since for a proper education of the people, not instruction merely, but vernacular education alongside English education is absolutely indispensable, and it will often need a considerable development.

Scripture translation work has been going on, but it has been attended with much of that delay which had characterized a similar work in the Yoruba Mission, viz. pressure of both evangelistic and pastoral work upon those who were endeavouring to give a true, correct, and complete copy of the Word of God to the people in their own language. But the Gospel of St. John, and the Epistles to the Galatians, Ephesians, and Philippians have already been translated into Ibo and printed and are being circulated, and the Gospels of St. Mark and St. Luke and a portion of St. Matthew are now in manuscript awaiting printing. A considerable portion of the Prayer-book has also been translated and printed and is being circulated. But, I think, till some person or persons competent for it can be set aside for this translation work as his chief work, or till there be an increase in the

number of those competent to do it among those who are doing the general work of the Church, and till some special pecuniary help become available for it, it would hardly be fair to expect the work to be vigorously prosecuted, and to look forward to an early production of a complete copy of the Bible in Ibo, and of readers and other school-books in that language, which are so very necessary.

I also think that in view of the wide extent of the Ibo Country, through which it is hoped the Bible will circulate as Christianity spreads in it and reading capacity is largely diffused, and of the desirableness that converts and inquirers be put in possession of complete copies of the Bible, the British and Foreign Bible Society, or any other society specially interested in the work of Bible circulation, may be justly asked to give its aid in this matter, and the interest of the S.P.C.K. may be solicited and invited for the completion of the Prayer-book translation work.

Much good use has been made of the little press connected with the pastorate. In this press all that exists here in Ibo—i.e. the Isumama Ibo, which is considered the principal dialect and is spoken throughout a very considerable portion of the whole interior Ibo territory—in the shape of Scripture portions, Prayer-book extracts, hymns, and a primer, has been printed, and both translators, printers, and superintendent of the general work together deserve the utmost credit for all they have done.

I have already mentioned that the Church is a self-supporting and self-governing pastorate: the people, I am happy to say, manifest much lively interest in it and much affection for it, and are exercising most praiseworthy liberality towards it in spite of the drawbacks attending their social condition. They have come to regard it as their own Church, and this has led them to regard Christianity as much their own as their former Paganism, and cease to speak of it as the "white man's religion," as they had often done before.

I do not, however, expect that the voluntary system of Church support will here be free from those serious disadvantages and drawbacks which have attended it elsewhere, a strong sense of which made the late Bishop

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Crowther so strongly desire our West African Native Churches everywhere to be dependent upon endowments of some kind instead; and I am most thankful to find that the Delta Church has already begun to own, in connexion with it, glebe-lands upon which it proposes to begin to grow coffee, cocoa, and other economic plants to assist the ordinary revenue of the Church.

But interest in the pastorate, a sense of the responsibility connected with it and of the dignity of self-support and self-reliance, and the number of Christian adherents and inquirers, are all on the increase. And as the measure of concession granted to slaves generally by their masters in their trading and other business transactions, which has enabled converts to contribute so liberally as they have done for the building of churches and chapels, &c., and the providing of maintenance to their Church organization, may be expected under the present political régime not to diminish, but rather to grow, the growth and continuance of the present spirit of self-support may safely be reckoned upon.

My Report has already exceeded the length to which I had intended and expected it to go; but I cannot conclude it without ascribing praise to God for all I have seen in my visit to the Delta Pastorate: the large congregations; the orderly and hearty worship; the reverent behaviour in church; the attentive audiences; the substantial, decent, and respectable places of worship; the distant, quiet, and homely plantation or village chapel worship conducted by converts themselves, at one of which an elderly, intelligent, and much-respected sister in the Lord officiates pretty regularly; the persistence to profess Christianity and follow Christ in spite of severe persecutions; the creek whose waters twenty years ago were dyed with the blood of the martyred Joshua Hart, who died praying like his Lord and Saviour for his persecuting master, in whose presence and by whose order he was thrown into the river and then speared and drowned, and whose persecutor and murderer became afterwards favourable to Christianity, and directed that after his death his house should be cleared of all his many *jujus* or idols and thrown away as useless things; the love to Christ; the warm-hearted interest in the pastorate

because it is His cause and the people's own also; the respectful demeanour and more decent appearance of converts; the grave and the tombstone of the once fierce, savage, and cruel opponent and persecutor of Christianity, the heathen and idolatrous chief Manilla Warribo Pepple, "the Saul who," to use his own words, "became Paul and took off his hat for Christ, Whom he had fought and hoped to conquer but Who had conquered him," who afterwards openly professed faith in Christ, defended and protected the religion and the Church he had so bitterly persecuted, who afterwards became a fierce iconoclast, and whose last words—though he had not been baptized on account of the polygamy difficulty—were, "Tell the minister when he comes I die in Christ"; the tombstone erected by fellow-converts over the grave of one of their number in honour and to the memory of his useful life; the large class of inquirers and baptism candidates, with roll numbers varying from 200 to 1200, the largest it has been my privilege to see yet in any part of the West African field; the large baptism of adults at Queen's Town painfully reminding me of what it used once to be with us at Lagos and in the Yoruba Country when Heathenism was not so difficult to deal with as it is now, and Mohammedanism had not attained its present numerical strength, and shown the vigour and activity it is now showing to keep its own adherents and widen its circle; and all this and more besides in heathen, idolatrous, and cannibal Bonny, within the short space of thirty years.

I must not omit to mention the gratification it has given me to observe an utter absence of Mohammedanism throughout the whole Delta region, and the very favourable opportunity this offers for a prompt, active, and widespread preaching of the Gospel in it; and of different sectional and denominational Christian Churches with the sometimes unworthy jealousies, the difficulty of exercising wholesome discipline, the unkind feelings sometimes, the waste of power, the confusion to heathen minds, the weakness to Native Christianity, and the inadequate pecuniary support to Native ministries and general Church organization which have unfortunately more or less attended their existence in West Africa.

A VISIT TO TORO.

LETTERS FROM BISHOP TUCKER.

[This letter has been in type some time waiting for an opportunity to insert it.—ED.]

*Kinakulia, Buganda,
April 14th, 1896.*

DURING the last few months the importance of a visit to Toro has become more and more apparent. The history of work in that country is both interesting and instructive. For three or four years Native teachers have been at work, and with a very fair measure of success. The ground has been prepared. Yafeti, the chief of Mwengi, one of the four great divisions of the Toro confederacy, is a Christian of some standing. Kasagama, the King of Toro proper and head of the whole confederacy, has been under instruction for three or four years, and during a recent visit to Mengo was baptized, taking the name of Daudi (David). Nyama, the chief of Chaka, another great province, is a reader and a young man of great promise. The only division of Toro not under a Christian chief (or one favourable to Christianity) is Kita Kwenda. The vicissitudes of the work during the last few years of war and disturbance have been many and great. But still things have gone forward. Books have been burnt and the teachers even at times driven out of the country, but the Word has taken root. And now the baptism of King Daudi and the strongly-expressed wish of the people for European teachers has led me to undertake this journey and to invite Mr. Fisher to accompany me with a view to the complete organization of the whole field of labour. I may say that much prayer has been offered on behalf of this work in Toro, and for a long while it has been in my heart to visit the country.

Beteleyemu (Bethlehem), as King Daudi has named his capital, is perhaps some 200 miles from Mengo, and is situated on one of the slopes of the snow-clad mountain of Ruwenzori. The numerous swamps and rivers lying between the capital of Uganda and Damasia make the journey in the rainy seasons anything but pleasant. As, however, it was absolutely necessary for me to travel as far as Kinakulia and Kijungati on the borders of Bunyoro for the purpose of holding confirmations, I felt that it would be a saving of time and toil were

I to continue the journey to Ruwenzori.

On Monday, March 30th, a start was made for Mitiana, the capital of Singo. The day was scorchingly hot, and unhappily there was very little shade on the road. The march, however, was a comparatively short one, as we had determined to sleep the first night at a place called Sentema, distant from Mengo about ten miles. Our porters came in in detachments, as is usually the case on the first day of a long journey. Our tents and beds were both missing. However, we made ourselves comfortable in a native hut. A short service was held in the little church, when a congregation of some thirty souls came together.

The next morning we were astir very early, as a long march was before us. At ten o'clock we rested for lunch, and afterwards prepared ourselves for crossing the first great swamp, known as the Muanja. The passage was an unusually bad one, the water being up to our armpits. However, we soon got through and marched on a couple of hours to the garden in which we were to sleep. After a change and a cup of tea, the Muanja and mud water and reeds were forgotten. On Wednesday, April 1st, we were due to reach Mitiana. But another swamp lay between us and our goal. The water was not so deep as the Muanja, but the mud was far more objectionable. It is, however, impossible to live for six months in Buganda without learning to look upon swamps as necessary evils and to take them as a matter of course. The country through which we had been passing for three days was wonderfully varied and beautiful. Wood and forest, plantain-gardens and great sweeps of tiger-grass succeeded each other in quick regularity and combined in forming pictures of great beauty. Our drum gave notice to Mr. Sugden of the arrival of our party, and he with a large number of Native friends came out to meet us.

I found that a great change had come over the scene since my last visit to Mitiana in 1893. Then the hill on which the station now stands was covered with long tiger-grass. Now this has all been cleared away and a beautifully-

built church, fences, and nicely laid-out gardens have taken its place. Everything seemed to be in perfect order. In comparing the present work with the prospect before us in 1893, I must confess to a measure of disappointment. This is due without doubt to the unsatisfactory character and life of the Mukwenda, the chief of Singo. It has been found necessary to suspend him from Church privileges. The result has been that all the best of the Christians have left him and gone to other chiefs in different parts of the country. The population has suffered a considerable decrease. But what the Church has lost in numbers it has perhaps gained in the substantial character of the work. Those who become Christians do so in spite of the Mukwenda's influence. On the whole one is very thankful for the progress that has been made. The services on Good Friday were well attended and a very solemn time was spent. On Easter Sunday a confirmation was held, when forty-one candidates were presented.

On Monday, April 6th, we—i.e. Mr. Sugden, Mr. Fisher, and I—started for Kasaka, a station founded by Mr. Fisher in the province of Kitunzi. As we intended to visit Kinakulia later, it was decided to send the majority of our loads round the east side of the Lake Wamala, while we with a few loads went to Kasaka, on the south-western shore. We travelled in dug-out canoes—by no means a comfortable or safe method of transport—and on our way visited the island of Bagwe, where we have a teacher and a church with a fair number of readers. The warmth of our reception at Kasaka was quite remarkable. The young men, who came some distance on the road to meet us, were very enthusiastic in their greetings. The work at this station has been carried on in the face of great difficulties. The chief, named Ndakali, is quite one of the old school—a thorough Heathen at heart and desperately opposed to us. Twice he has caused the mission-house to be burnt down. On the first occasion, Mr. Fisher lost the whole of his property, and on the second occasion Mr. Lewin suffered a like loss. The missionaries in charge have stuck to their post, and notwithstanding the spoiling of their goods, seem to have broken down a great deal of Ndakali's opposition. He finds that it is no use burning down the house,

and so for the past few months there has been peace. The work, I am thankful to say, is full of promise. The missionaries are regarded with affection by the people, and already a goodly number have been baptized. On Thursday, April 9th, I held a confirmation, when twenty-nine candidates, fifteen men and fourteen women, were presented to me. As soon as the service was over, our arrangements made it necessary to pack up our things and continue our pilgrimage. A large number of the people accompanied us a mile or two on the road to Lake Wamala. On reaching the crest of a hill which commanded a view of the whole country round, we said good-bye to as warm-hearted and attached a little flock as it would be possible to meet with in Buganda, which is saying a good deal.

Another voyage in the dug-out canoes across the lake, and we were landed on the northern shore. After some refreshment in the shape of a cup of tea and a biscuit, we started on what proved to be a four hours' march to Tongolo. Within ten minutes of leaving our resting-place we were wading through as dismal and horrible a swamp as it has been my fortune to see in this country. Swamps, however, come to an end and so did this one, and we marched on covered with mud and the water squashing in our boots. Darkness came on, and it was with some difficulty that at last we found our encampment.

Early the next morning we were astir, and at six o'clock commenced a most enjoyable march over some of the most breezy of the uplands of Buganda. At eleven o'clock we rested for an hour, and then went on our way. By this time the experience in the swamp the preceding night was beginning to tell, and it was quite evident to me that fever was upon me. It was with difficulty that I could get along. There was yet another hour to be done. At every step the struggle became harder. It had to be done, however. So labouring on and on, the goal at length was reached, and I laid myself down in the native hut with a very thankful heart. Mr. Fisher had been anxious to push on to Kinakulia to tell them of our coming, and had therefore left us an hour previously by another road.

It was felt scarcely possible to get the porters to travel the next day

(Saturday) so far as the Mission station. It was therefore arranged for Mr. Sugden and me to spend Sunday some few hours away from Kinakulia; but when we got to our sleeping quarters we found that we were only three hours away from Kinakulia. We made up our minds, therefore, to push on and join Mr. Fisher. We engaged a few fresh porters to take on the most necessary loads. We soon found that the distance was further than we anticipated: it eventually lengthened out to four hours. Darkness came on. The path was not of the best, and travelling became rather slow. At length, to our great delight, lights were seen in the distance. They came nearer and nearer. Men with torches had come to meet us. Shouts and cries of welcome resounded on all sides. And so we journeyed on, cheered indeed by such a warm and affectionate greeting. With drums beating and torches blazing in front and behind us, it was like a triumphant torchlight procession. On arrival at the station, although it was night, a large number of people had come together to greet us. Mr. Fisher has evidently succeeded in winning the love and affection of the people as effectually as he has won the regard of the people of Kasaka. I have rarely seen in the mission-field such demonstrations of joy as those which greeted us at both these places.

Early on Sunday morning the church was crowded with an eager congregation of listeners and worshippers, and although so far away from Mengo (100 miles), more than 200 people have already been baptized. Alexander, our Native teacher, is a very able and energetic man. Another advantage enjoyed by this district is the presence of several Christian chiefs. Terah is a very earnest servant of Christ, and is doing his utmost for the extension of the Kingdom of our Lord. His wife, Ludiya, is also a good Christian woman. Marko and Muttayo are two neighbouring chiefs, both Christians and taking a real interest in the work.

On Tuesday the confirmation took place, when sixty-three candidates, forty-one men and twenty-two women, received the laying-on of hands.

On Wednesday a special service of Holy Communion was held at 9 a.m.; there were eighty-three communicants. It grieves me much to think that this portion of Christ's flock has no under-

shepherd to tend them, and that, at any rate for some time to come, it can only be during periodical visits from the ordained missionary in charge at Mitiana that they can enjoy this privilege of Holy Communion.

Kijungati, April 20th.

At 7.30 on Friday morning we reluctantly said good-bye to our loved friends at Kinakulia and turned our steps towards Kijungati, on the frontier of Bunyoro. We are now in a very different country from that around Mengo. Instead of open landscape with rolling hills, we are now in the midst of rocky peaks and hillsides, all more or less clad with wood and forest. Here and there the ravines are deep and steep, except where they open out towards the Kitumbi, which is one of the chief feeders of the Kafu River. The Kitumbi lay right in our path, and we prepared ourselves for wading. The water at the ford sometimes reaches to your neck. On the present occasion, however, we were fortunate, as it was only waist-deep. A change of clothing on the further side and on we went. In two and a half hours we were at our destination, and, as usual, were greeted warmly by the Christians.

Four churches have been built in this district, and for some time the work of teaching has been carried on by our Native brethren. Mr. Fisher was the first European to visit Kijungati and to organize our operations. He was followed last January by Mr. Roscoe, whose visit gave the work a further impetus.

Yesterday the usual Sunday services were held. The small church was crowded out, a large number of people sitting outside. It is evident that this church is not sufficiently central, and that, if we are to reach the more distant gardens, a move must be made to a more convenient situation. Daudi, one of the principal chiefs of Kijungati, has suggested the occupation of a commanding hill just above his own garden, in which we are now encamped. On our way hither this morning we visited the proposed site and were charmed with it. Magnificent views on every hand, with large, populous gardens all around, an elevation above all chance of malaria from the swamps of the Kitumbi, are the chief attraction. We decided at once that no more suitable situation could be found. A large

church capable of holding 500 people and a house for a European are to be built immediately. Our men set to work at once clearing the site, and before Mr. Sugden returns to Mitiana the building operations will, I trust, be in full swing.

Kijungati is not only important in itself, owing to its possessing a large population, but it is the key of Bunyoro. Many Banyoro have settled down in the valley and are now under instruction. In a year or two I hope we may be in a position to send a number of these forward into Bunyoro to teach their fellow-countrymen. Kabarega's capital is only two days' march away. The whole of this frontier work is, from this point of view, most important. May God greatly bless it to the extension of His Kingdom in the regions beyond! Let much prayer be offered up on this behalf, and we shall see great things. Of this I am confident.

Bufunju, Toro, April 26th.

We have now entered the country of Toro. But before giving an account of our surroundings and my first impressions, let me go back to our departure from Kijungati on Tuesday morning last. So far Mr. Sugden had journeyed with us; here, however, we said good-bye, and left him to continue his tour of the Singo district Churches. The mountain-range which separates Bunyoro from Buganda was soon crossed, and we found ourselves in the country of Kabarega, who is now suffered to be a fugitive in the Bakeddi country, on the east side of the Nile. Anything more desolate than this part of Bunyoro it would be difficult to imagine. Inhabitants are few and far between: for the first two or three hours, indeed, none were seen. The country is rocky and mountainous, and of course ill-adapted for cultivation. Gradually, however, as we advanced, little patches of cultivation were seen, and a few houses half hidden in the long grass. As we drew near to Chukakuli we could see that larger tracts of country were under cultivation, but still the population is very sparse, and can afford but very little occupation to the French Roman Catholic Mission which has established itself in the neighbourhood. Our second day's march was from Chukakuli to a place on the further side of the Msisi River—a long journey, and in some places very rough

and trying for the porters. The Banyoro are evidently very much afraid of us. The fact is they have been so terrified by constant war lately that any force of Baganda accompanied by Europeans is thought at once to be on the war-path, and the people run into hiding.

On Thursday, April 23rd, we started at early dawn, as a long march was before us. The road was a very bad one; swamps and steep hills succeeding one another with painful regularity. Had not the weather been cool this would certainly have been a very trying journey. As it was, the men were greatly tired out as we commenced to climb the steep ascent which led to the fort at Nakabimba. Here we camped, and certainly it would be difficult to find a more romantic situation. The fort was evidently intended to guard the pass through which the main road to Kabarega's capital led. Mountain-range succeeded mountain-range in wild confusion. Here was a deep valley; there a rocky crag. Here were grassy hill-sides bathed in sunlight; there ravines in deep shadow. Altogether Nakabimba is a place to remember for its wild beauty. After spending the night in the house specially reserved for the use of Europeans who may be passing, we started on the next stage of our journey. The country through which we passed was perhaps more rocky than any that we had seen, but, strange to say, it came suddenly to an end. After climbing a steep, rocky height, we found ourselves upon the edge of an escarpment, and a wonderful scene lay stretched before us. In the far distance—four or five days away—was the mighty mass of Ruwenzori, hiding its snow-capped peaks in fantastic cloud-forms of singular beauty. In the middle distance were rolling hills without a vestige of rocks to vary the monotony of their colouring, whilst in the foreground huge boulders were scattered about in all directions as though some giant race had handled and heaped them together. Toro was before us, Bunyoro we were leaving behind. Certainly the physical contrast between the two countries is, from this point of view, a very striking one. Our day's tramp was not half over, so after resting and refreshing ourselves with a cup of tea, we descended into the valley below, and for four or five hours more threaded our way through swamps and long grass until at last we

came out and found our camp on the top of a high hill in a small potato-patch. We were evidently in the country of elephants: their tracks abounded on every hand, but we saw nothing of them.

Yesterday was a rest-day. We only marched for an hour and a half, and, finding a suitable camp with plenty of food for the men, decided to halt for Sunday. For this I was very glad. It was St. Mark's Day, the anniversary of my consecration. I was most thankful to be able to spend it in quiet. Through God's goodness and mercy I have now entered upon the seventh year of my episcopate. Six years of continued blessing! Six years of daily mercies! One's heart is too full for utterance as one looks back upon the past. One can only say, in the language of the hundred and third Psalm: "Bless the Lord, O my soul, and all that is within me, bless His holy name."

This morning (Sunday) we had a very interesting service, adapted not only to our porters but to the Batoro visitors who came into our camp. At the close of the service Mr. Fisher suggested that those who would like to learn to read should at once commence. Reading-sheets were produced, and in ten minutes thirty-two Batoro were engaged in learning their letters, the Baganda teachers and some of our Christian porters acting as instructors. It was a most interesting and cheering sight to see, a token of what, I trust, is to follow on our arrival at King Daudi's capital, where we hope to be on Wednesday next.

Betelehemu, April 30th.

This morning, through God's goodness and mercy, we arrived at our destination, the capital of Toro. For the last few days the marching was certainly difficult and trying. The hills, as we drew near to Ruwenzori, got steeper and steeper, and the streams and rivers in our path more difficult.

On the 28th we reached Butiti, the capital of the state of Mwengi, which is under the control of our friend Yafeti. About six months ago he was called up to Mengo to answer a false charge that had been made against him. He was acquitted in due course. During his absence, however, from his chieftainship the man who had been temporarily put into his place was got hold of by

the Roman Catholics and induced to cast in his lot with them. On our arrival on Wednesday he came to greet us, wearing the medallion given him by the priests. Later in the afternoon he went to Mr. Fisher's tent, apparently to have some private conversation with him. He was, however, closely watched and followed by the Roman Catholic teacher, who sat down at the door of the tent, determined, apparently, to prevent any private intercourse. After a while Mr. Fisher requested the teacher to go away. He refused. The chief then told him to go. Again he declined. Three times he was told to go, and three times he refused. Mr. Fisher then ejected him and afterwards had a most interesting conversation with the chief, who stated that he had been induced by fear to avow himself a Roman Catholic. He was told that it was the only way to save himself from being sent (as Yafeti had been) a prisoner to Mengo. Having been reassured by Mr. Fisher he took off his badge of Roman Catholicism and expressed his determination to have nothing more to do with it.

Our reception at the capital this morning was a very warm and enthusiastic one. As we drew near to the king's hill, messengers, according to Uganda custom, began to arrive in quick succession with messages of greeting. These were sent back with our greetings, and so things went on until at last a stream of messengers was moving to and fro, and the excitement grew in proportion. At last, on the site of the old capital, we found the king seated on his leopard-skin-covered chair, surrounded by his chiefs and a large number of followers. He came forward and greeted us very warmly in Uganda fashion. After the first formal greetings were over we all adjourned to the church, where a short service was held. This, I may say, had been arranged beforehand by the people themselves. I spoke a few words expressive of the joy we felt at seeing so many gathered together for the worship of God on the slopes of Ruwenzori. Mr. Fisher also spoke as the missionary to whom the charge of the work had been assigned. It was a joyful service of thanksgiving and praise. The people were full of joy at our arrival, and we were full of thankfulness at being permitted to take up a work which God has so manifestly owned and blessed.

Toro is a much more beautiful country than Buganda, and, I should say, more healthy, and from its more bracing climate better adapted for European life. Ruwenzori is indeed a mighty mass, towering into the clouds which give to much of it a mystery and beauty hard to describe. The people differ considerably from the Baganda in their physical aspect. They resemble strongly the Bahima, or herdsman tribe, with whom I should imagine they are closely allied. I should describe them as very much better-looking than the Baganda, but not so vigorous and robust. The distinguishing bark-cloth is not made in the country. The dress of the people consists therefore more largely of skins and calico of a poor quality. The language seems little more than a dialect of Luganda: our work will therefore be carried on in that language, which is perfectly understood.

The constitution of the country resembles greatly that of Buganda. The king has his Katikiro, Mukwenda, Pokino, &c., and these in turn their under-chiefs, until you come at last to the peasantry or Bakopi. One evident result of this similarity of language, life, manners, and customs of the people will be the facility with which the work will be carried on. Books and teachers are, so to speak, ready to hand. Consolidation with the work and Church in Buganda will be another result, giving strength and unity to both Churches. The work in Toro is the result of the missionary enterprise of the Church of Buganda. Toro, I trust, before very long will be sending out her own teachers to the regions beyond. And so the work grows, and the Name of our God is being glorified. To Him alone be the praise!

Toro, May 9th.

I am now able to give a few details connected with the work of the Church of Buganda in Toro, and to continue my account of the planting of the Mission station on Ruwenzori, which was one of the objects of my journey.

With regard to the missionary work of the Buganda Church which has been carried on in Toro, I may say that Yafeti—a member of the Royal family of Bunyoro, who had been taught and baptized in Mengo some years previously—was the living agent used by God to bring the Gospel to this far-away country. He had been appointed chief of the great province

of Mwenzi. At his request reading-sheets and books were sent to him, together with two Christian teachers. Marko and Petero, the two first missionaries to Toro, were men full of love and zeal, and with a will they set themselves to the task of making Christ known to the Batoro.

For a while the work of teaching went on with a considerable amount of success. Then came a check. The Nubians, who had been stationed in Toro by Captain Lugard, were practically under no sort of control after his departure from the country. They seized a quantity of books and burnt them. They also dispersed several little congregations of readers. Notwithstanding these trials and difficulties the work went on, and Kasagama, the king, himself joined the "people of the book," as the readers were called.

Then came the period so marked by missionary enterprise and zeal in the Church of Buganda. More teachers were sent to Toro. Churches were built both at Kasagama's and Mwenzi, and congregations numbering several hundred were gathered at both places.

After this came another time of trial, and this was used by God, as in other periods of the Christian Church, towards development and growth. Both Kasagama and Yafeti had false charges made against them with regard to the government of their countries, and were called to Mengo to answer them. Happily both were acquitted, and Kasagama, after a time of special instruction, was baptized and returned in triumph to his capital. Yafeti, however, is detained in Mengo for some time longer for reasons of state. During his absence all the readers were dispersed and the church burnt. No doubt on Yafeti's restoration his people will return, having possibly been used by God, as the early Christians, for the spread of the Gospel. The church will be rebuilt and the work go forward as never before. "God moves in a mysterious way. His wonders to perform."

At Beteleyemu, the capital of Toro, the prospect, as I shall hope to show, is very bright. With regular instruction and faithful preaching of the Word of God we shall soon have, I doubt not, a strong, self-supporting, and self-extending Church in this far-away land of Toro—another link in that chain which I trust will ere long unite us to the west.

Let me now continue my account of our doings since our arrival on April 30th.

On Sunday morning, May 3rd, the usual services were held in the church, and large congregations came together both morning and afternoon. On the former occasion there were probably 450 persons present. I preached in the morning and Mr. Fisher in the afternoon.

On Monday a "council of war" was held and a plan of campaign decided on. With those whom we brought with us, we have now fifteen Baganda teachers in Toro. It was decided to retain two of these at the capital, viz. Nua and Tito, and to send the others in couples to those centres of population which have a first claim upon us, and the chiefs of which have expressed a desire to be taught with their people. Baganda teachers will henceforth be found at such widely-separated places as the Salt Lake, which is quite close to the Albert Edward Nyanza, and Mbaga, which is a hundred miles away to the north and not far from the Albert Nyanza. It will thus be seen that we have now Christian teachers within two and a half hours' march of the Congo Free State.

How wonderfully God is working and opening up these lands to the Gospel of His dear Son! In entire dependence and simple faith and trust, let us go forward and take possession in His Name. I love to dwell on this topic—the work of our Native brethren in Buganda; because it shows, as nothing else can, the vitality of the Church. A glance at the map will show how widespread this work now is. There are teachers, for instance, at Nassa at the south end of the Victoria Nyanza, and (to this I draw special attention) at Kabarega's old capital in Bunyoro. Four hundred miles separate these messengers of the Gospel. Then away to the west we have there fifteen teachers in Toro, and eastward, 300 miles away, there are others labouring in Busoga. Nor are these advanced posts unsupported—that would indeed be a fatal error! No; one post leads on to another. Mutual support is the principle arrived at in the location of our Native teachers. This will be understood when it is remembered that there are now nearly 400 of our Native brethren at work in various parts of the country.

But to continue. On Tuesday, May 5th, the site of our proposed new station was selected. It is admirably situated on a commanding hill and in full view of the snow-clad peaks of the great mountain-range of Ruwenzori. It was, until very recently, the hill occupied by the king and the queen-mother. The king has moved to a higher hill close by, and the queen-mother to a somewhat similar hill some twenty minutes' walk from the church. The work of clearing the ground has commenced, and within a short while I hope Mr. Fisher will be comfortably housed. In the meanwhile both he and I are living in a native hut. It has also been decided to build a new church. The present one is somewhat dilapidated and is too small for the increasing congregation which more than fills it. After going carefully into the figures, I calculate that there are something like 1000 souls under instruction in Toro. This number is being daily added to. For instance, since our arrival a few days ago, we have disposed of more than 200 reading-books, and sold a number of Gospels and New Testaments. A large number of the people, however, are very poor, and are hardly able to scrape together the few shells necessary to buy the reading-books. Being in want of firewood, we announced that we were prepared to buy bundles of firewood with reading-books. The result was that all the needy youths and boys in the neighbourhood went out into the woods and in one day brought to us sixty bundles of firewood, each one being as large as a man could carry.

Yesterday the first baptisms in Toro took place. Fifteen souls confessed Christ as their Saviour and were admitted into the Church. They have mostly been under instruction for three or four years, and Mr. Fisher, after examining them, expressed the opinion that they had been admirably taught. Among those who were baptized was the Namasole, or queen-mother. She is a very remarkable woman and has shown great earnestness in reading, and with great firmness withstood all attempts of the Roman Catholics to pervert her faith, and this notwithstanding the fact that there were no European Protestant missionaries to help her. She seems devoted to her son, King Daudi, and he seems equally fond of her. She was most anxious at

her baptism to take the name of our own beloved Queen. She therefore now rejoices in the name of Victoria, or as it is written in Luganda, *Vikitoria*.

To-day there have been two great feasts made in our honour—one given by the king and the other by the *Namasole*. An ox was killed for each of these entertainments. All our friends and the readers were invited. These expressions of joy at our coming, which we hear on every hand, are not mere empty compliments. The people are honestly and really rejoiced to see us. I propose to leave Mr. Fisher here to organize and carry on the work until Christmas, when I hope from the new party from England to reinforce him with at least one missionary. In the meanwhile he will have his hands full of work. Every day fresh readers are joining us.

Mwenzi, May 12th.

Yesterday I bid farewell to our friends at Toro and started on my return journey. Before leaving, however, I held a confirmation, when nine men received the laying-on of hands. Among the candidates was Daudi, the king, who had been baptized at Mengo. He seems to me to have made great progress in the spiritual life, and is most diligent in his reading. I have now before me the necessity of getting back to Mengo in time for the ordination on Trinity Sunday. The journey is a long one, and as my head-man proposes to go by way of Chaka, the road is absolutely unknown to me. It cannot, however, be a worse one than the road through Nakabimba by which I went to Toro. The swamps, I hear, are fewer, but food is scarcer.

To-day the march has been a long one, of at least twenty-two miles, and the men are pretty well fagged out. They are quite cheerful, however, and are very glad at the prospect of getting back to their homes in Buganda.

Kawanga, May 16th.

This morning I arrived at the capital of the district of Kawanga, where I propose to spend to-morrow (Sunday). The journey from Mwenzi has been an exceedingly interesting one, being through an entirely new country to me. After leaving Mwenzi the swamps seem suddenly to come to an end, and rolling hills of wonderfully fertile pasture-lands are entered upon. The air is bracing

and invigorating. The country is certainly one of the most healthy of those lying north of the Lake.

On the 14th I reached the capital of Chaka, the chief of which is a young lad named Nyama, apparently about seventeen years of age. He was recently in Mengo about matters connected with his chieftainship. I then made his acquaintance, and nearly every day for two or three weeks he read regularly in my house. He seemed very full of joy at meeting me again, and was most cordial and warm in his greetings. I found him very full of an attempt which had been made by the Roman Catholics to win him over. He stood firm, however, and has already commenced to build a church close to his own enclosure. Two teachers from Toro, who were travelling with me, I was able, to his great delight, to leave with him. The necessity of hurrying on to Mengo obliged me to be content with only a short visit to what I am sure will eventually prove to be a fruitful field of work.

Kiganda, May 19th.

After leaving Kawanga, where I spent very happily Sunday, May 17th, I entered upon a wide, uninhabited tract of country, and for nine hours marched without seeing a living soul. Yesterday I passed through the Roman Catholic province of Bwekula. It is a poor country and very thinly populated.

This morning I came upon a real Uganda swamp of nearly half a mile in width. The water was generally up to my waist, but at times one sank to the armpits. The Katabalanga, for so it is named, is one of the worst swamps in Uganda. However, it is now at my back, and I am none the worse for the passage. Here at Kiganda we are in the district worked by the Church at Mitiana, and I find a teacher and a little flock of readers who gather together regularly in the really beautiful little church which here witnesses to the worship of God. The day after to-morrow I hope to be at Mitiana, and on the 23rd to reach Mengo. Man proposes but God disposes.

Mengo, May 26th.

After leaving Kiganda, a march of six hours and a half brought me to Kijongolo. On the way I came upon one of the largest herds of elephants which I have ever seen in Africa. There were probably 100 elephants in

the herd. They kept quite close together, and their movements were almost like the undulations of the sea. There seemed to be several old males acting as a sort of whippers-in to the herd and directing its movements. Shortly after passing them I came upon a garden utterly destroyed by them. Everything had been rooted up or torn to pieces. Five or six houses in the garden, however, remained standing. So completely had a wilderness been made of the cultivated land, that it was with great difficulty I could find the path to Kijong-lo.

After leaving Kijongolo on the 21st, I passed through a series of swamps which I shall not readily forget. It took me nearly an hour to get through them. No sooner was one swamp passed than down one plunged into another. My only remaining pair of boots had by this time got into a most deplorable condition, and it became a serious question as to whether I might not be obliged to walk barefooted to Mengo. Nothing destroys boots like going through these swamps.

On reaching Mitiana I found that Mr. Sugden had arrived that morning from his tour of itineration through his district. A confirmation had already been arranged for. This took place the next morning, when forty-four candidates were presented to me. An hour afterwards I started on the last stage of my journey. Fifty miles lay between me and Mengo. Would my boots last out? was the question which

cropped up every few minutes as my eye fell upon the gaping holes in them. One thing was certain, that it could only be with blistered feet that the journey could be done. Owing to the confirmation and a consequent late start, I was only able to do about fifteen miles on Friday.

The Saturday's journey was at least thirty-five miles. The Muanja swamp was to be crossed and any number of others. The day, I was thankful to see, was cloudy and cool. The result was that in the morning I made great progress, and at five o'clock in the afternoon my destination, Mengo, was reached. It is true that my feet were somewhat blistered, but my boots still held together and triumphantly landed me at the door of my house on Nami-rembe Hill.

Thus with the good hand of God upon me, the journey to Toro and back by way of Bunyoro—some 500 miles—has been successfully accomplished. Most thankful am I that I was led to undertake it. It is true that the toil has been great, the swamps many, the storms frequent, the heat at times intense, but it was worth it all.

Gladly would I have endured ten times more had it been possible to see what I have been permitted to see, and to do what it has been my happy privilege as a minister of Christ to do. May He be graciously pleased to bless what has been done in His Name, and to pardon all that has been done amiss or left undone.

[Mr. Lloyd went to Toro to strengthen Mr. Fisher's hands in the summer, and wrote the following letter soon after his arrival to some of the missionaries at Mengo:—]

Letter from Mr. A. B. Lloyd in Toro to the Missionaries at Mengo.

I entered the capital (of Toro) with great rejoicings, hundreds of people rushing to meet me; the whole place seemed to turn out to see me, king, Namasole (the king's mother), chiefs, and everybody. It was a day of great rejoicing, which I shall not soon forget.

Fisher I found all well, and we very soon fitted ourselves together in a small house he had built until the larger house that the king is building is completed.

To show you how superstitious the people are here, when I arrived I asked the king if I might take a photo of the whole crowd, with him and the Namasole

in the middle; but a great number of them ran off, declaring that I was going to baptize them all by force, so that the crowd I got was after all only one-third the actual size.

Daudi Kasagama (the king) I admire more and more; he stands alone, as at present none of his chiefs are Christians. God has wonderfully touched his heart, and he realizes to a very real extent that his duty is *first* to God. He is most regular at the classes for reading, and, together with his humblest subjects, he sits day by day at the feet of Jesus to be taught. His simplicity is very delightful, and indeed affords us a

lesson by which we may well profit. His constant remark concerning any difficult question with reference to the government of his country is, "What ought I to do as a Christian?" He fears not to stand alone, for I believe his trust is in Him Whom he realizes is a greater King.

Vikilolya (Victoria), the Namasole, I cannot speak too highly of; she is really wonderful; her bright example is being wonderfully used of God. Constant as a reader at church, she is still constant as a preacher of the Lord Jesus in daily intercourse with her people. I am told by a Muganda teacher, whom we have sent to her enclosure to teach, that everybody who goes to see her hears about the Lord Jesus and His love.

The work is deeply interesting here, where one is constantly telling the story to those who hear it for the first time, and one sees the awakening interest beginning to spring into life. Open-air meetings we commenced last Sunday, when we got about 300 people. Medical work is to be a great feature here. I have taken it all over, and

every other day I have no less than seventy patients, and the other day about thirty or forty. I have to give out the drugs. To advance this work we are building with our own hands a large dispensary, with a sort of open entrance, where they can sit while one by one they receive attention. Here we hope to have glorious times of the Holy Spirit's working in their hearts.

There are no less than thirteen or fourteen new tribes all round here, several on the mountains (Ruwenzoris), and all of which are at present utterly untouched by the blessed Gospel of light. We are utterly helpless here to move; do keep on praying that others may be sent soon. (Who will come?) Oh, we want many men! There is no doubt whatever there is a glorious future for Toro. The openings here in the country itself are beyond description.

The cold is terrible on account of the mountains; the sun disappears at five o'clock, and from then till eight o'clock the next morning it is bitterly cold, sometimes as low as 40 degs. or 50 degs.

INDIAN NOTES.



T was mentioned some months ago that steps had been taken by the Joint Boards of Missions of the Provinces of Canterbury and York to ascertain whether any amendment of the law was requisite in India in matters affecting the civil disabilities of Native Christians. Replies have now been received from most of the authorities who were consulted, with the result that the way does not seem to be open at present for either Legislative or Executive interference within the limits of British India. The papers have not yet been laid before the Boards, but there can be no doubt that they will abstain from further action. But as regards the territories of Native States the matter is not nearly so clear. Cases have occurred where injustice has been perpetrated under the guise of a legal decision, and agitation is going on to remedy grievances which are notorious. The great missionary societies of England are acting with circumspection, and yet with vigilant regard to local conditions, and there is good reason to hope that the measures under contemplation will stop injustice which was threatening to become a grievous hindrance to the Gospel, contrary to the understanding which subsists between Her Majesty's Government and the Independent Native States.

At a meeting of the Calcutta Municipal Commissioners held in October, 1895, the chairman admitted that the death-rate in that city of infants under a year old was, during 1894, the astounding figure of 402·4 per 1000. He proceeded thus, and when our readers have come to the end of the extract it will be clear why further details cannot be given:—

"A death-rate of 402 is not above the usual average. In 1894 it was 402, while

in 1893 it was 415. The cause to which the high infantile death-rate is due is a want of knowledge on the part of parents as to the care of infants and general sanitary conditions of the house. Of the 4069 deaths of infants, under one year of age, in 1894, 2292 (or more than one-half) were infants under sixteen days old; and in 1894, of 3942 deaths, 2038 were infants under sixteen days old. The remedies are somewhat complex in their nature, and likely to be very slow in their operations. They trench, for instance, on the question of child-marriage."

The *Indian Witness* has the following striking comparison:—

"From the time of the first Missions to India, alarm and anger have been expressed at the triumphs of Christianity. Every week something has to be publicly said to refute Christian arguments, and to guard the Hindu mind against the resistless march of Christian ideas. Conferences have now to be thought of to bolster up Hinduism, and put more life into it. The revival of Hinduism comes as almost a necessary result of Christian progress. Why is Mohammedan progress so silently passed over without alarm, and yet Christian progress makes so constant a stir?"

"The answer is that Mohammedanism is spreading so far as mere numbers are concerned, but is not affecting the thought of India. Christianity alone is doing that. Christianity is working to break the bondage of ages, to stamp out the system of caste, to infuse moral courage, to give religious liberty, to elevate woman, to strike a death-blow at idolatry and other foolish superstitions, and to supply that spiritual food for which so many are yearning. In the constant attacks on Christianity and Christians in the Press of this country, we see the alarm that is felt as the truth is being more and more realized, that there is a power now working in India, whose progress can only be checked by frantic effort."

While we concur in these observations by our contemporary, it must be also remembered that part of the opposition to Christianity is the outcome of a false patriotism amongst an intensely conservative people. One cannot but admire the instinct of patriotism, and did it work towards a less eager imitation of the ruling race in other matters, one would hail its development still more than at present is possible. The non-Christian inhabitant of India is mistaken in his opposition to our faith on the ground of its being the belief of the new-comers, though he is right in considering that our creed has much to do with our success. If our own countrymen would attribute more of British success to Christianity than many of them do, and Indians were to cease from opposing Christianity on false premises, how much better it would be for the nominal Christian—how much better for the patriotism of the Indian. Indian patriotism is unfortunately often adulterated with intolerance. The average Indian feels so keenly for his own religion, that the Mohammedan cannot abide the permission given by British laws to idolatrous processions, and the Hindu cannot abide the like liberty to Mohammedans. Each esteems the British Government indifferent to its own religion because it does not force it on others, and esteems it careless of the feelings of its subjects because it does not persecute the rival.

As true friends to India we are glad to notice the advancement of its sons and daughters in any walk of life, especially when they are our brethren in the faith of Christ. We have several persons to mention on this occasion, among whom are some Christians. Professor J. C. Bose, a Bengali scientist, has recently been honoured by the London University, which is not lavish with its degrees, with the high distinction of D.Sc., on account of his very remarkable electrical and other scientific researches. An Indian lady is practising as a barrister at Bombay; two others (one of them a daughter of the late M.P., Mr. Dadabhai Naoroji) have passed the final examinations at Edinburgh for medical and surgical qualifications; another, Miss Bonnerjee,

has passed in the first division the Intermediate Examination for the same qualification in the London University; while Professor Datt, M.A., a Christian, has been recently nominated by the Government of the North-West Provinces to be a Fellow of the Allahabad University. To all of these we can add the remarkable successes in the open competitive examination for the Indian Civil Service, when at the head of the whole list of sixty-two is Atul Chandra Chatterjee; Ardeshir Kaikhoshru Cama stands thirteenth; Paul Eugene Cammiade (Madras), thirty-second; and Satyendra Chandra Mallik, fiftieth. A. C. Chatterjee was first in four subjects, as well as in the whole list. A. K. Cama is a Parsee; his name appears also among the successful candidates in the Home Civil Service list, and in the list for Eastern cadetships.

A standard-bearer has fallen among Indian missionaries in the person of the Rev. J. F. Ullmann, of the American Presbyterian Mission. He went to India no less than fifty-seven years ago, and, after a few years spent in itinerating and pastoral work, showed the remarkable grasp which he had obtained over the Hindi language by writing one of the very best controversial books ever produced, called the *Balance of the Faith*. (This is, of course, totally different from the well-known work by Dr. Pfander, bearing a name which has somewhat of the same meaning, but which is directed against the Mohammedan dogmas.) Mr. Ullmann's perfect command of the other great vernacular of North India, the Urdu or Hindustani language, was made manifest by his graceful translations of many well-known English hymns. He and the late Rev. C. G. Daeuble, of the C.M.S., were far ahead of all competitors in this field. Now after a very long period of faithful and loving service the tired worker has left to all his friends, among whom the writer was thankful to be reckoned, a bright example to follow, as he followed Christ. It has been said of him that "he talked with the Lord Jesus as a friend in the house. This was all the society he needed for his happiness."

The *Indian Christian Herald* is severe upon foreigners with respect to their acquaintance with local literature, and we fear with some reason. It says:—

"There is a growing tendency to despise scholarship among missionaries. This is deplorable even if we look at the question from the simple evangelistic point of view. Unless missionaries enter into the feelings of Indians by taking the trouble to study the tradition, the customs, the literature, and the language of the people in the midst of whom they work, they cannot make much real progress."

We learn that General Booth has notified to the Government that he will not at present pursue his scheme of regenerating India by industrial colonies. He has found out, as others have done, that *vixere fortes ante Agamemnona*. His Swedish officers who went to India to push this scheme (Colonel Langencrantz and his wife) came back during September last.

Bishop Thoburn, of the Methodist Episcopal Church Mission in India, frequently travels between that country and America in the course of his duty. He lately wrote, after attending a large Conference of his Church in America, that the limit of gifts from America to India seems to have been now nearly attained, while every one admits that there are many millions of Indians still left ignorant of the sound of the Gospel. A rough calculation yields the result that there are about two ordained foreign missionaries for every half-million out of 575 half-millions of the population. The very

urgent question then arises, How long are we to go on sending out expensive foreign missionaries? The answer forces itself on us that we cannot advance in this direction very long. Each country must produce its own missionaries, and the efforts of foreigners must more and more be turned towards this result. "Instead of thy fathers thou shalt have children" is God's promise to a reviving community. This must be more and more the aim of our T.Y.E. work. Perhaps it has been a little lost sight of both in the documents which have issued from Salisbury Square, and in the self-denying labour of many who have helped forward the T.Y.E. More prayer is needed that the Head of the Church will anoint with the Holy Spirit the men and women of each country, and inflame them with zeal to announce His Word in their own way, with their own proverbs, local illustrations, national poetry, &c., and to recommend the message by absolute simplicity in dress, habits, homes, and language. There will always be stupendous difficulty in doing this in India, where the presence of the ruling race, with its culture, its prowess, its success, its beneficent rule, its regular postal and telegraph services, its railways, canal irrigation, and medical aid, renders everything English attractive. But God's Spirit can show the people of India that while we need able and learned men, we also need simple and unworldly ones, and that there is a great deal of unhealthy, obstructive, and unprofitable yearning after place and wealth just now. It will indeed be a cause for thankfulness if one result of the T.Y.E. shall be to enable us to enlist tenfold more Natives in the service of India's evangelization.

Here is a beautiful instance of what we mean, taken from the *Christian Patriot* :—

"A Native Christian lady, Mrs. —, of good education and wide experience, is voluntarily engaged in visiting women, Christian and non-Christian, and selling books to them, explaining the nature of the publications where necessary. Would that more Native Christian ladies and gentlemen who have the time to do it would follow the example set by Mrs. — and speak of and, if possible, sell the books among their friends and acquaintances? There is a good deal of latent energy in our community, and it requires only consecration to devote all that energy to the Master's service."

Few persons whose vision is bounded by "the four seas" know how cosmopolitan Indian races are becoming under the colonizing influence of the British. Sikh soldiers from the Punjab are a permanent element in the police of Hong Kong and other Chinese coast cities, as well as in the Straits Settlements of Singapore, in Mombasa, Uganda, and other East or Central African towns. Indian emigrants in Natal and other parts of South Africa are said to number 100,000. In Mauritius there is a large population of Indian coolies; the Lahore Tract and Bible Society has sent large cases of Christian books to that island, and also to Demerara in the West Indies. At Baku on the Caspian Sea there were, at any rate till recently, Hindu traders to be found, and in all the nearer parts of Central Asia they abound. All these are quite independent of the many Lascars, or Mohammedan sailors, chiefly from Western India, who man the ubiquitous ships of the P. & O. and other great steamship companies. To all these scattered individuals or small parties the missionary who knows Indian languages has more or less access. We would venture to suggest to our readers whether there may not be among them some who, being unable by reason of health to return to India, might still turn their knowledge to account by doing missionary work in one or other of these different regions.

H. E. P.

THE MISSION-FIELD.

WEST AFRICA.



VALEDICTORY meetings were held in the autumn in the villages of York, Leicester, Bathurst, and Gloucester, to bid farewell to the five short-course Fourah Bay students who were appointed by the Sierra Leone Finance Committee (as was mentioned in the *Intelligencer* for November) to engage in up-country work. Much enthusiasm was manifested in each place, and much prayer in behalf of the men among the people, who had known them from childhood, was evoked. Among the candidates for short-course scholarships at the College to succeed the above, the one who stood first in the examination was a Hausa-born youth, an adopted son of the Rev. Pythias Williams, lately of the Niger Mission.

The wife of Archdeacon Robbin, the much-respected Native Incumbent of Holy Trinity Church and parish, Freetown, Sierra Leone, died on November 17th. She was the daughter of a Native Wesleyan minister in Freetown, and was married in 1858 to Mr. Robbin when he was a catechist at Bathurst. She was an active worker, and during the last few years was president of the Sierra Leone Branch of the World's Women's Christian Temperance Union, a movement which Mrs. Ingham earnestly promoted.

Miss A. Long arrived at Sierra Leone on October 2nd.

An elaborate printed Report, with numerous statistical tables, by the Government Inspector of Schools in the Colony of Lagos, Mr. Henry Carr, of the schools submitted to inspection in his district during the year 1895, has been received. The total number of schools included in the Report is 56, with 3276 children on the register. Of these, 25 schools and 1720 children are classed as Anglican, namely, C.M.S.; 14, with 671 children, as Wesleyan; 15, with 762 children, as Roman Catholic; and 2, with 123 children, as "United Native African." The number of Mohammedan and Heathen children at the schools is returned as 427 and 527 respectively, of whom 271 and 279 are in C.M.S. schools, 105 and 125 in Wesleyan schools, 25 and 91 in Roman Catholic schools, and 26 and 32 respectively in United Native African schools. The total number presented in the several standards was 1073, and the proportion of passes obtained to the number obtainable was 76 per cent. : in the C.M.S. schools it was 76·8 per cent.; in the Wesleyan, 72·8; in the Roman Catholic, 78·5; and in the United Native African, 67. The financial statistics are interesting, but some of the heads do not fully explain themselves. The total income of the schools was 4047*l.*, including balances brought forward of 415*l.* School fees amounted to 985*l.* (C.M.S., 486*l.*); Government grant, 1064*l.* (C.M.S., 506*l.*); grants from societies, 1248*l.* (C.M.S., 107*l.*, Wesleyan, 357*l.*, Roman Catholic, 710*l.*); collections, 129*l.* (C.M.S., 110*l.*, and the rest Wesleyan); donations, subscriptions, &c., 170*l.*, of which over 169*l.* was for C.M.S. schools. The Inspector complains of inaccurate financial returns, from which charge he exempts some of the schools, notably the Roman Catholic schools, the Anglican Grammar School, Breadfruit, &c.

Bishop Oluwole writes that during his visit to Abeokuta (referred to last month) he confirmed ninety-four candidates in the town and on the neighbouring farms. At Isan, where he confirmed fifteen candidates, the Rev. J. Ransome Kutu, who accompanied him, also baptized fifteen adults, four of whom were amongst the confirmees. On October 18th the Bishop admitted Messrs. J. A. Braithwaite, S. A. Coker, and J. M. Freeman, presented by the Lagos Native Church, to Deacons' Orders. The Rev. James Johnson, in whose church, St. Paul's, Breadfruit, the service was held, preached the sermon from 2 Cor. iv. 5 to a congregation numbering, it was said, some 1700. On October 25th the Bishop

confirmed twenty candidates in the presence of about 900 persons in St. John's Church, Aroloya.

Bishop Phillips made a three weeks' visit to Ilesa and Ijero in June and July. At the former place he found that a Sierra Leone emigrant had been installed the previous April as king of the Ijesas. The man, who is the father of a C.M.S. agent at Lokoja, had been baptized, but unhappily is a polygamist, and his influence in this important respect is hurtful. He attends the services, however, and has induced his chiefs to do so, he has also prohibited all Court business on Sunday. At Ijero there are thirty-two catechumens, and liberal gifts have been made by some Ijero Christians at Lagos towards the erection of a small chapel.

EASTERN EQUATORIAL AFRICA.

Bishop Tucker left Mombasa under doctor's orders on October 10th, and proceeded first to Naples, where he spent nearly three weeks before coming on to England. He reached this country on November 23rd. His public engagements during the last fortnight on the coast were as follows: On September 28th he opened a new mission-hall at Mombasa, which had been erected at a cost of some 300*l.*, contributed mostly by Europeans at the station, officials of the Government and of the I.B.E.A. Company, and others. The building is of stone with teak fittings, and is excellently suited for its purpose. On October 3rd the Bishop confirmed 347 candidates at Rabai; on the following day he admitted Mr. James Deimler, an experienced lay agent, to Deacon's Orders. The communicants numbered 522 on the latter occasion. On October 7th a new church at Frere Town was dedicated to God's service; and the same day thirty-two candidates were confirmed, several of whom were from Kilindini and Mzizima, and three were Waganda "boys" whom Mr. Baskerville had brought down to the coast.

Taveta is to have a resident Government officer. The announcement caused some dissatisfaction to the heathen Natives of the place who deprecated the limitations which they anticipated would be placed on some of their questionable proceedings. Under the idea apparently that an improvement in their conduct towards the Mission would avert the thing which they feared, they ceased from opposition to Christianity and even began to attend the services and schools. The *Taveta Chronicle* gives the following account of the locality of Taveta:—

Taveta is the name given to a strip of country, almost enclosed by forest and of an even surface, which lies along both sides of the River Lumi, for a distance of about ten miles, immediately to the north of its discharge into Lake Jipe. The place is divided into several districts, the boundaries of which are not, however, very clearly defined, the names of which are given below. The Mission centre, to which the name Mahoo has been given, lies at the north end, on the right or western bank of the river, separated from Taveta proper by a strip of forest. Proceeding southwards on this bank one passes through the districts Sela Mdongo, Mwaleni, Sela Mbaha, a tract of country almost unoccupied, part of Marigasa, and Kikoro or Abori. But the bulk of the population is resident on the left bank of the river, the principal districts, beginning at the northern end, being named as follows: Msengoni, Ichangareni, Kion-

goni, Mbondeni, Mkameni, Ndiweni, Baratimo, Mboghoni, Kimala, Makomba, Dindimu, Miereni, Sogonoi, Mwarusa, Marigasa, part of Kikoro. Many of these districts are subdivided.

Taveta lies rather more south than east of the highest point of Kilimanjaro, named Kiboo, which is distant about thirty-five miles. The inhabited part of the sides of this mountain, known as Chaga (or Waga), extends round from the north-east to the west, the northern part being unoccupied by human beings. The petty states into which Chaga is divided, with the approximate distances in miles from Taveta, are as follows: Useri, 24; Mkulia, 18; Mkuu, 15; Chimbi, 10; Mwika, 12; *Mamba, 14; *Marang, 16; *Kilema, 18; Kirua, 20; *Mochi, 24; Uru, 27; *Kiwoso, 30; *Machame, 36; Kibonoto, 42: these are the names used in Taveta. Europeans are resident in the places the names of which are marked by an

asterisk. In the plains almost due west of Taveta, and distant perhaps fifteen miles, lies Kahe. To the south and south-west, rather nearer, but across the River Ruvu, which forms the outlet to Lake Jipe, are the mountains of Ugweno or Pare, with a numerous but scattered population. All these inhabited places are in German East

Africa. In the British Protectorate to the east lies the dry wilderness known as Serengeti, and no inhabited country nearer than Taita, fifty miles away. From hills in the neighbourhood of Taveta, some of the mountains of the Ukamba country are visible, far away to the north-east.

We learn by telegram that the Uganda party started on the up-country journey on November 28th. From the last letters to hand we are told that they had been promised by the chief engineer of the new railway to be taken the first fourteen miles of the journey by train! The ladies were provided with jinrickshas.

Letters from Uganda up to September 11th have been received. On August 1st a son and heir was born to King Mwanga. The mother of the young prince was a catechumen. The child, in accordance with the custom of the country, was committed to one of the chiefs—in this case the Katikiro, by whom he will be brought up. His native name is Cwa (pronounced "Chwa"), after a former king of Uganda. Previous to his birth the heir-presumptive to the throne was a Mohammedan, a son of Kalema, regarding whom it had been stipulated by treaty that he should not come under Christian influence till he should attain the age of fourteen. Two other princes had been declared ineligible to succeed by Colonel Colville on account of their long absence from the country at Bukumbi, on the south of the Lake: these two are Roman Catholics, and no Protestant chief or missionary was allowed access to them except in the presence of the Commissioner.

The number of suburban churches within three hours of Mengo is now over thirty, twenty-five of which are supplied with Sunday preachers from the capital. The supply of Native teachers is well maintained, and the Rev. E. Millar says that the new men are better—"very much better" are his words—than the older ones. A supply of hymn-books which arrived early in August was rapidly bought up, the few copies with gilt binding being specially in request. These were sold at a price fully covering both initial cost and transport charges. Archdeacon Walker's large women's class has been divided into three, and apportioned to Miss Furley, Miss Browne, and Miss Thomsett. Miss Pilgrim also has a class of Native women daily, in the early morning, after which she engages in dispensary work. Miss Chadwick teaches at Mengo four days of the week and goes to Kasubi and Lusaka other two days. A bell, which Archdeacon Walker ordered to be sent out, has been set up in a tower near but separate from the church on Namirembe Hill. The first ringing was a great ceremony, the king himself leading off by giving the first pull at the rope. A new church was opened at Nakanonyi in Kyagwe on August 9th; while at Kinakulya (Bamusuta), to the north of Singo, the church was burned down by an incendiary just when it had been completed. Mr. Fisher reports well of the king of Toro and of his mother (see "A Visit to Toro," in this number). One of the neighbouring tribes practises cannibalism. Mr. Leakey, after a tour in Koki, reported four new churches built since the spring of 1896. Five catechumens have been prepared for baptism in Budu.

PALESTINE.

The Rev. J. Longley Hall, in response to an inquiry regarding the state of Palestine and the probability of its proving safe for tourists to visit the country in the spring of 1897, expresses his belief that it will be quite safe to do so. He

is fully alive, however, to the responsibility resting upon him as Secretary of the Mission. He says:—

I feel the responsibility greatly, and am in constant receipt of information as to what is going on in the different places. I shall not allow the ladies, specially, to run any unnecessary risks; but at present from all parts of the country comes the news, "Perfect quiet." Moreover, we are not tourists, but are labouring for the Master in the places where He Himself has placed us, and therefore can claim His special protection, and we know that we have it. I

would ask your earnest prayers for our Mission at the present time, that the covering Wings may be over us and the Everlasting Arms underneath and round about us, and that this time of uncertainty and restlessness may be a time of specially open doors for the Gospel. We find many ready to listen to the Word who would not tolerate it but for the state of fear in which they are.

PERSIA.

Bishop Stuart and his daughter left Julfa in September on his long-contemplated journey to Baghdad. They arrived on November 5th. He had a most merciful escape from serious consequences of an accident on Sunday, November 1st. He fell headlong down a flight of several stairs in the khan in which he was staying, and having a small box in his hand, he could not save himself; but the injuries he sustained were very slight, and after two or three days' rest he completed his journey.

The Rev. C. H. Stileman reports the baptism of an adult Mohammedan convert at Julfa in October, who has received the name of Paulus. His wife is also an inquirer.

Miss L. Stubbs and Miss H. L. Conner have come home, the former on furlough.

NORTH-WEST PROVINCES OF INDIA.

A correspondent, "Wayfarer," contributes the following account of a controversy between a Mohammedan and a Christian (the latter a convert of the Cambridge Delhi Mission) in the St. John's Church compound, Agra, to the *North India Gleaner*:—

Being on a visit to Agra, I wended my way one evening to the compound surrounding St. John's Church, as I had heard there was to be a controversy with the Mussulmans. I was a little late in arriving, so found the discussion already proceeding vigorously in the presence of a crowd of 1000 or more hearers, who were eagerly following the speaker word by word. He was named Jahngir Khan (engaged in the Postal Department), and had already devoted one evening before this to his attack on Christianity, and more especially on the person of Jesus Christ. He was a speaker of some power, and by means of his clear, strong voice, reached even the idlers standing on the outskirts of the crowd. He was opposed by a Mohammedan convert named Ahmad Masih, from Delhi, one who formerly bitterly opposed Christianity, and with no small success, being exceedingly well versed in the Koran, and a clever controversialist. At the outset of the discussion on the previous evening, he publicly stated how he had abused,

struck, and torn the clothes of Christian padris in that very city of Agra, and the shame the recollection causes him now that he is a follower of Christ. He is a blind man, but possessed of a wonderful memory, and quoted both the Scriptures and the Koran with effect. Each spoke for fifteen minutes at a time, the conduct of the meeting being in the hands of the Rev. W. McLean, evangelistic missionary in Agra, supported by the Rev. W. Seetal. The subject on this occasion was a comparison of the life of Mohammed with that of Christ. Each speaker seemed to make his points from time to time, though the Mohammedan professed to find difficulty in accepting spiritual interpretation of such passages as Ezek. xxiii. and the Song of Solomon, which he adduced in support of his arguments. The discussion, though at times it verged on warmth, was, on the whole, carried on in very good part, and seemed to absorb its hearers who remained throughout. For three and a half hours it went on, the sun setting and

the moon rising to shed a picturesque lustre on the assembly, and the church in the background, itself a testimony to the rising power and dominion of the Son of God. The Christian had asked a question which Jahngir Khan had no desire to answer; again and again was he pressed to reply, but as often did he decline, the reiteration of the question grew almost comical, and the follower of Islam showed himself still more and more pressed, till, after stating that he rejected all his own most famous commentators, he retired,

The following further extracts (see *C.M. Intelligencer* for last month, p. 913) from private letters of the Rev. E. D. Price regarding the famine have been received just as we go to press:—

Mandla, Nov. 17th, 1896.

The journey by rail from Allahabad to Jubbulpore when on my way here was most distressing. Mr. Gill and I left Allahabad on November 9th at 2.30 p.m. At about 4 p.m. we reached a district where every station was lined with starving people, mostly women, boys, and girls. All along the train the passengers were giving out coppers, and in many cases food, and it was touching to see the scramble for the latter. As the train passed out of the station the cries were fearful of those who had got nothing. One station-master told us that the previous week 11,000 starving men had besieged a train, and he had had to get police down by rail to clear the place.

As we got into Rewah, a Native State, matters became worse. The wail of a starving human being is a thing terrible to hear, and gives me the shivers still. In Rewah, though I inquired at every station, I could hear of nothing being done for the people. No doubt the Brahmans and better-caste Hindus were being well cared for, but the Kols, who are akin to the Gonds, were left to starve. We heard of one lady just out from England who, seeing how things were, bought up a quantity of grain and distributed it at every station at which her train stopped.

promising to appear again after a few days. His followers could not have been best pleased at this termination and at the turn things had taken, and while the handful of Christians present, residents of the compound and students of St. John's College, dispersed to their homes jubilant and with thankful hearts, the Mussulmans quickly departed in silence. Your prayers are asked that through these discussions God's Truth may be forced in upon the Mussulmans of Agra, and many may be led into the Kingdom.

I have just heard that during the outbreak of cholera last summer there were 7000 deaths from it in the Mandla district alone, but that the mortality from the present distress is much heavier. The present death-rate of Mandla town is sixty per thousand per annum, though relief is given. We relieved ninety-four persons last Saturday. Mr. Molony has received about as much money as I have. He is going to give relief in four villages, and I in as many more.

Nov. 25th.

I am at the village of Patpara until next week. We have some ten orphans here. Most of them have an indescribable look, caused, I assume, by having been on the point of dying of starvation. Another poor orphan died on Tuesday. She was a dreadful sight. Though we had had her three months, yet her life could not be saved. Yesterday we began building an orphanage here, and are about to build a house for lepers. I expect the former to cost only about 9%, and the latter only about 7%. The building of these two houses will give a great deal of work here, and so save people from destitution. The orphans are helping to build their own house. We are buying in grain wherever we can get it. Soon there will be none to be had about here. It is very dear already.

PUNJAB AND SINDH.

Much satisfaction is felt in Mission circles in the Punjab at the appointment of Mr. W. Mackworth Young, C.S.I., as Lieutenant-Governor. Before he became Resident in Mysore he was a member of the Punjab Corresponding Committee. His important speech at the anniversary of the Simla C.M. Association in August, 1895, appeared in the *Intelligencer* of January, 1896.

The Bishop of Lahore presided at the prize-giving of the Mission High School, Srinagar, in October, and he afterwards visited the Mission Hospital. He recorded in the chaplain's record-book his satisfaction at the marked personal

influence exercised by the Principal of the High School upon all his Native fellow-workers, and he described the hospital as a model of what such a hospital should be. He confirmed ten candidates, two of whom were women. The Bishop concluded his notice with the words: "I leave Kashmir much cheered by the activity, together with the spirit of unity and co-operation among the workers which I have witnessed."

Dr. A. C. Lankester has suffered from an affection of the eyes, and it was feared at one time that he would have to come home. He has, however, somewhat improved, and went to Peshawar in October.

Early in November the Rev. A. H. Storrs arrived in Amritsar; the Rev. C. D. and Mrs. Fothergill at Dera Ismail Khan, and Dr. and Mrs. Browne at Agra, *en route* for the Punjab.

The Rev. E. Guilford was married to Miss E. R. Grimwood, who went to India under the C.E.Z.M.S. in 1884, at Tarn Taran on November 4th; and the Rev. Cecil E. Barton was married on October 21st at Murree, by the Bishop of Lahore, to Miss M. Broadbent, daughter of Lieut-Col. J. E. Broadbent, R.E.

SOUTH INDIA.

The consecration of the Right Rev. S. Morley to the Bishopric of Tinnevely and Madura took place in the Madras Cathedral on October 28th (St. Simon and St. Jude's Day). The sermon was preached by the Bishop of Calcutta, the Metropolitan, and the Bishops of Madras and Travancore took part in the consecration. More than eighty clergy were present, and the Cathedral was full. After the consecration the Bishop of Madras signed the commission approved by the late Archbishop of Canterbury, transferring his authority in Tinnevely and Madura to Bishop Morley; then the Tinnevely clergy present subscribed a promise of obedience to the latter; and lastly the Bishop of Madras addressed his farewell to the Tinnevely clergy.

Miss Kenrick, who has been assisting in the Elliot Tuxford School, Mengnana-puram, has been temporarily sent by the C.E.Z.M.S. Committee to assist Miss A. J. Askwith in the Sarah Tucker Institution during the absence of Miss G. M. Walford on furlough.

CEYLON.

The first issue of an "Occasional Paper" which is published under the sanction and at the expense of the churchwardens of Christ Church, Galle Face, Colombo, has reached us, which gives many interesting facts about the church and the work of which it is the centre. The foundation-stone of the church was laid by Bishop Chapman on January 21st, 1853, and the church was opened on October 13th of the same year. It has been successively under the ministerial charge of the Revs. G. Pettitt, H. Whitley, C. C. Fenn, J. H. Clews, W. E. Rowlands, R. T. Dowbiggin, E. T. Higgins, W. Clark, J. Ireland Jones, H. Newton, and A. E. Dibben. There is accommodation for 276, and the congregation includes some of the most influential members of the European community. The total amount received at the offertories during 1895 was Rs. 2911. The offertories for the C.M.S. Association and Tamil Cooiy Mission in 1895 amounted to Rs. 686, besides which Rs. 180 was given from the offertories for the salary of a Portuguese catechist, and Rs. 120 towards the rent of a ragged school. Moreover, the Alms Fund received Rs. 508 in subscriptions; Portuguese Bible-women Fund, Rs. 190; Sunday-school library account, Rs. 132. There are Sunday-schools with 120 children; a boys' brigade with 100 enrolled members; and a Band of Hope with 117 members. Tamil and Singhalese services are also held in the church.

The Rev. H. E. Heinekey writes that much blessing is being experienced in some of the schools connected with the Singhalese Itinerancy, namely, in those of

the North Central Provinces. In nearly all, he says, there is a desire among the elder boys to accept Christ. Mr. Heinekey lately baptized three young men and one girl in the same district who had all received their education in the Mission-schools. One of the Mission-school masters has been appointed a *Korale Arachchi* (headman) over a district containing upwards of forty-three villages and 8000 people, and he has applied to be appointed an honorary Bible-reader, so that he may, as he goes from village to village, distribute tracts and read God's Word to the people.

SOUTH CHINA.

Bishop Burdon wrote in October that he purposed to leave Hong Kong about the end of November. He contemplated going to the South of Europe, and not proceeding to England until the summer of 1897.

The Rev. Ting Sing Ki, who was ordained in 1876, and was the senior Native clergyman of the Fuh-kien Mission, died on November 6th. Archdeacon Wolfe says of him, "He was a man greatly beloved."

MID CHINA.

Bishop Cassels sends us a list of his visitations during the first six months of 1896. Including the boat-journey of 250 miles up the Yang-tse River from Ichang to Wan-hsien, the Bishop travelled altogether 2491 miles by horse or chair or boat, occupying seventy-three days. Most of these visitations were to the China Inland Mission stations; those to the C.M.S. stations, Sintu, Mien-cheo, and Chong-pa, in April, took him over 460 miles, and occupied thirteen days.

The Rev. O. M. Jackson baptized six converts (two men and four women) at Mien-cheo—the late Miss A. Entwistle's station—on Sept. 27th. He writes:—

They are all much in earnest, and have given clear and unmistakable testimony that they believe in Jesus and seek to truly serve Him.

The last year's Annual Letters (printed) have just arrived. I notice in the letter of our dear departed sister Miss Entwistle that she describes very fervently the way some of these very

people mentioned above first heard the Gospel and began to believe. I notice that both she and Miss Wells expressed in their letters (now nearly twelve months ago) that they hoped these would "soon be baptized"; and now it has at last come to pass. There are others who are also looking forward to baptism at some future time."

A misprint occurred in our August number. The average number of children in attendance at the six schools supported by the Shanghai C.M. Association is 86, not 786, as there stated.

NORTH-WEST CANADA.

The Rev. I. J. Taylor writes from Moose that an epidemic of whooping-cough proved fatal to eleven Indian children during the summer. He mentions the following instances of liberality on the part of some of the Christian Indians of the station:—

Last month James Fletcher—the people's churchwarden of the Indian congregation—came to me with a paper and a long list of names with sums of money in the Indian currency written against them. He asked me to write out for him the subscription list, for such it was, in English for the use of the Hudson's Bay Company's store. The writing was to the effect that because there were widows and really poor people amongst them; and because Jesus had commanded them in Luke vi. 35, 36, and 38 to do good and to love their enemies, and to lend

hoping for nothing again, and so they would be children of God; and also because Jesus had said in Matthew xxv. 35 that to give food and drink and clothing and to be kind to His people was the same as doing it all to Himself; therefore those who signed the subscription list wanted to obey Christ in this way of helping their poor. It was at the time of receiving their pay for haymaking for the Company. It was their harvest-thanksgiving offering. It was the result of the general teaching, by the Bishop and his helpers, of the true principles of Christian giving. The

putting into practice this teaching, and the particular form which it took, was not only not prompted by me, but not even known to me until James Fletcher asked me to write it out for him in English. And the amount contributed was also worthy of the sound principle on which, and the Christian unostentation with which, this "collection for the poor saints" was made. The collection

amounted to 31½ "made beaver" ("made beaver" is Indian fur-trade currency), equal to 4*l.* 4*s.* sterling, and it was distributed in sixteen tickets of relief—fifteen of two beaver (= 5*s.* 4*d.*) each, and one of 1½ beaver (= 4*s.*). The Indians gave also, in the spring, two very satisfactory collections for Church expenses to the general Mission Fund.

Bishop Bompas reports the safe arrival at Buxton Station of the Rev. H. A. Naylor, B.A., son of Archdeacon Naylor, of Montreal, and Mr. F. F. Flewelling, sent out from Montreal in response to the Bishop's request. The former is supported mainly by a grant of the Colonial and Continental Church Society, and will work chiefly among the miners. The latter will for the present be associated with the Bishop while preparing for future work. Mr. R. Bowen, who went out in May, 1895, has been placed at Rampart House, vacated by Archdeacon Canham, now at home on furlough.

NOTICES OF BOOKS.

HAUSA LITERATURE. *By the Rev. C. H. ROBINSON, M.A. Cambridge University Press.*



If proof were needed of the intellectual ability of the Hausas this is amply afforded in the volume of *Specimens of Hausa Literature* which the Rev. Charles Robinson has brought out and which is published by the Cambridge University Press.

So much has been said at different times in the C.M.S. magazines about the Hausa language that the actual publication of Native Hausa manuscripts cannot fail to be of the deepest interest. It should be noted that these manuscripts have not been copied by Mr. Robinson, but the native writing has been reproduced most beautifully by a photographic process. Five of these are poems, the three former having been obtained by the late Rev. J. A. Robinson, of the C.M.S. Sudan Mission, and the remainder by his brother, the author of this book and student of the Hausa Association.

Following these poems is a short translation in Hausa of an Arabic history of Zaria, and a single page of curious hieroglyphics constituting a Hausa charm. In addition to these manuscripts Mr. Robinson has given a transliteration of the whole in Roman character and a free translation, besides explanatory notes and a short discussion, in the Introduction, of the relation of Hausa to other languages.

To the scholar, and especially to the Bible translator, these specimens of the Arabic character in which Hausa is written in West Africa will be of special value in determining the exact form of character which will be best understood, as there are considerable differences between this and the ordinary printed Arabic used in the East. The idiomatic rendering of the language should also be exceedingly helpful, though it should be remembered that it is the language of poetry.

Mr. Robinson cannot definitely decide as to the class of languages to which Hausa must be assigned. It has undoubted Semitic affinities, and yet in other ways it resembles Berber, and Mr. Robinson inclines to the opinion that it should be classed with the Hamitic languages, of which Berber and Coptic are representatives. But there is a distinct value in this volume even to English readers, and especially to missionaries or those interested in missionary work.

The poems are of course religious, and largely based on the Koran, and some of the sentiments are most forcible and telling. As a commentary on Gospel teaching, it may be of the greatest value, as the following extracts will show, side by side with verses of Scripture:—

HOLY SCRIPTURE.

What shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark viii. 36.)

Behold, now is the accepted time; behold, now is the day of salvation. (2 Cor. vi. 2.)

Bring forth therefore fruits worthy of repentance. (Luke iii. 8.)

HAUSA LITERATURE.

Whoever chooses this world rejects the choice of the next, he seizes one cowrie but loses two thousand cowries. (Poem A, line 39.)

Give up delaying and saying, It will do when you are old; death will come before you are old. (Poem B, line 115.)

Repent to God, leave off repenting like a wild cat; it repents with the fowl in its mouth, it puts it not down. (Poem D, line 11.)

Mr. Robinson has rendered most valuable service in preparing this book, and we look with great hope to the grammar and dictionary which are in preparation, and also to translations of one or two of the Gospels. This work is urgently needed, and we trust that funds may be speedily forthcoming to enable it to be accomplished. C. F. H.-B.

The *Mission Field* for 1896, the monthly organ of the Society for the Propagation of the Gospel, is a volume full of interest to Churchmen. We confess as we look over its pages that we are utterly unable to understand the charges—or shall we say excuses?—made by some High Churchmen now and then in the *Church Times* that S.P.G. publications are uninteresting. For ourselves we look for them month by month with keen interest, and the bound annual is a treasure which we greatly prize. Valuable articles and letters from the missionary dioceses in South Africa, Madagascar, Tinnevely, North China, and Corea abound, and, unlike the *C.M. Intelligencer*, illustrations, and very good ones, are given.

The other monthly magazines of the same Society, *The Gospel Missionary* and *Children of the Church Magazine*, the former for adults and the latter for children, are as to their get-up as attractive as we can conceive possible, and are full of illustrations, most of them relating to the Society's missionary work in heathen lands.

The Zenana, or Women's Work in India, the volume of the Zenana Bible and Medical Mission for the year ending with the month of October, 1896, is as usual full of excellent reading, mostly extracts from the letters and journals of the Society's lady missionaries in the field. C.M.S. work in several stations of the North-West Provinces and in Bombay cannot be fully grasped without studying this volume, as the Z.B.M.M. most truly co-operates with the C.M.S. wherever its missionaries are found in our districts.

Gleanings from Many Fields, edited by George Cousins (London Missionary Society), is a book for children. It consists of sixteen chapters, all with attractive titles, and all full of stories and profusely illustrated. The children that get this book for a Christmas-box are to be envied.

We have also received:—*Things to Live For* and *A Gentle Heart*, by J. R. Miller, D.D. (Hodder and Stoughton); *The Altar Question* in the light of Holy Scripture, by R. W. Kennion, M.A. (*Home Words* Publishing Office, London); the publications of the Scripture Gift Mission, consisting of the four Gospels and the Epistle to the Romans in English, the Gospel of St. Luke in French, and the Gospel of St. John in Spanish, Portuguese, Modern Greek, and Arabic—of all which the type, paper, and illustrations are excellent; *The Minister's Pocket Diary and Clerical Vade Mecum*, 1897, with a liberal supply of ruled pages consecutively for diary, cash account, visitation notes, sick list, confirmation candidates, &c., sermons preached, books recommended, &c., &c., and all within portable dimensions (Hodder and Stoughton); and *The Friends' Foreign Mission Sheet Almanack* (The Orphans' Printing Press, Leominster).

NOTES ON OTHER MISSIONS.



HONOURED as is the work of the RELIGIOUS TRACT SOCIETY, few persons regard it as a great auxiliary of Foreign Missions. Many will learn with surprise that it has publications in 219 languages, and that large grants of Christian literature, always to the full extent of the means at the Society's disposal, are made to the leading missionary societies. In the course of the life of the Society (which, by the way was founded in the same year as the C.M.S.) no less a sum than 685,000*l.* has been so expended. Last year the grants amounted to 32,561*l.* The value of Christian literature for converts surely needs no words to emphasize it. In another way the R.T.S. does excellent service. Where missionaries have printing-presses in the Mission stations, the R.T.S. makes grants of paper for printing, and has expended in the last fifty years 62,000*l.* upon this object. In these Notes the valuable work of the Christian Literature Society for India has often been commented on. What the C.L.S. does for India, the R.T.S. does for the whole mission-field. It seeks to extend its operations, and should have every support in its endeavour.

The Report of the NORTH AFRICA MISSION comes out later than the generality of such reports. The total income of the year, including balances to the amount of 795*l.*, was 7998*l.*, and the total expenditure 7612*l.* The balance with which the year ends is thus considerably below that with which it began. With the exception of the murder of Dr. and Mrs. Leach and their little boy at Sfax, there has been no very stirring event during the year. The staff of the Mission consists of twenty-two male missionaries, including five qualified doctors, seventeen wives, and forty-one other ladies, besides those studying in England. Included in the numbers given above are six "missionary helpers," whose work is partly domestic and industrial. The stations of the Mission are at Tangier, Casablanca, Tetuan, and Fez in Morocco; at Tlemcen, Mostaganem, Cherchel, Constantine, Algiers, and Djemaa Sahridj in Algeria; at Tunis and Susa, Tripoli and Alexandria. There is a Mission hospital in Tangier, which rendered good service during the recent cholera epidemic. The other doctors work by means of dispensaries.

The statistics of the BAPTIST MISSIONARY SOCIETY for the year ending March last show that there are 146 missionaries, 812 evangelists (half of them in Jamaica), 1016 stations, 3452 baptisms, 53,780 members, 3812 Sunday-school teachers, and 43,863 Sunday scholars. The gross receipts for the year were 74,816*l.*, the largest income the Society has ever received, but the Society is anxious to have it understood that this is due to legacies having been 6000*l.* above the average. It needs 6000*l.* a year more to keep up existing work, and still more if extension is to be effected and reinforcements sent out.

The anti-slavery problem in Zanzibar is to be tested in a very practical way by the SOCIETY OF FRIENDS. It is definitely stated that early in this year an industrial mission settlement is to be formed on the island, and to be worked by free labour only. If successful, it will be an object-lesson of the highest value.

The state of things in Madagascar is even worse than when we last commented on it. News has come of widely extended outrages, perpetrated by the Fahavalo, rebels who roam the country in the name of the Queen of Madagascar, scattering when troops are sent against them, reappearing and repeating their destructive work when the soldiers have retired. On August 20th, the L.M.S. sanatorium at Ambatavory was burned down. More recently the same society's station at Isoavina was partially destroyed. A number of churches in Arivonimamo, where Mr. Johnson was lately murdered, have also been burned. Even the Mission hospital in the capital itself has been in frequent danger. When the Mandridrano station was in danger the Resident-General had to confess himself unable to afford it any protection. The Rev. C. Collins of the L.M.S., writing from Farafangana, says hundreds of L.M.S. churches have been destroyed, and out of seventy or eighty schools only five are left. Similarly the S.P.G. reported that thirteen of their churches were destroyed by the end of June last, and

their college in the capital was threatened. The whole movement is evidently not only a rebellion against the French, but a recrudescence of Heathenism.

The Foreign Secretary of the AMERICAN BOARD has issued in pamphlet form his striking address on the Turkish Missions of the A.B.C.F.M. delivered last October. The Board, it appears, began work at Smyrna in 1820, and Constantinople in 1831. Since then, Nicomedia, Brousa, Aintab and Antioch, Marsovan, Sivas, Trebizond, Erzroom, Marash, Aleppo, Oorfa, Mardin, Mosul, and the borders of Persia mark the extent of their operations. At first the idea was to revive the nominally Christian peoples by reformation from within, but in 1846 the persecution of the Armenian patriarch drove them to organize outside congregations. The former method is still hoped for:—"The organization of the Protestant body and its maintenance have been regarded as only temporary expedients, to be laid aside as soon as the great end could be better achieved in other ways." The present force is 176 missionaries, the annual expenditure on the Mission, 35,000*l.*, and the value of the Mission property, 300,000*l.* The Mission comprises 878 Native labourers, of whom 100 are pastors, 128 preachers, and the rest teachers of various grades. There are 125 churches with 12,787 members, and average congregations of 34,000. There were 20,496 persons under instruction last year, of whom 2576 were in high-schools or colleges. The annual circulation of the Bible reaches 50,000 copies.

Upon this splendid work the Armenian massacres have fallen with crushing blows. Constantinople, Trebizond, Bitlis, Erzroom, Erzingan, Sivas, Harpoot, Marsovan, Aintab, Marash, and Oorfa were the scenes of successive devastations. Amid the destruction of Mission property and the slaughter of their people the missionaries have remained at their posts, in more than one place suffering insult and loss, but everywhere doing their best to protect their flocks. No less than twenty-one Native pastors and teachers have died the deaths of martyrs. The only gleam of light in the gloom is that their common trials have drawn the Protestants and the Gregorians closer than ever before. As usual in the face of such massacres, voices are raised at home counselling withdrawal. But Dr. Judson Smith is not of this mind. With arguments taken alike from the history of the early persecutions and of his country's battles, he urges that the present is a great opportunity; and, taking up the words with which Athanasius of Alexandria comforted the Churches which were suffering under the Julian persecution, he declares of this desolation also, "*Nebecula est: transibit.*"

The massacres at Harpoot have had the effect of hastening the end of a missionary veteran, the Rev. Dr. Crosby Wheeler, and the scattering of a band of missionaries whose circle had been unbroken for an unprecedented number of years. Dr. Wheeler went out in 1857 to Harpoot, where he and his wife laboured for thirty-nine years. In 1878 he raised funds for the erection and part endowment of Euphrates College, of which he was president until 1893, when he resigned through ill-health. However, he remained upon the spot, and it was his desire to end his days in labour there. There were working with him and his wife two other missionaries and their wives, Mr. and Mrs. Allen and Mr. and Mrs. Barnum. This party of six had been labouring together, in an unbroken circle, for no less than thirty-seven years. Such a period of united labour for six persons is probably without precedent anywhere. The disturbances at Harpoot, when Dr. Wheeler's home and all his goods were destroyed, have at length broken the circle. Dr. Wheeler's health (he was seventy-three) was so impaired by them that he had to leave in May, and he died in October last.

All who have studied the history of Japanese Missions will grieve to hear of what has happened recently in connexion with the famous college called the Doshisha. Dr. Neesima, whose romantic story was recalled at the time of his death a few years ago, was its practical founder, under the auspices of the American Board. The site and money for building and maintenance were provided either by the Board or through its influence. It received annual grants from the Board. From the first the missionaries, although taking a great part in the working of the college, left the control in Native hands. The system worked well enough so long as Dr. Neesima lived, and so long as Christianity was popular.

When the reaction came, men hostile to Christianity were elected on the board of trustees. The action of this new board has culminated in their declining, after this year, any further aid from the American Board of either money or foreign teachers. Thus a great institution, built and subsidized with Christian money, the scene of extensive missionary effort, and hallowed by Christian associations, is deliberately converted to unchristian and even anti-Christian uses. The mistake, on the part of the Americans, of trusting the Natives too fully, was at least a generous one. The ingratitude and lack of any sense of obligation on the part of the Doshisha trustees towards their American benefactors seems to be complete.

J. D. M.

LETTER TO THE EDITOR.

PRAYER FOR MOSLEM LANDS.

DEAR SIR,—I want to make an earnest appeal to Christians at home for more prayer for Moslem lands. I am afraid that there is on the part of many a kind of hopeless feeling about Moslem work. It is confessedly the hardest, spiritually, of all Mission work, and though there has been blessing in places, yet there have been no great accessions from the ranks of Islam in any lands dominated by it. It is the keep of the fortress of Satan, and but little impression has hitherto been made on it by the soldiers of the Cross. And what is the reason? Chiefly, I believe, because there has been so little believing prayer for Moslem lands. There has not been, for one thing, the romance about these Missions that there has been about some, and less attention has in consequence been drawn to them. Then there has been too much of taking for granted that such Missions were comparatively hopeless, and so there has been but little prayer, and less faith, on the part of the Church for them.

But surely the very reverse ought to be the case. The harder the fight, the more earnest ought to be the efforts put forth to win the victory; the stronger the foe, the larger and better equipped should be the armies sent forth against him. The greater the power of the Evil One, the more earnest should be the prayers offered, and the stronger the faith exercised. Christ says of the power of Islam as He said of the evil spirit in the lunatic boy: "This kind goeth not out but by prayer." I believe that any great advance in any part of the Mission-field has been in direct answer to prayer. The blessing on the work in Uganda is directly traceable to the prayer called forth by the murder of Bishop Hannington and the deaths of Mackay and Bishop Parker and others; and the movement now taking place in the Fuh-kien province is undoubtedly an answer to the intercessions resulting from the martyrdoms of Kucheng. If there were like earnest wrestlings with God for Moslem lands, what might we not see as a result? "According to your faith, be it unto you." I think God is in the closing years of the nineteenth century challenging our faith in respect to Islam in an especial manner. In Persia, Egypt, Palestine, and the now reopening Soudan, He is saying in regard to the conversion of Moslems, "Believe ye that I am able to do this?" The practical answer of the Church of Christ has hitherto been a negative one.

The Moslem is on a different plane spiritually to that occupied by the Heathen. The latter knows nothing of Jesus. The former knows of Him, and it is of the essence of his religion to deny His Divinity and reject His Atonement, and therefore the spirit of Islam is essentially the spirit of antichrist. But this fact will make the triumph greater and the glory brighter when the day of victory comes; for we know that Christ must and will prevail over him. We have prayed and believed for victory in Uganda and China, and God has granted and is granting it, and He is waiting in respect of Islam to show us greater things than these.

So we, who are in the plain face to face with the foe, plead with you, the Lord's remembrancers on the mountain-top, to lift up in prayer the hands which, as far as Islam is concerned, have too long been let down in doubt and indifference. May God forgive us our unbelief and "limiting of the Holy One of Israel" in time past, and grant us grace to pray and believe for a mighty outpouring of His Holy Spirit on Mohammedan lands.

C. T. WILSON.

Jerusalem, Sept. 7th, 1896.

BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1895.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B.—The amounts are exclusive of Dividends, and of Contributions from Abroad.)

FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society	£252,888
Society for the Propagation of the Gospel	103,782
London Society for Promoting Christianity among the Jews (about)	22,000
Church of England Zenana Missionary Society	33,022
Colonial and Continental Church Society	18,676
Society for Promoting Christian Knowledge (portion of Receipts spent in aid of Foreign Missions, about)	15,000
Universities' Mission to Central Africa	23,405
South American Missionary Society	10,946
Missionary Leaves Association	9,882
Sixteen smaller Societies	82,140

621,741

Estimated value of other gifts sent direct to Mission stations.

22,491

£544,232

JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

Brit. and For. Bible Society (amount devoted to Foreign work, about)	£90,000
Religious Tract Society (ditto ditto)	15,135
China Inland Mission	13,480
Zenana Bible and Medical Mission	17,025
British Society for the Propagation of the Gospel among the Jews (about)	3,000
Society for Promoting Female Education in the East	2,939
East London Institute for Home and Foreign Missions (amount devoted to Congo Balolo and other Foreign work, about)	16,000
Six smaller Societies	21,640

Estimated value of other gifts sent direct to Mission stations.

5,000

£184,219

FOREIGN MISSIONS OF ENGLISH AND WELSH NONCONFORMISTS.

Wesleyan Missionary Society	£128,462
London Missionary Society	117,346
Ditto ditto Centenary Fund	49,202
Baptist Missionary Society	71,086
Ditto ditto Centenary Fund	1,233
English Presbyterian Foreign Missions	13,713
Friends' Foreign Mission Association	13,877
United Methodist Free Churches Foreign Missions	7,061
Welsh Calvinistic Methodist Foreign Missions	8,619
Eight smaller Societies	31,456

Estimated value of other gifts sent direct to Mission stations.

3,792

£445,847

FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Church of Scotland Missions	£41,427
Free Church of Scotland Missions	75,926
United Presbyterian Missions	36,988
National Bible Society of Scotland	14,500
Edinburgh Medical Missionary Society (about)	3,500
Irish Presbyterian Missions	19,943
Three smaller Mission funds	5,171

Estimated value of other contributions

3,000

£200,455

Roman Catholic Missions

£12,912

Grand Total for 1895, £1,387,665; for 1894, £1,375,571; for 1893, £1,288,257; for 1892, £1,363,153; for 1891, £1,421,509.

EDITORIAL NOTES.

THE Atonement, the Advocacy, and the Advent" have been called the three A's of Christianity. The second spans the interval which separates the other two ; it is a consequence of the first and a preparation for the last. The hill of Calvary, where our Lord was crucified, and the Mount of Olives, where His feet shall stand at the last day, are the true landmarks of history. Sitting with His disciples in a spot whence both could be seen, and with the two great events which they were to witness in His thoughts, our Lord pointed out the feature of chief prominence, according to His purpose, in the intervening landscape : " This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come." If we would calculate our place in this historic interval, this " grand parenthesis," we need not only a time-gauge ; missionary statistics and a missionary map are required, and a missionary thermometer indicating the degree of the Church's evangelistic fervour is scarcely less needed to this end. What, then, do we discover ? A thousand millions of souls ignorant of the blood which was shed for their redemption ; three vast continents—Asia, Africa, and South America—still unevangelized ; the Church of Christ for the most part unconscious of its obligations ; and the clock of Time sounding forth the premonitory signals before the muffled peal tells the Church and the world that nineteen centuries of the Christian dispensation have sped their course.

SIGNS, however, are not wanting that Christians are beginning to awake. The symptoms of returning animation are distinctly more marked at the beginning of 1897 than they were a year ago. In C.M.S. circles, as our columns bear record month by month, the multifarious channels and methods of spreading missionary knowledge and interest, both those that are regular and constant, and those which are special, like Missionary Missions and the efforts connected with the Three Years' Enterprise, are producing some effect. But two-thirds of the parishes of the country are not open to the C.M.S., and it becomes a question of the greatest moment whether the other great missionary society of our Church, which has access to a large proportion of these parishes, is pressing the missionary duty with vigour and spiritual power. As to this, happily, the full reports of recent meetings held in connexion with that Society at Exeter Hall, and Manchester, and Leeds, and Leamington, and Hastings, and other places afford a strongly affirmative answer. The speakers, and especially the Episcopal speakers, laid emphatic stress on the great Gospel arguments with which our readers are familiar. For the most part, with an occasional exception, a cordial recognition was made of other agencies, and in particular of the C.M.S. The London Junior Clergy Missionary Association in connexion with the S.P.G., which has for the past four successive years organized a great meeting in Exeter Hall, has this year also held a special service of intercession and thanksgiving in St. Paul's Cathedral during the Week of Intercession for Foreign Missions, and has, moreover, extended its activities to the provinces, and two successful meetings were held in November at Leamington under its auspices. Bishop Mitchinson observed at one of these meetings, and his remarks, as reported, corroborate what we have said above : " What a difference, within the last few years, has come over the minds of English people generally with regard to this question of Foreign Missions and their vital importance to the Church ! It is one of the most marvellous transformations I have ever experienced." At all these signs we rejoice unfeignedly. May they be multiplied greatly this New Year.

BUT the missionary critic is not dead. Not a few of the speeches at recent

missionary meetings, and not a little space in the letter columns of some of the papers, especially in Yorkshire, have addressed themselves to answering statements and charges made by Mr. E. W. Beckett, M.P. for Whitby, who has recently returned from a four months' tour in India. The charges were of the type with which a certain class of Anglo-Indians have long made us familiar: the Native Christians are few in number, and in bad repute; the missionaries are giving up evangelistic work in despair, and, if they wish to succeed, ought to live more ascetic lives. These are all points of great interest, and no one should complain if a Churchman after visiting India frankly states the views at which he has arrived. Mr. Beckett has done this very publicly, but he does not respond to the very reasonable request to state as frankly what pains he took to acquaint himself with the facts. He talked with numerous officials of Government, whose names he naturally declines to divulge; but did he visit the Missions, and if so, which? The Rev. Foss Westcott, one of the two sons of the Bishop of Durham who man the S.P.G. Mission at Cawnpore, writes in the *Yorkshire Post* :—

"Mr. Beckett, I gather, visited Delhi, Agra, Cawnpore, Lucknow, and Benares, places of historic interest in the North of India. At all of these stations there are Church of England Missions. Did he visit them to see their work and make the acquaintance of the Christian converts? I can answer for it that he did not at Cawnpore, for out of the hundreds of tourists who came to see the Memorial Well last cold weather, only one—and he a clergyman—took the trouble to drive a quarter of a mile further to visit the Mission."

For a Churchman to pass by such a Mission station without a visit does not give the appearance of seriously qualifying for delivering a general verdict on Indian Missions.

MR. BECKETT tells us that the officials who confided to him their private views of Missions would, he has no doubt, if called upon in an official capacity to speak on the subject, say nothing but what would be delightful to missionaries to hear, and he thinks they would be "quite right." On this view—of the morality of which we leave our readers to judge—he accounts for the favourable public utterances of the Lawrences and other great Christian rulers of India.

However, the Mission cause has reason to be grateful as usual, but more so than usual in this case, for the critic. Temperate and able leading articles appeared in the *Guardian* and the *Record*; the Bishop of Newcastle, with his rare knowledge of the facts, both as an eye-witness and a student, has taken up point by point, and shown the groundlessness of the charges; and lastly Sir Charles Elliott, on several public occasions, has answered Mr. Beckett's statements founded on a four months' visit by counter statements founded on an experience of forty-two years in India. At the S.P.G. Exeter Hall Meeting, alluded to above, after rebutting from Census statistics the charge of "few converts," he referred to the quality of some of them. He said :—

"We have heard people say, 'Your Christians are very poor Christians. There is very little difference between them and the Heathen.' I have even heard a man go so far as to say, 'I have lived in India all my life, and I have never seen a respectable Native Christian.' Of course, the answer to that was that he had never looked. He had never gone to where they were to be found. I should like to tell you of just one or two cases of really noble conduct on the part of our Native Christians, which you may take as an example of what Christianity has done, in the best instances, to raise them from the level at which they existed originally. There was a very interesting case of the ruler of an independent principality in the Khasia Hills. It was a very small territory, but still the ruler held it by right of treaty with the British Government, and, technically speaking, he stood on the same basis and held the same

independence as the great chiefs of Central India and Rajpootana. The heir to this chieftainship had become a Christian in his youth. He had been converted by that excellent body of Welsh missionaries who have occupied the Khasia country, and his wife also was a Christian. When the chief died the people came to the heir and said, 'We like you very much, but we cannot possibly allow you to be chief so long as you are a Christian. There are sacrifices to be performed to the tribal gods or the local gods, who will certainly send plagues among us, and kill our children, and destroy our crops, if they are not propitiated, and you cannot perform those sacrifices. Give up your Christianity, and we will take you back with open arms.' But he steadily refused to accept this opportunity. He stuck to his Christianity, and gave up what was the greatest position and the highest rank that a Native in his part of the country could possibly attain to. He gave up the kingdom for Christ.

"There was an interesting story told me not long ago of a medical lady in Calcutta, who was a Christian, and to whom was offered an extremely large fee, a fee of Rs. 5000, or practically about 500*l.*, to pay a visit to an important rajah in Behar, whose daughter was seriously ill, but she was told, 'Although we are anxious to get your medical attention, still it is impossible for this girl to trust entirely to your medicine. She must worship the gods. She must perform or be present at the sacrifices and the incantations of the Brahmans, and you must be with her at the time.' This lady, sooner than bow the knee to Rimmon, as we may say, sooner than accept those terms, refused this very handsome fee, and refused to accept the offer. That was a proof of real, genuine Christianity, shown in the most sensitive part of the person, the pocket."

WE should like to commend to Mr. Beckett's perusal an extract from a letter by a "special correspondent" which appeared lately in a London daily paper and has naturally reappeared in the *Irish Catholic* and doubtless other papers of the same class. It is headed "The Flowery Land," and has reference, we are led to suppose, to the work of the C.M.S. and some American Societies in some part of China. The writer says:—

"But the results are infinitesimal. I will not go into statistics, but as far as I could judge from, I admit, very cursory observation, and from the opinions of experienced though possibly biased persons, it is a case of *parturiunt montes nascitur ridiculus mus*. Some of the methods adopted are decidedly objectionable. Sending a young lady into the interior accompanied by a red-haired Scotchman with a red pig-tail shocks the Chinese ideas of propriety. Whatever may be said for or against the marriage of the clergy in England, celibacy is an essential mark of the true missionary to Heathendom. St. Francis Xavier with a wife and family is a picture too absurd to contemplate."

The family likeness in the various species of the "critic" genus must strike our readers as remarkable. The investigation of the facts is generally "very cursory," the persons consulted are "possibly biased," large results are desiderated unmindful of the slender efforts made, and celibacy, &c., are postulated in the missionary as essential to success.

WE must not be thought to resent criticism of missionary methods and missionary progress. The *Guardian* is probably right when it says that of honest criticism, the fruit of patient and intelligent examination, there is not enough. We are very far from claiming for C.M.S. Missions, at the close of a century of labours, that the progress, gauged by evangelistic energy, or by growth in knowledge and purity and zeal of Native converts, has been all that might have been desired, or that the methods have been necessarily the best adapted to the ends in view. The Committee are at the present time inviting criticism both from missionaries and others in the Missions and from experts at home. They are reviewing the past in the light of all the information from living authorities they can gather, and with the view to strengthen what is weak and correct what is wrong or ineffective. At home commissions from Salisbury

Square are visiting various centres to confer with local friends as to the development of the work; and some have advocated sending deputations to the mission-field to inquire on the spot into all the concerns of the Missions. This would manifestly in some cases be impossible, and the desirability is open to doubt. From many of the Society's Missions reliable independent testimony is easily obtained, and the less accessible places, as Central Africa and the remoter districts of China and of Canada, would take so long to visit them that they must be regarded from this point of view as practically beyond the reach of men who have business engagements at home.

THE Committee have, however, decided to send a deputation to one of the Missions. The West Coast of Africa is not visited very often by godly Europeans other than missionaries, unless duty imperatively demands it, notwithstanding Bishop Ingham's alluring invitations to tourists to go on from the Canaries to Sierra Leone. We do not wonder that they decline, and we do not regret it either. It is true that, if "critics" of the usual kind, they would find much to satisfy their shallow criteria of success. They would see numbers of Native Christians, large congregations, and rails full of communicants; they would also see in Kisey churchyard evidences of heroic self-surrender to the prospect of a premature death for Christ's sake, which they would probably admit exceeded the self-mortification of their ideal celibates and ascetics. They would see we are confident of many genuine Native Christians. But they would see too what, if they had studied our publications and reports—an unlikely supposition—they would have been prepared to see, namely, a painfully low tone of morality even in professing Christians, a sadly loose discipline in congregations, and a deplorable absence of missionary zeal in behalf of neighbouring Heathen.

THE deputation whom the Committee are sending is the Rev. F. Baylis, the Secretary of the Africa group of Missions, who will confine his visit to the Colony of Sierra Leone. There is happily no recurrence of the kind of anxiety which led the Committee to send the last two deputations to the West Coast: the Rev. J. B. Whiting in 1881, and the Rev. Dr. W. Allan and Archdeacon Hamilton in 1891-2. Mr. Baylis' visit is rather comparable to that of Mr. Edward Bickersteth in 1816—the only previous occasion when an official from Salisbury Square has been sent to West Africa. Then a new departure was to be made, the scattered stations in the Susu Country were to be given up, and Sierra Leone was to become the objective of the Mission. Now, again, a new departure it is hoped is in view. The limits of the Colony have been extended, Government stations have been opened far up in the interior Hinterland, and a call is addressed to the Sierra Leone Church to set in earnest about the work of evangelization. Unhappily there are no signs of a response from the town congregations; but from the villages volunteers are readily found. For these, after a period of training, leaders are indispensable, and Europeans must for the present discharge this office. There will be much to occupy Mr. Baylis' time and much to occupy his mind, and his visit, it may be hoped, will prove of much value both directly to the Sierra Leone Church, and indirectly also by rendering his services for review and administration more effective when he returns. He will greatly value the prayers of all our readers. Mr. Baylis will sail, together with the Rev. W. J. Humphrey, on January 2nd, and he hopes to be back by the end of February.

THE new aggressive policy in Sierra Leone, referred to in the last paragraph, is the occasion for another deputation, which sailed on December 16th. It

consisted of Bishop Tugwell and the Rev. D. H. D. Wilkinson. It will be remembered that Bishop Ingham in 1895 paid a visit to the West Indies to seek to interest the coloured population there in the Dark Continent from which their ancestors were stolen. It will also be remembered that while the Bishop was absent on this visit the Trustees of the Lady Mico Charity made a generous offer to the Society to give a free education at their College in Jamaica to a certain number of young men of African descent, to be selected by the Committee or their representatives, with the view to their going to West Africa for further training and for service under the Society. The Bishop's favourable report, upon his return, of the prospect of such young men, born of truly Christian parents and with a desire to labour for Christ, being forthcoming, led the Committee to devise plans whereby it is hoped these African Christians will be afforded an opportunity to share in the privilege and duty of evangelizing the world and especially West Africa. The deputation will go to Jamaica in the first instance, and perhaps no further. The Bishop, and Primate, Dr. Nuttall, is cordially interested in the object of their visit, and it is hoped that with his assistance they will be able on their return to recommend to the Committee a number of gentlemen, clergymen and laymen, who will act as a Selecting Committee, in communication with the Finance Committee at Sierra Leone, for the sifting of candidates who may offer and supervising them before they sail. The general conditions under which it is contemplated to employ these agents will be found under "Selections from Proceedings of Committee" on page 78. Bishop Tugwell's knowledge of the needs of West Africa and Mr. Wilkinson's experience in connexion with candidates at the Church Missionary House render them especially fit, humanly speaking, for this work. The latter's valuable paper in this number on "Preparation Classes for Missionary Candidates" will, we are sure, be read with much interest; we regret to say that he goes away under much domestic anxiety, his father ill and a sister dying, but he responded without hesitation to what appeared the call of duty. We ask prayer for them also, and for those whom they leave at home.

BEFORE we pass from West Africa we must draw attention to the Rev. James Johnson's account of his visit to Bonny from Lagos on a previous page. The brief history of the Bonny Mission, and the clear and—on the whole—encouraging statement of its present condition, cannot fail to interest, and, we hope, to call forth prayer.

ON December 15th the Committee welcomed back Bishop Tucker, and were thrilled with his wonderful account of the spread of the Gospel in Uganda. He told us that the Uganda party, who left the coast on November 28th, were to go the first fourteen miles of the journey by railway, and that he hoped they would be met on the coast of Kavirondo by the new steamer supplied by the Stanley and *Record* Fund and conveyed thence to their destination, thus saving a fortnight's marching. The new Government steamer, which was put together at the mouth of the Lake and was the first to float upon its waters, has, we regret to learn, suffered a disaster at Bukoba, the German station on the west coast of the Lake, where it was driven by a storm on the rocky shore.

ON the same day, while Bishop Tucker was present in the Committee, the President being in the chair, the following Resolution on the subject of slavery in East Africa was adopted, and has since been forwarded to Her Majesty's Government:—

"That in the opinion of this Committee, the time has fully arrived to give effect

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to the long and definite promise of Her Majesty's Government to abolish the status of slavery in the dominions of the Sultan of Zanzibar, including Mombasa and all the country within the ten-mile limit. They would earnestly and respectfully press upon Her Majesty's Government the urgent necessity for prompt and resolute action in the matter."

At the same time a copy of the Luganda version of the whole Bible, presented to the Committee by the British and Foreign Bible Society, was laid upon the table. It is the latest issue from the Bible House, and it is needless to say that it is one of very special interest. The shape of the book is singular, and the explanation of it is no less singular. It is three inches broad, or thereabout, and the *same thickness*. The Bible Society in this carried out the instructions given to them without asking the reason why. When they did ask, they were told it was in order to the book fitting into one of Huntley and Palmer's 2 lb. biscuit-tins, leaving room at the side for a little book, *Oxford Helps to the Study of the Bible*, prepared by Archdeacon Walker and just published by the S.P.C.K., and at the end for Prayer and hymn-book. These tins are somewhat plentiful in the country now so many Europeans are residing there, and they protect the books from the voracity of white ants and other insect plagues.

These books tell an eloquent tale of the obligations missionary societies are under to the great printing and publishing societies like the B. & F.B.S., the S.P.C.K., and the R.T.S. It is wonderful to look over *Helps to the Study of the Bible* and see illustrations of the Rosetta and Moabite stones, specimens of the Hebrew characters, of Greek codices, of an Anglo-Saxon version, of Wycliffe's translation, of hieroglyphics, &c., &c., and to recollect that the book is for a people who had never heard the Gospel twenty years ago.

WHILE writing of Uganda we should mention that the Christmas number of the *Rock* has a most interesting article on "Christmas in Uganda," from the pen of the Rev. J. Roscoe. We do not recollect to have read before so graphic an account of the services at the big church of Mengo. Many of our readers probably noticed the statement made by Mr. Roscoe to a representative of Reuter's Agency soon after he came home, which appeared in most of the papers. He mentioned the establishment of a police force and of a local postal service with daily delivery to places near the capital, and weekly to places at a distance of 100 or 200 miles. The biscuit-tin proves useful not only for preserving books as mentioned above, but for carrying letters on the Native postman's head! He mentioned also another recent development, the "Kampala Lukiko," or Parliament House, a building seating about 2000, where the king and British Resident every Monday discuss affairs of state with the powerful chiefs, and legislative and judicial business is conducted. Two secretaries—one of them a Native—take minutes of all proceedings; and Bills are read three times before they are finally passed. Recent letters tell us of the birth of a son and heir to Mwanga.

THE Committee have not waited for replies to the inquiries which they sent, as mentioned last month, to the Society's India Missions as to the need of help to meet the distress arising from scarcity of food over large districts of India. They have, by telegram, authorized each of the five Corresponding Committees—at Calcutta, Allahabad, Lahore, Bombay, and Madras—to draw at once if necessary up to 500*l.* on the balance of over 4000*l.* remaining from the Famine Funds of 1872-3 and 1877-8. This will enable them to give

immediate assistance where the need is greatest, for it is clear that in the less accessible places the efforts of Government will not avail to prevent severe distress issuing fatally in individual cases. In such districts as the Gond Country in the Central Provinces (see last month's *Intelligencer*, and a letter under "Mission-Field" in this number), and the scattered hamlets in the vast forests of the Godavery Valley, Government agency alone cannot effectually reach the people, and there is no question that the Government will welcome, and perhaps to some extent avail itself of, the co-operation of missionaries. General Haig has vigorously taken up the needs of the Dummagudem district, and has sent money amounting to 170*l.* to the Rev. J. Cain. But even from places on the line of railway, where the Government organization is doubtless at its best, instances of most pathetic suffering are reported. For example, Miss Wahl, a missionary of the Zenana Bible and Medical Mission in the Lucknow district, writes:—

"Parents are already selling their children to get food. In Aminabad a man sold his only son for Rs. 2½, as they had not had anything to eat for four days. When he brought home some provisions he did not tell his wife how he obtained the money; but when the dinner was ready and he did not come he at last had to confess it. That was more than the poor mother could bear, and she cast herself down into the well. When the man saw he had now lost both wife and son he followed her."

There is too much probability that the Famine Fund balance in hand will speedily disappear and that calls will be made for further help. The Society's ordinary funds are not, of course, available to meet a need of this nature.

A MEMORIAL is being presented to the Government of India by the Wesleyan Missionary Society, the London Missionary Society, and the C.M.S., urging it to intervene with the Native Governments of Mysore, Travancore, and Cochin, with the view to the removal of certain legal disabilities under which Native Christians in those States labour. An Act passed in 1850 provided that in British India no disabilities affecting rights of property should attach to Christians as such in the eyes of the law, and the Indian Government is being asked to recommend that the provisions of the same Act should be adopted in the above-named States. The Governor of Madras has already taken action in this direction as regards Travancore, and there is every reason to anticipate a favourable reception of the memorial. But there is need for prayer that this good cause may be prospered, especially in its subsequent stages.

WE have often heard of the missionary sermon and missionary sale of work being omitted in some of our home parishes when the funds for church expenses have been in arrears or when some building has been in progress or other extra expenditure had to be met. And we have often also met with examples of a more noble and faithful spirit—a determination to sustain missionary interest and contributions notwithstanding heavy and pressing demands for church and schools and the many other essential needs of an extensive parochial organization. But we have never yet—has any of our readers?—come across a parish where a rule was enforced by the congregation requiring the churchwardens to make good from their funds any deficiency in the receipts for missionary work. Such a parish exists at Toronto. From the Canadian *C.M. Gleaner* we learn that at Parkdale, the parish of the Rev. Bernard Bryan, who is secretary of the Examining Board of the Canadian C.M.A., among other standing instructions to the churchwardens is the following:—
"Whereas it is deemed desirable to emphasize our confidence in Almighty

God to provide for all our needs as a congregation, in answer to definite prayer on the subject, Resolved . . . (3) That the churchwardens shall make up out of current income any deficiency that may arise in the arrangement now being made under the Rector's supervision for the obtaining of at least \$200 per annum for Missions (in addition to the special collections for that purpose ordered by the Synod) by means of the parochial missionary collections." This arrangement was made after the visit of the Rev. G. C. Grubb last winter. At the end of the first quarter that it was tried the missionary contributions were in excess of \$50—one-fourth the sum pledged by the congregation; but the churchwardens' fund was \$47 in arrear. What was done? The Mission money was immediately sent off, and members of the congregation spontaneously undertook to increase their contributions to the churchwardens' fund in order to avoid a future deficit, and the "faith plan" was persevered with more heartily and courageously than before. Would that all our churchwardens and incumbents could be brought to adopt a "faith plan"!

To the four Colonial Church Missionary Associations already existing—in New South Wales, Victoria, New Zealand, and Canada—a fifth has been added. Our readers would be a long time, we think, in guessing where. In the Annual Report for 1891-2, under "Foreign and Colonial Contributions," three parishes in Cape Colony are credited with sending up that year 58*l*. Last year (see pp. 302-3 of Annual Report, 1895-6) the same parishes sent up little short of 600*l*. The difference between these sums is not due, so far as we are aware, to any increase of wealth; it is due to an increase of work. The parishes in question are Holy Trinity, Cape Town, of which the Rev. J. Hyndson is the Vicar; St. Peter's, Mowbray, of which the Vicar is the Rev. A. Daintree; and St. John's, Wynberg, under the Rev. C. W. R. Higham, formerly C.M.S. Association Secretary for Norfolk. The friends in these parishes have united to form a C.M. Association, with a Constitution similar in most respects to those adopted for the Australasian and Canadian Associations; only in lieu of selecting and sending out and supporting their own missionaries, the South Africa friends at present will content themselves with seeking for candidates and sifting them in behalf of the Parent Committee, and, after their approval, sending them to this country at the Association's expense. The proposal has been cordially approved by the Committee.

THE Bishops of our Church were never before so much in earnest as they are to-day in behalf of Foreign Missions. The Bishop of Newcastle has printed in pamphlet form his own and Mr. Eugene Stock's papers and Archbishop Temple's address at the Shrewsbury Congress, and has sent the pamphlet, with a letter warmly commending the support of Foreign Missions, to all his clergy. We wish the same might be done in every diocese of the land. The Bishop of Salisbury has sent to his clergy a list of Ember Intercessions, which he recommends them to use "as a fitting prayer before the sermon, or to be read with other notices during Divine service, and that a copy be placed in the church porch." The first in the list is, "For the missionary efforts of the Church in all lands: that the hearts of God's servants may be moved to increased exertions in the advancement of Christ's Kingdom."

WE should have mentioned last month the appointment of the Rev. George Denyer, Curate of Christ Church, Didsbury, as Association Secretary for the dioceses of Manchester and Carlisle; excepting the five rural deaneries of

Manchester Cathedral, Ardwick, Cheetham, Hulme, and Salford, for which Canon Keeling will continue as heretofore to act as honorary Association Secretary.

THE Rev. Evan Hopkins conducted a "Quiet Day," or rather half-day, for members of the London Lay Workers' Union and various Missionary Bands, on Saturday, November 28th, in All Souls' Church, Marylebone, by the kind invitation of the Vicar, Canon Acheson. About 250 were present, who listened with rapt attention to two solemn addresses. On the following day, Advent Sunday, and on other Sundays in November upwards of three hundred and sixty Sunday-school addresses were delivered by members of the Union in various parishes of London and suburbs.

THE recently localized Hibernian *C.M. Gleaner* is instinct with missionary *vis*, and is most ably edited. It appeals earnestly for the removal of last year's deficit. Calculating that 700*l.* represents the share of this sum which is due from the Church of Ireland, it allots this to the thirteen dioceses proportionately to their contributions last year, and invites the Diocesan Secretaries to endeavour to raise these amounts. A contributed article reviewing the recent progress of C.M.S. interest in the City of Belfast is full of encouragement. Out of twenty-nine parishes in the district, twenty-seven give some support to the Society, and the total raised increased from 560*l.* in 1890 to 1415*l.* in 1895. The chief examples of progress were the following:—

	1890.			1895.		
	£	s.	d.	£	s.	d.
St. Thomas'	102	2	5	389	19	1
St. James'	11	10	8	128	7	4
Magdalene	27	16	6	115	7	8
Christ Church.	84	2	4	74	18	2
St. Stephen's	19	6	0	70	7	6
Mariners'	11	3	0	57	15	1
Ballysillan	11	4	6	34	11	9
St. Jude's	27	0	8	55	5	6

The writer expresses a hope that ere 1900 twenty parishes will have their "Own Missionary." The rural part of the diocese of Down, Connor, and Dromore advanced from 853*l.* in 1890 to 1581*l.* in 1895, the progress being attributable, however, mainly to ten parishes, the other seventy-five remaining practically stationary.

THE Committee have accepted offers of service from the Rev. Thomas de Clare Studdert, B.A., Trinity College, Dublin, Curate of Fanlobbus; Mr. Henry Gladstone Harding, a student of Islington College; Mr. Marcus Mackenzie, M.B.; Mr. Cecil Pryor Lankester, a brother of Dr. H. Lankester, Physician in Residence at Salisbury Square, and of Dr. A. C. Lankester, medical missionary in the Punjab; Mr. J. Craven R. Wilson, who has been a missionary for several years of the Congo-Balolo Mission, and comes to the C.M.S. with the entire concurrence of the heads of that Mission; the Misses Alice Jane Madeley, Ellen Elizabeth Massey, Mabel Freeman, Anna Maude Tottenham (daughter of a member of the Ladies' Candidates Committee), and Emma Ada Lawford. The acceptance by the Victoria C.M. Association of Mr. Francis Edward Webb, M.B., has been reported to the Committee, and sanction has been given to the Calcutta Corresponding Committee to accept an offer of service from Mr. J. E. Bowdry as a missionary in local connexion.

WE learn with satisfaction that the British and Foreign Bible Society has appointed the Rev. C. R. Johnson, a European missionary of the

Wesleyan Missionary Society at Lagos, as its representative on the West Coast from Gambia to the Congo. The Society has never before had a European agent in this part of the world, and it is hoped that the appointment will greatly encourage both Bible translation and Bible distribution all along the coast.

THE Pushtu Bible which the Rev. T. J. Lee Mayer translated, and of which he superintended the printing by the photo process and designed for it very attractive title-pages, has been received in the Punjab, and a request for portions in large type has been generously entertained by the B. & F.B.S. As an experiment the Gospel of St. Luke is to be printed by the photo process from Mr. Mayer's original MS. We learn also from the Punjab how greatly *Sweet First Fruits* is valued. It is a story representing in a very natural and interesting way, without polemics, the progress of a devout group of Mohammedans, who assemble as friends to read and discuss the Arabic Bible, from Islam to faith in Christ as Saviour and Son of God. One Christian remarked, "I cried over it"; and a Mohammedan said, "It is unanswerable." This book was written in Arabic by a pastor of the American Mission in Syria. Munshi Fazl Ilahi, Assistant Secretary of the Punjab Religious Book Society, made an Urdu translation from the Arabic, and he has also translated a companion volume, *The Beacon of Truth*, which will be published early this year. The third Arabic edition of the former and the second of the latter are being issued at Cairo by the Religious Tract Society under the supervision of the Rev. F. F. Adeney. It is impossible to over-estimate the importance of the printed Scriptures in the vernacular and of such persuasive books as the above in the hard conflict with Mohammedanism. Dr. Murdoch, the energetic Secretary of the Christian Literature Society for India, urges this importance very strongly in a paper he has lately published, *God's Voice from Armenia to the Churches*. In the scenes of blood lately witnessed Dr. Murdoch reads an indictment not only of Mohammedanism, but also of Christians. For our neglect of them for many centuries we have reason to say, "We are verily guilty concerning our brethren."

THE Curator of the Royal Italian Industrial Museum at Turin, M. Jerviz, in acknowledging a gift of various African works—grammars, vocabularies, &c.—published by the Society, writes as follows:—

"Of all the additions made to our collections during the current year none are so interesting in a humanitarian point of view. The several linguistic works of your missionaries open out to our sympathetic consideration a throng of nations whose very existence was unknown in the days when many of us learned African geography. There is abundant food for thought in seeing how the patient researches of several of the authors have revealed to us the existence of a grammatical construction of high order in several African languages where none would have dreamt of finding declensions of nouns, conjugations of verbs, suffixes, affixes, the Eastern mode of counting, and an infinity of other proofs of a far higher degree of mental development among the ancient inhabitants of countries now reduced by war, oppression, poverty, and sin to savagery, than Darwinists would allow. The image of their Maker is still impressed on all these benighted brethren of ours, and the future in store for them all is glorious when they accept the proffered Gospel of Christ. Dr. Koelle's *Polyglotta Africana* is unquestionably the most remarkable work in our Educational Library, and is evidently the fruit of immense study and indefatigable synthetic labour of a giant mind. It is by such publications that we shall be able to find out that many dialects of any language exist, and thus the cognate tongues will be reducible to a common grammatical form."

THE Missions to Lepers in India and the East are about to publish a

quarterly magazine, entitled *Without the Camp*. A special number, bearing date December, 1896, as an introduction to the first issue of the quarterly, is before us. The work, we are sure, has the fullest sympathy of our readers, and some of them, we trust, will find a place for this record of Gospel love and Gospel power.

WHILE on the subject of missionary literature, we should mention that, at the instance of Mr. Henry Morris, the Committee have passed a Resolution recommending the Society's missionaries engaged in the work of translating into languages using the Sanscrit and Arabic and allied alphabets to adopt a particular system of transliteration of proper names when the Roman character is employed in printing. Mr. Morris has promised an article on the subject for our pages.

IN *Go Forward*, the monthly journal of the Y.W.C.A., edited by Miss Sophia Nugent, a list is given of Y.W.C.A. members who had gone or were going out to the Mission-field during 1896. The list contains thirty-three names, representing twenty-seven different Y.W.C.A. branches in England, Scotland, and Ireland. Eight of these go out in connexion with the C.M.S., seven with the C.E.Z.M.S., two with the Z.B.M.M., two with the F.E.S., and the rest are divided among several societies, the China Inland, the Irish Presbyterian, the United Presbyterian, the Free Church of Scotland, the Student Volunteer Settlement at Bombay, &c. It will be seen that the C.M.S. and co-operating societies get a good half of the whole number. On October 13th new premises were opened and dedicated by prayer, at 495 and 497, King's Road, Chelsea, as a Testing and Training Home for Y.W.C.A. members contemplating missionary work. We wish every blessing to this hopeful movement in the ranks of the Y.W.C.A.

THE Editor of *The Christian* courteously informs us that he is about to publish in that paper a course of lessons on Missionary Training, prepared by the Rev. J. D. Kilburn, a Gospel worker for many years on the Continent. Mr. Kilburn's system has been especially designed for the benefit of those contemplating foreign missionary service. The first article is promised in *The Christian* of January 7th.

THE usual New Year's Service and administration of the Holy Communion for the Committee and friends of the Society will be held at St. Bride's, Fleet Street (by kind permission of the Vicar), on Tuesday, January 5th. The preacher will be the Rev. Canon Streatfeild, Vicar of Emmanuel, Streatham Common.

THE THREE YEARS' ENTERPRISE.



FROM 1897 to 1899 is only a space of two years, so that the well-known letters T.Y.E. now practically signify "*Two Years' Enterprise*." It is a thought which ought to lead us to seek for more of "that mind which was in Christ Jesus" when He said, "I must work the works of Him that sent Me while it is day; the night cometh, when no man can work." One-quarter of the "*Three Years*" has already passed beyond our reach, and many, very many have not yet begun to take any part in that Enterprise, perhaps not even decided what that part shall be. Surely to such may well come the message of the risen

and ascended Christ to the Church in Sardis, as the last moments of the dying year pass away: "Be watchful, and strengthen the things which remain, that are ready to die." And may the New Year bring to all of us a new dedication of ourselves to the prosecution of that Enterprise which has as its one great object, be it remembered, not the raising of a special sum of money or a definite number of men, nor the celebration of the C.M.S. Centenary, but the *Evangelization of the World*.

T.Y.E. Conferences.

Since November 1st, a number of Conferences have been held at various centres, including Sheffield, Loughborough, Dover, Liverpool, Preston, Barrow, Southsea, Hertford, Plymouth, Bath, Norwich, Burslem, Macclesfield, Hull, &c. The character and result of these Conferences vary nearly as much as their locality, but many useful results have accrued, not the least of which is the formation of a number of local T.Y.E. Sub-Committees to carry on the work of the Enterprise.

T.Y.E. Suggestions.

We hear of a splendid plan for making known missionary publications in operation at a church in the Midlands. In the porch hangs a board (2 ft. by 2 ft. 6 in.) covered with green baize, and with the heading "C.M.S. Magazines"; on this appear pictures cut out of the magazines, and one or two small copies of the S.V.M.U. diagrams (which can now be obtained from the C.M. House, price one penny for a set of six). The "contents" of the *C.M. Gleaner* for the month is included, with some short and striking piece of letterpress, and the name of the Literature Secretary for the parish appears at the bottom of the board. "The board," says a writer in this month's *Gleaner*, "hangs a silent but *ever-fresh* reminder of the claims of missionary work, the pictures being *altered* month by month, which is the secret of the attention that such a board attracts." The T.Y.E. Secretary will be glad to send a capital illustration of the board (reproduced from a photograph) to any one who would like to place a similar board in their church porch or other prominent position.

In a town in the south some district visitors have adopted the plan of carrying a T.Y.E. Box with them round their districts, in which they often obtain contributions from the houses at which they leave tracts, &c. Other district visitors might like to try this plan, which certainly should do something to dissipate the general idea of working people that their visitor is an amateur relieving officer or a sort of clothing-club official.

T.Y.E. Information.

News has also reached us of the formation of a Monthly Missionary Prayer-meeting in connexion with the T.Y.E. at the Old Church, Calcutta.

A Public T.Y.E. Meeting was held at Madras on October 27th, in which three Bishops took part.

T.Y.E. Publications.

Three new booklets have been issued, which were all much needed: *A Call and a Claim*, for young ladies, by Miss Etches; *What can those in Service do?* for domestic servants; and *Heads of Households and the T.Y.E.* The two last are by the author of *Other Lands, and the People who live there*. Miss Gollock's paper in the October *Intelligencer*, "Women's Work and the T.Y.E.," has also been reprinted in pamphlet form.

HOME DEPARTMENT.

CHURCH MISSIONARY HOUSE.

AS has been their custom for some years past, the Ladies' C.M. Union for London is again holding, during the winter months, gatherings of lady Sunday-school teachers. On Friday, November 27th, a large number of teachers from some of the South London districts attended at the C.M. House. Tea was served in the old Committee Room, after which a collection of curios from the Society's various fields of labour, on view in the Library, were examined with much interest. The meeting held subsequently in the large Committee Room was presided over by the Rev. G. Furness Smith, and addressed by the Rev. W. Spendlove, who described his work in N.-W. Canada.

The Ladies' C.M. Union for London held their monthly meeting for November on the 19th, when the Rev. A. H. Arden addressed them on the "Progress of Missionary Work in South India."

On December 1st, 8th, and 15th, the Rev. J. E. Padfield gave the London Lay Workers' Union three of his lectures on Hinduism, dealing with the subjects of "Philosophic Hinduism," "Vedic Hinduism," and "Popular Hinduism." At the close of each lecture questions were asked, and an active discussion carried on.

A special prayer-meeting for friends of the Society in connexion with the Day of Intercession for Foreign Missions was held at Sion College on Thursday, December 3rd. The Rev. H. E. Fox presided, and an address was given by the Rev. Canon Rogers, Vicar of Great Yarmouth.

YOUNGER CLERGY UNIONS.

THE Hull Y.C.U. secured the help of the Bishop of Derry, who preached at a united service in Holy Trinity Church on November 4th, and spoke again on the following evening at the Royal Institution, to the great delight of his hearers on both occasions. The Rev. P. B. de Lom also spoke on the second evening on the T.Y.E.

On November 6th, the Plymouth Y.C.U. had ten members present, when the Rev. T. Collett read a useful paper on "North-West Canada." Extracts were also read from the "Letter to Leaders."

Fifteen members of the Cambridge Y.C.U. met on November 6th, when the Rev. J. E. Padfield delivered his lecture on "Hinduism," which was listened to with the greatest attention and interest.

The Younger Clergy Union for London, on November 16th, was addressed by the Lord Bishop of Ballarat, and the Rev. Herbert Gouldsmith, an honorary member of the Union who has been working in Calcutta. On December 14th, addresses were given by the Ven. Archdeacon of Southwark, and by the Rev. G. B. Durrant, missionary from the N.-W. Provinces of India.

Canon Trefusis, the Patron of the Exeter Y.C. Union, most kindly invited the members to breakfast on November 9th, the morning of the Anniversary of the Exeter C.M.S. Association. At the annual meeting which followed, the Rev. E. C. Nightingale was appointed hon. secretary *vice* the Rev. G. F. Seaton, who has left the diocese. After the conclusion of the business, General Brownlow gave a devotional address on the constraining power of the love of Christ both in home and foreign service. The Union now has thirty-six members, of whom twenty were present.

The Belfast Union meeting on December 3rd was preceded by the usual breakfast. The Rev. J. Northridge read a paper on "Consecration," and the Rev. R. C.

Wakes followed with one on "Mauritius," which dealt with the history of the island from the earliest times, but specially with the missionary work and its peculiar difficulties.

LOCAL ASSOCIATIONS AND UNIONS.

DURING the Advent season the half-yearly Simultaneous Addresses to Sunday schools, organized by the London Lay Workers' Union, have again been given. It is a matter for much thankfulness that this movement still continues to extend, as it undoubtedly is a splendid way of diffusing missionary information. The South London Auxiliary leads the way with a splendid list of 210 schools, the majority of which were addressed on Advent Sunday, November 29th, though some were before or after that day. About ninety schools in the Islington Deanery were arranged for on November 22nd. Marylebone Deanery had their addresses on November 15th, and Highgate and Enfield Deaneries, and North-West London, on Advent Sunday, with twenty and thirty-nine centres respectively. The movement is not confined to London only, as we have received notice from Sheffield of a "Simultaneous Missionary Lesson Sunday" held on November 15th, for which the Rev. J. R. Eyre issued some capital notes, which are printed in this month's *C.M. Gleaner*.

The Bradford Anniversary began with a meeting for young people and children on Saturday afternoon, October 24th, at the Church Institute. An address was given on Chinese dress, manners, and customs, by the Rev. A. W. Cribb, Vicar of Shipley, and formerly C.M.S. missionary in China. There was a crowded attendance and an appreciative audience. In the evening a devotional meeting was held; the speaker was the Rev. F. Glanvill. On the following day 110 sermons were preached in the Rural Deanery on behalf of the Society. On the Monday there was, first, a meeting of the Executive of the Association, in private conference, with regard to the Three Years' Enterprise. This was followed by a meeting for the clergy and laity, at which Mr. Anderson spoke as one of the Special Commissioners from Salisbury Square for this object; and at the same time Miss Gollock gave an address of a similar character to the members of the Ladies' Union. These gatherings were succeeded by the Annual Meeting, held at the Mechanics' Institute. The Bishop of Ripon was in the chair. He pleaded most eloquently on behalf of Foreign Missions. He was followed by the Rev. F. Swainson, C.M.S. missionary in Saskatchewan, whose plain statement of facts was well received. Miss Gollock was the next speaker, and, amongst other subjects, she pointed out what zeal Bradford had shown in the beginning of the century for this object, as recorded in the History of the Church Missionary Society that has lately been published. Mr. Anderson added a few words on the Three Years' Enterprise, and the meeting was concluded by the Rev. John Robertson, the newly-appointed Vicar of Bradford. The amount raised in the Rural Deanery of Bradford during the past year for the C.M.S. was 813*l.* 19*s.* 5*d.* H. S.

The West Kent C.M. Union held its twentieth Half-yearly Meeting on November 4th at Maidstone, under the presidency of Colonel H. B. Urmston. The reports of the Hon. District Secretaries were given in the morning at the meeting of the Standing Committee. Twenty-three sat down to luncheon at 1.30, and at 2.30 a public meeting was held in the Church Institute, when an exposition of St. John xii. 20-28 was given by the Rev. G. Everard, Rector of Teston, and an address upon "Missions to Mohammedans" by the Rev. E. Sell, from Madras. T. A. E. W.

Two excellent Sermons were preached for the Society in the Parish Church of Madeley on Sunday, November 22nd, by the Rev. E. A. Wilson, Association Secretary. The collections amounted to 15*l.* 0*s.* 1*d.* On Monday evening a tea in behalf of the Society was kindly given by many friends. The meeting, at which about 400 were present, was held in the large room of the Institute. The Rev. E. A. Wilson showed lantern views of Japan, which were explained in a most interesting and lucid manner by the Rev. T. Dunn, lately a missionary of the Society in that country, and now Vicar of Stretton, near Stafford. As stated in the report read by the Vicar at the meeting, the total sent to the Society by the

Madeley Association for the past year was 82*l.* 6*s.* 5*d.*, being 3*l.* 4*s.* 9*d.* more than the sum sent in the preceding year. G. E. Y.

The annual C.M.S. Sale of Work in connexion with Holy Trinity, Leicester was held on October 21st and 22nd. We are pleased to report that additional interest in missionary work is being shown in this town. An increased number of clergy and laity were present, and liberally supported the good cause. We hope the working party and other ladies who devoted so much time will feel encouraged, and that the young people, who were present in large numbers, will develop interest in Foreign Missions. The first day's sale was opened by Major Burn, and on the second day the Mayor of Leicester (Alderman Wood) opened the proceedings. The two days' sale realized 327*l.* 8*s.* 11*d.* The Rev. W. Jeffrey Thompson (Vicar), in announcing the result, heartily thanked the ladies who presided at the various stalls, and who for months had laboured hard in providing useful and attractive work; not forgetting the purchasers who so kindly responded to the call for help. The proceedings closed with the Doxology.

W. F. J.

The annual Sale of Work for the C.M.S. was held in the large Town Hall, Reading, on November 24th and 25th. The sum of 207*l.* 10*s.* was realized after expenses were paid, 10*l.* more than in any former year. After the singing of a hymn, and prayer by the Rev. W. Clayton, Association Secretary, the sale was opened by the Hon. Dist. Sec. for Reading, the Rev. F. T. Colson, who gave a short address. There was an interesting collection of curios from Africa in an adjoining room, kindly exhibited by Colonel Bazett, and organ recitals by local professors and vocal and instrumental music at intervals. About 11*l.* worth of C.M.S. books and periodicals were sold at the book-stall.

H. C.

The Bristol Missionary Loan Exhibition, which was held in the Colston Hall (all the buildings of which were in requisition) from November 25th to the 28th, was in every way a great success. The Exhibition was arranged on lines similar to those of other missionary exhibitions which have been held in the country, but it was quite a novelty in Bristol, as was evidenced by the widespread interest that was aroused, and the almost unpleasantly crowded attendances. One general feeling of regret in Bristol is that the Exhibition was only open for four days: seven or even ten would scarcely have accommodated the immense number of people who wished to see it. In addition to the Exhibition proper, a Sale of Work was held in the Lesser Colston Hall, comprising fourteen stalls, supplied by various churches, parishes, and friends. The openers on the four days respectively were Sir J. H. Kennaway, Bart., M.P. (President of the C.M.S.), J. K. Wingfield-Digby, Esq., M.P., Sir G. W. Edwards, and Lewis Fry, Esq., M.P. It is estimated that some 25,000 persons visited the Exhibition, besides 10,000 children from Board and Elementary schools in the morning. On the second day the doors had to be closed, and many hundreds of adults were unable to gain admission. On the third day the Sunday-school children from many schools had to be turned away, but these, in some cases, were able to pay a visit on the Saturday morning. A large and active band of stewards and stewardesses worked most loyally and ungrudgingly, and to their energetic labours, under their respective superintendents, the wonderfully smooth working of the undertaking is very largely due. Though the expenses were necessarily heavy, yet the financial result of the Exhibition will be, it is expected, most gratifying; but the success of an undertaking of this character cannot be estimated from a financial standpoint only, and it is certain that the vast mass of literature of a missionary character which was scattered far and wide in and around Bristol, before the Exhibition, and the instructive talks and lectures in the hall by the missionaries and deputations, will leave a deep and lasting impression in the hearts of very many in the city and neighbourhood. God grant that all the efforts put forth may result in increased interest in the missionary cause, and in a greater readiness to obey the Master's parting charge, "Go ye into all the world, and preach the Gospel to every creature"! H. L.

The Annual Meetings of the Devon and Exeter Association were held at Exeter on November 9th, Sir John Kennaway presiding over that held in the afternoon,

and the Rev. Canon Trefusis in the evening. A most encouraging Report was presented by the Rev. W. G. Mallett, showing an increase in the number of parishes remitting, as well as an advance in the total sum contributed. Increased interest was also reported on among Clergy and Gleaners' Unions throughout the county. The meeting was addressed by Sir John Kennaway, the Rev. F. Swainson, missionary from N.-W. Canada, and General Brownlow, and closed with prayer by the Rev. Canon Trefusis. At the evening meeting Mr. Mallett gave some extracts from the Report of the Association, and the chairman (Canon Trefusis) referred to the progress of missionary work in the city. The Rev. G. C. Williamson, Vicar of Holy Trinity, Bordesley, gave an account of the recent Missionary Exhibition at Birmingham, and called attention to the work being done by the Bible Society, and also by Medical Missions. The Rev. F. Swainson and General Brownlow again spoke.

In the Strangeways Conference Hall, Manchester, a "Missionary Day" was held on November 24th. The proceedings commenced with a public breakfast, when the Bishop of Manchester spoke, giving an account, from a recently-published work, of the condition of the people, their awful state of degradation, both bodily, spiritually, and morally, of the Zambesi basin. Meetings were held morning, afternoon, and evening, among those taking part being the Rev. Preb. Macdonald, the Rev. J. Hudson Taylor, Mr. Eugene Stock, Miss Ethel Turner, of the L.M.S., Bishop Tugwell, and others.

On Sunday, November 22nd, the Rev. Canon Acheson preached in Chester Cathedral in connexion with the Seventy-seventh Anniversary of the Chester Association. The Annual Meeting was held on Monday, 23rd, presided over by the Dean. The Rev. T. Stonex presented the Annual Report, which was very encouraging, showing advance on all sides—organizations strengthened, contributions increased, and more magazines circulated. The Rev. A. F. Chappell, missionary from Japan, gave an interesting account of the work in that land, pointing out the wonderful advances in that country during the past few years. Canon Acheson spoke at some length on the work being done in Uganda, and also on the Three Years' Enterprise.

A somewhat unique Missionary Week was held at St. Thomas', Edinburgh, November 29th to December 6th, taken part in by the representatives of various Churches and Societies. The Rev. J. S. Collins, Dublin University Fuh-kien Mission, who opened the week, and the Rev. R. Bruce, D.D., late of Persia, Vicar of St. Nicholas', Durham, who preached the closing sermons, together with Dr. Horder and Mrs. Horder (Pakhoi Leper Hospital) and Mrs. Mears (late of Fuh-kien Mission), represented the C.M.S. The Rev. Wm. McMurtrie, D.D. (Convener of Foreign Missions), the Rev. G. Wilson and the Rev. J. A. Graham (Kilimpong), represented the Church of Scotland; the Rev. J. H. Wilson, D.D. (Ex-Moderator), the Rev. J. G. Cunningham, D.D., the Rev. J. Forgan (late of Bombay), and the Rev. Wm McCulloch (Hoogli), the Free Church; the Rev. J. Smith, D.D., the United Presbyterian Church; the Rev. C. R. Teape, Ph.D., Scotch Episcopal Church; the Rev. E. J. Townshend, M.A., St. Silas', Glasgow; the Rev. C. S. Valentine, LL.D., F.R.C.S.E. (Agra), Edinburgh Medical Mission; Dr. Zaytoun (a Druse), the North African Mission; Miss Parly, British Syrian Schools; Miss Paton, Zenana Bible and Medical Mission; and Miss Grieve, South African Mission. Amongst the chairmen were Principal Sir Wm. Muir, K.C.S.I., Sir Archibald Campbell, Bart., and Captain C. P. Lynden-Bell (East Surrey Regiment), the latter's speech being an able vindication of Missions from the standpoint of an outside observer. A remarkable meeting more especially for students, was held during the week, at which addresses were given by Persian, Japanese, Indian, and English students (male and female) of the University.

H. J. C.

On November 26th a Sale of Work on behalf of the Society was held at Peterborough, opened by the Rev. L. T. Jones, Vicar of St. John's. During the afternoon Mrs. Creighton visited the Sale, and, introduced by Canon Clayton, gave a helpful address, one to be remembered and acted upon. Mrs. Creighton referred to the work of the Ladies' C.M. Union, and urged on all to read more about Missions and the work being done by the missionaries.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, November 17th, 1896.—The Committee accepted offers of service from the Rev. Carl Ludvig Olsen, B.A., Hatfield Hall, Durham, Curate of All Saints', Hertford, and Mr. Harry E. Maddox. Messrs. Olsen and Maddox were introduced to the Committee and addressed by the Chairman (Mr. Henry Morris). Having replied, they were commended in prayer by Mr. C. A. Roberts.

Sanction was given to the Calcutta Corresponding Committee to accept the offer of service of Mr. J. E. Bowdry as a Missionary of the Society in local connexion, and to locate him to the Mohammedan Mission in Calcutta.

The Committee took leave of the following Missionaries:—Dr. H. Hickin, returning to the Mid-China Mission, and Miss M. Beyts, proceeding to the North-West Provinces of India. The Instructions of the Committee were read by the Rev. B. Baring-Gould and the Rev. F. Baylis respectively. Dr. Hickin having replied, they were addressed by the Rev. F. Storer Clark, who also commended them to the favour and protection of Almighty God in prayer.

An interview was held with the Rev. D. A. Rees, deputation from the Wesleyan Missionary Society to invite the Society to join the Wesleyan and London Missionary Societies in presenting a joint memorial to the Viceroy of India in Council, praying for the support and assistance of Government in introducing the provisions of Act XXI. of 1850 into the Native States of Mysore, Travancore, and Cochin. The Secretaries were authorized to prepare such a memorial in consultation with the Secretaries of the Wesleyan Missionary Society and the London Missionary Society.

The Secretaries reported the death of Mrs. Rowland Bateman, wife of the Rev. Rowland Bateman, of Narowal, Punjab, and daughter of P. S. Melvill, Esq., a member of the Committee; and also of the wife of the Rev. J. Brown, of Bahawa in Santalia. The Committee recorded their regret at the losses sustained, and instructed the Secretaries to convey an expression of their sympathy to the bereaved Missionaries and other friends of the deceased.

Committee of Correspondence, December 1st.—An offer of service was accepted from the Rev. Thomas de Clare Studdert, B.A., T.C.D. Mr. Studdert was introduced to the Committee and addressed by the Chairman (Mr. Sydney Gedge): having replied, he was commended in prayer by the Rev. H. Gouldsmith.

On the recommendation of the Islington College Visitors, Mr. H. G. Harding, a student in training at the College, was accepted as a Missionary of the Society, and located to Kerak.

The Rev. W. C. White, of the Canadian Church Missionary Association, was located to the Fuh-kien Mission.

The General Committee of November 10th, having referred to this Committee the consideration of the method of dealing with offers of service from candidates in South Africa, the following Resolution was adopted:—

"That the Committee will gladly take into consideration offers of candidates for training with a view to Missionary work which may come to them through the Committee of the South Africa Church Missionary Association, and, if satisfied with the testimony of the candidate's referees and of the interviewers appointed by that Committee, will accept them for training in one of the training institutions to which the Society's accepted candidates are sent. Provided, however, (a) that the Committee shall have first approved the persons forming, or to be appointed on, the South Africa Church Missionary Association Committee; (b) that in addition to the usual questions testing the candidates' views of doctrine and spiritual fitness for Missionary work, candidates be also required to answer in writing questions calculated to discover their mental powers, and the state of their education; (c) that the Society incurs no expense on account of the candidates' journey from the Cape to this country; and (d) that it be understood that all such candidates be accepted for probation as well as training, and be liable to their connexion with the Society being closed in the same way as are all other candidates. In the event of such closing of connexion for any cause, the Society will defray cost of passage back to Africa."

The Committee had interviews with the Rev. W. E. Taylor, Missionary from Mombasa, and the Rev. E. H. Hubbard, of Nassa, Usukuma. Mr. Taylor gave an interesting account of the progress made in the study of the Ki-swahili of

Mombasa and the neighbourhood, and urged the importance of producing literature in that language. He also gave encouraging accounts of the increasing freedom in opportunities to proclaim the Gospel, and of the willingness on the part of the people to listen.

Mr. Hubbard spoke of the difficulties under which he and Mr. Nickisson had at first laboured at Nassa, and of the recent decided improvement in the condition of affairs there. He paid a special tribute to the worth and usefulness of the Christians from Uganda, who had taken a large share in the work at Nassa, and to the spiritual companionship they afford the European Missionary. He urged the importance of reinforcing the staff of the Mission, that greater effect might be given to the willing labours of the Uganda teachers who needed European supervision.

The Secretaries presented a memorandum on the employment of West Indians in West Africa, and the following Resolutions were adopted:—

"1. That the Committee authorize the Sierra Leone Finance Committee to engage from time to time suitable agents from the West Indies for service in the West Africa Missions, incurring for the purpose only such expenditure as shall be from time to time sanctioned by the Parent Committee.

"2. That steps be taken to establish a Council in the West Indies who shall arrange, in correspondence with the Sierra Leone Finance Committee, for the selection in the West Indies of suitable candidates, also for any preliminary training in the West Indies that may be found practicable, and shall arrange for the passages of the agents from the West Indies direct to West Africa, but shall not involve the Society in any expense without the sanction of the Sierra Leone Finance Committee.

"3. That the Council be informed of the generous offer to assist in such preliminary training made by the Trustees of the Lady Mico Charity, and referred to in Minutes of Committee of Correspondence of November 19th, 1895, and be asked to avail themselves of the offer on behalf of the Church Missionary Society as far as possible.

"4. That a Deputation be invited to proceed as soon as possible to the West Indies, with a view to arranging for the constitution of the Council, and to discussing with them and with other persons concerned (e.g. the Board of Directors of the Jamaica Mico College) the terms upon which the Sierra Leone Finance Committee can entertain offers of service.

"5. That as at present advised the Committee intend the following to be among the conditions for such service:—(a) Agents to receive further training, if found desirable, in West Africa, Fourah Bay College being available for the purpose. (b) Agents to be employed mainly, if not exclusively, in up-country stations, in the directly evangelistic work of the Society, including school work. (c) The Sierra Leone Finance Committee to be the only channel of direct communication between West Africa and the Council. Agents to be employed by either of the other local West African Church Missionary Society Committees by arrangement with the Sierra Leone Finance Committee. But when once an agent shall have taken service under one of the other Committees, the Sierra Leone Committee to be considered to have discharged its responsibility toward him. (d) Agents to be employed on terms in all respects similar as to status, stipend, &c., to the terms in force for Natives of West Africa. (e) Agents to understand that no provision will be made on behalf of the Church Missionary Society for expenses of furlough to the West Indies, it being considered important that such agents *bonâ fide* intend to make Africa their home."

It was further resolved that the Deputation should consist of the Right Rev. Bishop Tugwell and the Rev. D. H. D. Wilkinson.

The Secretaries were instructed to take steps to close connexion with the Rev. T. J. Lee Mayer, owing to the opinion of the Medical Board being adverse to his return to India, and on other considerations. The Committee expressed their high sense of Mr. Lee Mayer's valuable service during the twenty-four years of his connexion with the Society.

The Secretaries reported the death, at Napier, New Zealand, on October 6th, of Mrs. Williams, widow of Bishop Williams, the first Bishop of Waiapu, in her ninety-sixth year. The Committee recalled with thankfulness the long and much-blessed life of their revered friend. She went out as a young wife with the Rev. William Williams in 1825, was his faithful companion and fellow-worker during the whole fifty years of his Missionary and Episcopal career, and survived him twenty years, taking to the last the deepest interest in the Society's work all round the world. The Committee desired that an expression of their

true sympathy be sent to Mrs. Williams' daughters and to her son, the present Bishop.

The Secretaries also reported the death of the wife of the Rev. A. H. Bowman, of Bombay. They were instructed to convey an expression of the Committee's sincere sympathy with Mr. Bowman and other bereaved friends.

The Committee requested the B. & F.B.S. to print the Gospels in Eskimo, syllabic character, prepared by the Rev. E. J. Peck; and the S.P.C.K. to issue an edition of the Ki-gogo Hymn-book, prepared by the Rev. J. E. Beverley, and also a further portion of the Book of Common Prayer in Kwagutl, translated by the Rev. A. J. Hall.

Funds and Home Organization Committee, December 4th.—The Rev. C. D. Snell, a member of the Special Home Deputation Staff, was appointed to be a Missionary Missioner, with leave to superintend work among children and young people, so far as his Missionary Mission work might allow. The Committee also gave instructions that Mr. Snell's place on the Home Deputation Staff should be filled up at as early a date as possible.

General Committee, December 8th.—Proposals for sending a Deputation to Sierra Leone having been under the consideration of the Africa Group Committee, and the Committee of Correspondence, the following Resolution was adopted:—

"That it is desirable to send a Deputation to Sierra Leone for the following purposes:—(1) To make a general inspection of, and to report upon, the condition of the Society's Mission there; and (2) in particular, to inquire and report concerning (a) the Missionary work outside Sierra Leone; (b) the educational institutions of the Society in Sierra Leone; and (c) matters bearing on the relation of the Society's Mission to the Native Church."

It was further resolved that the Rev. F. Baylis be requested to be the Deputation.

The subject of the distress in India arising from the failure of rain having been discussed, the Committee instructed that telegrams authorizing the various Corresponding Committees of the Society's India Missions, in consultation with each other and having regard to the action of the Indian Government, to draw on the Society on account of the famine in their districts a sum not exceeding 500*l.* in each case.

Mr. Henry Morris brought before the notice of the Committee the subject of the transliteration of Oriental alphabets into the Roman characters. The Committee agreed to recommend to the Society's Missionaries in certain Missions the use of a particular system of alliteration.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER (with thanksgiving) for the free course of the Word of God in India. (Pp. 1—13.)

Thanksgiving for the great things God hath wrought in British Columbia; prayer for the Native Church. (Pp. 20—26.)

Thanksgiving for the work of the Native Churches in West Africa; prayer for the deputations to Sierra Leone and the West Indies. (Pp. 26—34, 64.)

Thanksgiving for recent accessions to the Church in Toro (p. 41), in Yoruba (p. 48), at Julfa (p. 51), at Mien-cheo (p. 54); prayer for the new converts.

Thanksgiving for the wonderful opening up of the lands around Uganda to the Gospel, also for Bishop Tucker's recovery and safe arrival at home; prayer for the Uganda Native Church and for the new party of missionaries now on their way up-country. (Pp. 35—44, 49, 50, 65.)

Prayer for the alleviation of the ravages of famine in India. (Pp. 52, 66.)

Prayer for the new Bishop of Tinnevely and Madura. (P. 53.)

Prayer for Moslem lands. (P. 59.)

Thanksgiving for the increasing spread of missionary knowledge and interest; prayer that right methods of work may in all cases be used. (Pp. 61—64.)

Thanksgiving for vernacular versions of the Scriptures and other Christian literature. (Pp. 57, 66, 70.)

[This number of the *INTELLIGENCER* goes to press on December 18th, in order that it may be distributed before Christmas. Our readers will understand that any news arriving after that date is too late for insertion.]

NOTES OF THE MONTH.

ORDINATION.

Yoruba.—On the 20th Sunday after Trinity, October 18, 1896, at Lagos, by the Right Rev. Bishop Oluwole, D.D., Messrs. James A. Braithwaite, Simeon A. Coker, and James M. Freeman, B.A. (Natives), to Deacons' Orders.

DEPARTURES.

Yoruba.—Miss M. A. Harrison left Liverpool for Lagos on December 5.
Niger.—Miss A. L. Wilson left Liverpool for Lagos on December 5.
Bengal.—Messrs. S. W. Donne and P. H. Shaul left London for Calcutta on Nov. 20.
North-West Provinces.—Miss E. M. Beyts left London for Bombay and Benares on November 27.
Punjab and Sindh.—The Rev. and Mrs. H. F. T. Beutel left Trieste for Bombay on November 20.—The Rev. and Mrs. F. Lawrence left London for Bombay on November 27.—Mr. and Mrs. A. Jukes left Liverpool for Bombay on December 3.
Western India.—The Rev. and Mrs. W. C. Whiteside left London for Bombay on November 18.
South India.—Mr. W. H. Wise left London for Bombay on December 3.
Ceylon.—The Rev. and Mrs. J. Hamilton left London for Colombo on October 23.
Mid-China.—Dr. H. Hickin left London for Shanghai on November 20.

The Revs. E. N. Thwaites and W. S. Standen, Missioners to India, left London for Bombay on November 18.

MARRIAGES.

North-West Provinces.—On November 19, at St. Paul's, Agra, the Rev. H. W. V. Birney to Miss Sarah Ethel Smith, of the I.F.N.S., late Lady-Principal of the C.M.S. Girls' High School, Agra.

Punjab and Sindh.—On November 4, at Tarn Taran, the Rev. E. Guilford to Miss Elizabeth Rose Grimwood, C.E.Z.M.S.

DEATHS.

Western India.—On November 19, Nannie Ellen, wife of the Rev. A. H. Bowman. [By telegram.]

South India.—On October 27, Edith Mary, infant daughter of the Rev. F. W. Breed.

South China.—On November 6, at Fuh-chow, the Rev. Ting Sing Ki.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

The Church's Responsibility to the Heathen World. Mr. Eugene Stook's Paper read at the Church Congress at Shrewsbury in October last. *Free.*

Women's Work and the Three Years' Enterprise. Miss G. A. Gollock's Paper reprinted from the *C.M. Intelligencer*. *Free of charge in small numbers.*

Provincial Lay Workers' Unions and Missionary Bands. By the Rev. H. Knott. A Paper for helping friends who may be desirous of forming such Unions or Bands, explaining their Need, Value, and the Difficulties of Formation.

How shall they Hear? Hymn Leaflet, with music. Words by A. M. L. Farrow, Music by Wm. Robinson. *Price 2d. per dozen, or 1s. per 100.*

"Coaching" in Kashmir. By the Rev. C. E. Tyndale-Biscoe. An addition to the Series of "Booklets for Young Students." *Price one penny, or 6s. per 100.* Reduced prices for distribution in schools, &c.

Brief Sketches of C.M.S. Workers. Miss Headland has added another sketch to this series, viz. **Admiral Prevost.** Fcap. 4to, with portrait, *2d. post free.*

The January number of the new Monthly Magazine, entitled **Mercy and Truth**, which is to represent the Medical Mission work of the Society, is now ready. *Price one penny (1½d. post free), or 1s. 6d. per annum, post free.* A specimen copy will be sent free on receipt of a postcard.

The *C.M. Intelligencer* has now attained a circulation of nearly 6500 copies. We should like to see a still further advance. Free copies of the January number will be gladly placed in the hands of friends who can use them judiciously as specimen copies with a view to obtaining new subscribers to the magazine.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE
CHURCH MISSIONARY INTELLIGENCER.

SLAVERY IN BRITISH EAST AFRICA.



THE title adopted for this article may well seem to our readers to convey a startling and well-nigh incredible suggestion. For a century and a quarter, since Lord Chief Justice Mansfield's memorable dictum of June 22nd, 1772, Britons have prided themselves on the absolute incompatibility of slavery with residence on English soil, and for exactly half that period, since August 1st, 1834, when slavery in the West Indies was abolished, on the universal recognition of the natural right to freedom in every British possession.

It is necessary, therefore, to explain in a few words the nature of the relations which subsist between Great Britain and certain parts of East Africa—relations which render slavery in those parts as a legal institution possible, notwithstanding that British law affords it no recognition.

The first of the European Powers to aggress on the territories of the Sultan of Zanzibar, extending from the Portuguese Colony of Mozambique to the Juba River on the coast, and to an undefined boundary in the far interior, was Germany, in 1884, which proclaimed a German Protectorate over certain tracts of the mainland. This action naturally excited alarm and jealousy amongst other interested Powers, and there ensued what was not inaptly called "a scramble" between them for a share of the spoils. The conflicting claims were settled by the Congress of Berlin in 1884-5, and Great Britain acquired a "sphere of influence" immediately to the north of that allotted to Germany, the boundaries of the two "spheres" being fixed by a treaty between Germany and England in 1886. In 1890 this Agreement was revised, and the Sultanate of Zanzibar, including the islands of Zanzibar and Pemba, was placed under the sole Protectorate of Great Britain. The British sphere of influence was recognized as reaching northward on the coast to the mouth of the Juba River, and the boundary of the German and British "spheres" was extended westward beyond the Victoria Lake to the eastern limits of the Congo Free State. The Island of Heligoland was ceded to Germany by England in return for concessions under this treaty. The Imperial British East Africa Company had acquired territorial rights, leased from the Sultan of Zanzibar, over a strip of the coast ten miles wide, and Great Britain succeeded to these rights when the Company's charter was resigned on July 1st, 1895. In 1894 a British Protectorate was established over Uganda; and in August, 1896, the East African Protectorate was formed, including the whole of the British sphere of influence outside the Protectorates of Zanzibar and Uganda. Consequently, there are now three British Protectorates

in East Africa, viz. Zanzibar (embracing the islands of Zanzibar and Pemba), East Africa, and Uganda Protectorates.

But a Protectorate is not a Possession. It recognizes native rulers and native law where such exist; hence in the Zanzibar Protectorate, viz. in the islands of Zanzibar and Pemba, and in the ten-mile strip of the coast, which is within the East Africa Protectorate, the Sultan of Zanzibar is the nominal ruler, and for Native subjects the Mohammedan law, which recognizes slavery, is administered. We say "nominal" advisedly. The succession to the Sultanate is determined by the British Foreign Office, as was unmistakably demonstrated last September; the Prime Minister of the Sultan is a British officer, Sir Lloyd Mathews, and an English judge, Judge Cracknall, is over the judicial administration. In substance, though not in name, the Sultanate is a British Possession, but its not being so in name constitutes a vital distinction in respect of the legal validity of slavery.

What disabilities the Mohammedan law and religion (and the two are practically identical in Zanzibar) impose on the slaves are succinctly stated by Mr. Hardinge, the present Consul-General at Zanzibar, in a letter to the Foreign Office in March, 1894* :—

"(a) He cannot own, or acquire, or dispose of private property without the permission of his master.

"(b) He cannot give evidence in a court of justice, nor, without his master's sanction, take an oath.

"(c) He cannot, without the sanction of his master, contract a legal marriage, nor, according to most of the doctors, even with the permission of his master, have more than two wives at the same time.

"(d) He cannot sue his master before a court of law, unless severely ill-treated by the latter. In case of such ill-treatment the Cadi may and ought to warn the master that if the complaint is repeated, and proved genuine, he will forfeit his slave. Should the slave sue his master a second time, and the charge of cruelty be established, the Cadi may order the slave to be valued and sold, and the purchase-money to be paid to the master.

"(e) He cannot sue any other person, whether free or slave, without his master's consent; with it, he is free to do so.

"(f) He cannot, without his master's permission, engage in trade, undertake a journey, or even make the pilgrimage to Mecca, nor in general claim any legal or civil right, except through and with his master's sanction.

"(g) There is no legal limitation to his master's power of punishing him, and, theoretically, I believe that he might put him to death without himself being held guilty of murder or of any more serious offence than cruelty.

"(h) Save the general prohibition described above of ill-treatment or cruelty, there is no legal limitation to the amount or nature of the work which a master may impose on his slave, whether the latter be a man, woman, or a child."

Such then—mitigated to some extent by custom, which concedes certain recognized though uncovenanted rights to the slave, and by the Sultan's occasional arbitrary intervention in cases of excessive cruelty—is the legal position of the slave under Mohammedan law; and such as we have described above are the relations of Great Britain with their African Protectorates, of which the consequence is that an institution so abhorrent and intolerable to Britons, and which British law repudiates, attains a status in a sphere over which Great Britain has the actual and the absolute though not the nominal control.

* *Africa*, No. 6, page 28.

The arrangement, if it may be called so, serves to veil the responsibilities of our country, but the veil is not opaque. A steady gaze cannot fail to discern that when we assume the right to dictate as to the succession to the throne, when we give immunity from external assault, when we nominate the executive and judicial functionaries, then we must be held responsible if a scandalous injustice is systematically imposed on a large section of the population. We will not impute insincerity to our Government in resolving to continue their relations after the death of the late Sultan, as some influential organs of the press have done. We do not profess to understand the political reasons that may be urged in regard to this. We are quite content with asserting that our responsibility for slavery in these Protectorates is just as real and direct as if we had, as some urged that we should do, annexed the islands.

In point of fact, we do not detect in the action of our Government—and we include the late Government of Lord Rosebery with the present one of Lord Salisbury—any disposition to repudiate responsibility in the matter. It is beyond question that the influence of England for many years back, long before territorial rights were acquired, has been exerted in behalf of the slave and against the slave trade. A brief review of the occasions of our intervention before and since 1885 will abundantly prove this. As far back as 1822 the British Government extorted a treaty from the Imâm of Muscat which forbade all slave-trading except within the Imâm's dominions, but it virtually became a dead letter. In 1845 another was obtained giving liberty to British cruisers to seize and confiscate slave-trading vessels. It was under this treaty that the Africans were rescued who were taken to Bombay, and some of them placed under the C.M.S. at Nasik. In 1873, June 5th, it was agreed by treaty that "the export of slaves from the coast of the mainland of Africa, whether destined for transport from one part of the Sultan's dominions to another, or for conveyance to foreign parts, shall entirely cease"; and it was further agreed that public markets for the buying and selling of imported slaves should be closed. In 1875, July 14th, a supplementary treaty permitted the presence on board vessels of domestic slaves in attendance on their masters, and of slaves *bonâ fide* employed in the navigation of vessels if not detained against their will, but provided that all vessels carrying slaves other than these might be seized. In 1876, on January 15th, a Proclamation of Seyyid Burghash declared the abolition of slavery throughout his dominions in Benadir and the district of Kismayu. In the same year, on April 18th, it was proclaimed that the bringing of slaves from the interior to be contrary to the Sultan's orders and to the terms of the treaty with Great Britain, and that any slaves so brought would be confiscated. A further Proclamation on the same date forbade the conveyance of slaves from Kilwa to Pemba, and threatened imprisonment and confiscation. The above were all previous to 1885, when Great Britain acquired its first territory in East Africa.

Since 1885, the most important measures have been the following. In 1888, December 1st, Her Majesty's Agent and Consul-General at Zanzibar issued a Proclamation forbidding the making of contracts

with owners for the hire of their slaves. In 1889, September 20th, a Proclamation of the Sultan granted to England and Germany a perpetual right of search of all dhows belonging to his subjects in Zanzibar territorial waters, and decreed that all slaves brought into the Zanzibar dominions after November 1st, 1889, and all children born in the same dominions after January 1st, 1890, should be free. In 1890, May 1st, the Imperial British East Africa Company issued a Proclamation notifying that Natives belonging to the following tribes, the Wanyika, the Wagiriana, the Waduruma, the Wakauma, the Wagala, the Wakamba, the Wagibania, the Wasani, the Wakambi, the Waribi, the Warabai, the Washimba, the Wadigo, the Wateita, and the Wapokomo were under the Company's protection, that no man, woman, or child belonging to any of them could be held as slaves, and that any so held, on application to the Company, would be at once liberated without any compensation to the owner. In 1890 also, on August 1st, a Proclamation of the Sultan prohibited from that date the exchange, sale, purchase, or traffic of whatsoever nature in domestic slaves or otherwise; pronounced the immediate liberation of all slaves of owners dying without lawful children, and of slaves proved to have been ill-treated; declared certain classes of persons—e.g. the husband or the wife of a British subject—incapable of holding slaves; and entitled any slave as a right to purchase his freedom at any time thenceforth at a just and reasonable tariff to be fixed by the Sultan and his Arab subjects, and to bring and prosecute any complaints or claims before the Kadis. A few days later, however, on August 20th, a further Proclamation practically repealed one of the most important provisions just conceded. It ran: "*If any slave brings money to the Kadi to purchase his freedom, his master will not be forced to take the money.*"

It is impossible to call in question, after the above survey, the benevolent intentions of successive English Governments. The aim clearly has been to effect by a gradual process the extinction of slavery, and meantime to ameliorate the unhappy condition of the slaves.

It is an interesting problem—and one that has exercised the minds of sundry officials with widely divergent results—what the effect of these successive legislative enactments would have been on the number of slaves held in bondage to-day if the terms of these Treaties and Proclamations had been loyally enforced. A study of the above will render evident that (1) all slaves now on the coast who have been brought there against their will since 1873, (2) all children of slave parents born after January 1st, 1890, (3) all slaves held in slavery by persons who have been freed by British authority, or by persons who have been otherwise freed since August 1st, 1890, (4) all slaves who since August 1st, 1890, have passed by inheritance in any way other than from father to son, and (5) all slaves who are held by the husband or wife of a British-protected person, are illegally in slavery. On the other hand, the slaves now lawfully held may be classed as (1) those who were introduced into the islands before June, 1873, or were brought to the coast before April, 1876, (2) those born of lawfully-held slave parents before January 1st, 1890, and (3) those who entered the dominions

of their own will (a very small class). Mr. Hardinge, the Consul-General at Zanzibar, calculates the number of lawfully-held slaves at 62,000. He arrives at this conclusion by the following method:—In Seyyid Burghash's reign (1870-1888) that Prince estimated the population of Zanzibar at 300,000 and that of Pemba at 100,000; and of these he further estimated that two-thirds, or 266,000 altogether in the two islands, were slaves. Taking this as the number in 1878, when the Treaty with Great Britain (see *supra*, p. 83) rendered the export of slaves from the mainland illegal, Sir Lloyd Mathews considers—so high is the mortality and so great the wastage from other causes—that only some 6000 or 7000 of these now survive. By adding to the latter number 55,000 for those born in slavery between June, 1878, and January 1st, 1890, we get the 62,000. But Lieutenant C. S. Smith, R.N., H.M. Consul at Bilbao, whose knowledge of the language and personal acquaintance with many of the chief people of Pemba, and whose experience gained while attached as Lieutenant to H.M.S. *London* when cruising in the Pemba Channel, render him an exceptionally competent authority on the question, taking the same figures as a basis and accepting Sir L. Mathews' estimate of the survivors from 1878, arrives at the conclusion that the slaves legally held to-day are certainly under 9000. The process of his calculation is given at length in his interesting and important letter to the Foreign Office, dated Bilbao, March 26th, 1895 (see *Africa*, No. 7, pages 7-10), and although letters from the Consul-General up to June 18th, 1896, are given, no reply is offered to Consul Smith's calculations, which, therefore, we are entitled to accept as the nearest "guesses at truth" (and both authorities are careful to disclaim more than this title for their conclusions) which the available data admit of. But the actual slave population in the islands at the present time is estimated at 140,000, consequently the difference between 9000 and this number, viz. 131,000, or fourteen-fifteenths of the whole, represents as accurately as can be gauged the measure in which the excellent intentions of Great Britain must be judged to have failed in their object of gradually abolishing slavery by cutting off the supply of slaves.

There are some tasks which it is highly honourable to have attempted, and in which it is no dishonour to have failed, and we think this is such a task. The difficulties have been enormous. The attitude of the Arab Community, from the Sultan downwards, and the attitude of the Indian Community—an influential body in these islands, and mortgagees of nearly all the plantations,* and most of them Mohammedans—has been and is opposed to the policy of emancipation by any method or in any degree. And this opposition, while it is actuated largely by economic considerations, is accentuated to a

* Mr. Hardinge mentions an Indian usurer named Buddhu, who resided at Chaki Chaki, in Pemba, whose rate of interest exacted from Arab planters was rarely less than 60 per cent., and in one instance he found him, with the support of the authorities, charging 150 per cent. Mr. Mackenzie (whose mission to East Africa is referred to on the next page) states that he has ascertained that 3965 shambas, or estates, have been mortgaged to these Indians for a total sum of 220,000*l*.

fanatical passion by religious feeling, for, as shown above, the Mohammedan religion emphatically recognizes a master's rights over his slave, and hence interference with these rights is regarded as not only unwarrantable, but sacrilegious. It need surprise us, therefore, very little to find that some of the treaties which we have enumerated, and some of the most important clauses in others, in so far as their enforcement has rested with the Sultan and his Government, have been from the first inoperative, and that the same fate has attended many of the proclamations of the Sultan. For example, the proclamation of January 15th, 1876, was never enforced at Kismayu until July, 1895, when the Queen's Government assumed the administration of the East Africa Protectorate, and Mr. Jenner, H.M. Sub-Commissioner for the Province of Jubaland, was instructed to decline to recognize the status of slavery in Kismayu and the adjacent district; and Mr. Hardinge, in a letter to the Foreign Office, dated February 26th, 1895, states that the important decree of Seyyid Khalifa of September 20th, 1889, was only partially published, while the article about the freedom of children born after January 1st, 1890, was entirely suppressed! In the same letter Mr. Hardinge further states, what goes indeed without saying, that both this decree and that of Seyyid Ali of August 1st, 1890, were, "owing to real or pretended ignorance, constantly disobeyed." We have already called attention to the proclamation of August 20th, 1890, repealing an important article in the proclamation of August 1st of the same year.

It is scarcely worth while to draw attention to the various estimates which have been made of the number of fresh slaves annually imported into the islands. Sir Lloyd Mathews, at the beginning of 1895, put it at 1000 to 1500, and eighteen months later at from 300 to 400; while Mr. Donald Mackenzie, who went as a Special Commissioner of the Anti-Slavery Society to the East Coast in the spring of 1895, expressed the opinion that the number yearly imported is at least 6000. It is admitted on all hands that a considerable proportion of the present slaves have been imported in defiance of the law, and it may be taken as established, if it ever admitted of doubt, that so long as slavery remains a legal institution, i.e. so long as Mohammedan law is administered, the temptation to replenish the wastage of the slave population must "prove irresistible," and must "act as a direct incentive to the slave trade with all its monstrous features on the mainland," to quote Mr. Hardinge's words in a letter to the Foreign Office, dated April 27th, 1895.*

The policy of England to gradually terminate slavery by cutting off the source of supply having failed, it remains to inquire what success has attended our efforts to lessen the sufferings of the slaves. In considering the condition of slaves in these districts, the reader must distinguish between those employed as porters in the caravans on the mainland, plantation slaves, labourers in port towns, and domestic slaves, and must also bear in mind that the measure of cruelty and of suffering varies considerably at Pemba, at Zanzibar, and at the main-

* *Africa*, No. 7, page 4.

land stations. About two-thirds of the porters now employed in carrying loads for caravans and military expeditions from the coast to the interior are slaves. The law does not allow of their being hired from their owners; they are engaged directly, as though they were free men, but the master receives from them a proportion of the wages according to arrangement between them. The treatment of these porters differs greatly, according to the disposition of the leaders of the caravans which they join. In some instances—in many, it may be hoped—they are treated with humanity and with kindness; but in others their treatment is revolting to the last degree, and proves that men who bear the Christian name are capable of rivalling the Arab in callousness to suffering. The mortality among this class is said to be thirty per cent.—a terrible loss of human life. We believe the Government now enforces stringent rules in the behalf of porters engaged in caravan work.

On the mainland and adjacent islands (but not including Zanzibar and Pemba) the slave population probably amounts to 140,000, about the same number as on the islands of Zanzibar and Pemba. On the mainland it is highly probable that the slaves are much better off than on the islands, as the facilities for escape across the ten-mile land frontier are numerous. Mr. Hardinge states * that the Arabs in the neighbourhood of Mombasa complain that their slaves, after labouring for three or four hours, strike work for the rest of the day, and if any attempt is made to punish them, run away to the bush or to Fulladoyo and Makongeni.

The testimony of Mr. Rodd regarding slaves on the island of Zanzibar is that "as a general rule they are well treated by their Arab masters." † Mr. Hardinge's testimony is to the same effect, and he expresses his belief ‡ that every European resident on that island would support his view "that the slave population is, on the whole, contented, and materially a good deal better off in relation to its wants than the labouring classes in most countries of Europe." We must, however, place by the side of this statement an opinion expressed by Sir Lloyd Mathews, and quoted in a later letter of Mr. Hardinge's, § "that if slaves were generally emancipated without first taking strong measures for the protection of life, in Pemba many of the n would rise against their former masters, and *murders would take place in isolated parts of Zanzibar.*" This statement does not seem easy of reconciliation with a general contentment with their lot. Moreover, these despatches (*Africa*, No. 6, p. 8) contain an extract from "an eminent British Indian subject," dated January 10th, 1889, who says, "Often have I seen a slave girl tied to a post and unmercifully flogged for some supposed or petty delinquency, while the mistress of the house would enjoy the sight and join in a hearty laugh with her other domestics at the heartrending cry of the wretch flogged." Commenting upon this extract, Mr. Rodd says:—

"That slaves are beaten upon occasion by their masters there is no doubt, and flogging is still the universal and only effectual punishment inflicted by the

* *Africa*, No. 7, pp. 23, 24.

† *Ib.*, No. 7, p. 11.

‡ *Ib.*, No. 6, p. 16.

§ *Ib.*, No. 7, p. 35.

native tribunal for theft and other offences. But I think it would be most unfair to accept such a statement as that in this letter as indicating that exceptional cruelties are practised on slaves in Zanzibar. Such inquiries as I have made would point to a contrary conclusion, and tend to show that, as a general rule, their slaves are very well treated by the Arab masters of Zanzibar, as indeed it is their interest so to treat them. Moreover, it is getting well known that cases of ill-treatment have a way of being heard of at the Agency, with the result that they are immediately laid before the Sultan."

Mr. Donald Mackenzie states that women slaves are used for some of the hardest work as porters, and are employed in large numbers in carrying stones on board Her Majesty's warships. He frequently noticed "women prisoners chained together in gangs of about seven, carrying water, or doing some other work, and followed by a policeman with a stick." We think no reader of these pages is likely to dissent from Mr. Mackenzie in the view that a public exhibition of this kind is very demoralizing to the people generally, and that it ought to be removed.

On the Island of Pemba Mr. O'Sullivan, H.M. Vice-Consul on that island, estimates the slave population at 65,000 out of a total of 92,300. Mr. Rodd, writing to the Earl of Rosebery in December, 1893, stated that he had often made inquiries of officers of Her Majesty's cruisers, who had had opportunities of visiting the Pemba plantations, and that their verdict regarding the treatment of slaves was generally a favourable one except in the case of one or two owners who were reputed to work their men too hard. This is *indirect* testimony, and it is open to question whether the officers referred to had taken special pains to ascertain the facts. Mr. Mackenzie was told while in Zanzibar how happy and contented the slaves were in Pemba; so much so, in fact, that they would scarcely desire their freedom. When he visited the island, however, what did he witness? At Chaki Chaki he walked into "a tumble-down old prison," and this is what he found:—

"Here I found a number of prisoners, male and female, heavily chained and fettered. I thought surely these men and women must be dreadful criminals, or murderers, or they must have committed similar crimes and are now awaiting their doom. I inquired of them all why they were there. The only real criminal was one who had stolen a little rice from his master. All the others, I found, were wearing those ponderous chains and fetters because they had attempted to run away from their cruel masters and gain their freedom—a very eloquent commentary on the happiness of the slaves!"

And Mr. O'Sullivan, who arrived on the island of Pemba during Mr. Mackenzie's visit, and was the first British official to take up his abode on the island, observes:—

"The lot of a plantation slave in Pemba is a hard one at best. The Arab is a stern and exacting taskmaster, often a cruel one as well. Beyond assigning to the slave a plot of land upon which to build himself a hut, and for the cultivation of sufficient food to keep him alive, he gives himself no concern about the welfare of his chattel, to whom he gives neither food nor clothing. The slave works for his master on five days out of the seven; on Thursdays and Fridays in each week he is permitted, as a rule, to work for himself, although, in many instances, Fridays only are allowed him. During the clove-picking season the slave works seven days a week for his owner, but of the cloves picked by him on Thursdays and Fridays during that period, he is allowed, as a rule, to keep for himself a proportion, usually one-third or one-half.

"The free days in the week are devoted by the slave to the cultivation of his

plot of land, in which he grows mohogo, maize, and sweet potatoes, which constitutes his staple diet. Occasionally he cuts fodder or firewood, which he carries for sale to the nearest town or village. In this way he may earn, possibly, 40 pice in the course of the two days; out of such earnings he has to buy clothing, such as it is, for himself and for his wife, if he has one, besides lamp-oil and other small necessities. The women slaves devote their Thursdays and Fridays either to the cultivation of the plots of land, or else to the weaving of mats which are used in drying the cloves, and which sell for a few pice each.

"When a slave becomes incapacitated for work, owing to disease or accident—old age is hardly ever a cause, for the average life of a slave is a short one—he is, in almost every instance, discarded by his owner, and has to eke out an existence as best he can. It is pitiful to note the starved appearance and miserable condition of the disabled specimens of humanity who drag themselves to the towns on Friday in each week to solicit alms from the charitable.

"In the punishment of their slaves the Arabs show little mercy; for offences even of a trivial nature savage floggings are administered, while for the heinous crime, in Arab eyes, of running away from their owners, the wretched slaves are treated with the most ruthless severity, and, in some instances, are subjected to the most barbarous cruelty. This was exemplified in the case of a male slave whom I recently sent to Zanzibar. The man belonged to Ali-bin-Abdullah-el-Thenawi, the leading Arab and largest slave-owner in Pemba, and he attempted to effect his escape. For this his master caused him to be flogged almost to death in the first instance; he was afterwards taken right out into the plantation and secured by means of iron anklets to a growing clove tree, of which the stem was placed between his legs. There he was left for over seven months, to serve as an object-lesson, which should deter the other slaves from imitating his example. During all that period he received as food only one cocoanut per day. His master evidently intended that the unfortunate man should die a lingering death from suffering and starvation; he was emaciated to the last degree when I discovered him and set him free, and it is marvellous that he had survived so long. The irons, moreover, had eaten completely through the flesh of his ankles to the bone, and altogether he was the most pitiable object imaginable. It is satisfactory to know that in this instance, at all events, the owner has paid the penalty of his brutality. Ali-bin-Abdullah-el-Thenawi has been sentenced by the Consular Court at Zanzibar to a term of seven years' imprisonment; he has been fined 500 rupees, and he is prohibited from ever returning to Pemba.

"In fairness to the other Arabs, it is to be said that Ali-bin-Abdullah was exceptionally notorious for his excessive cruelties, and many of the principal slave-owners have expressed to me their disapproval of his methods, especially as exemplified in the case which I have described.

"I am glad to be able to state, as a pleasant reverse to such a picture, that I know of several instances where the slaves are well and kindly treated by their masters, and appear to be happy and contented with their lot."

We have endeavoured in the above to present the salient features in the testimony for and against the Arab masters. We have no hesitation for ourselves in drawing three conclusions. First, that the condition of the slave as it is to-day in British East Africa is immensely superior to what it has been in the recent past, and that the improvement is largely due to the humane influence and diligent vigilance of English officials supported by the Home Government. Secondly, that the state of things is very far from being satisfactory from any point of view, moral, social, or financial, but, on the contrary, calls loudly for further legislative action. And thirdly, that that action should be the prompt and absolute abolition of the status of slavery throughout the whole of the Sultanate, both in the Protectorate of Zanzibar and in that of East Africa. That there are real and great difficulties in the way of such a step we do not deny. That dangers should be apprehended from its adoption causes us no surprise. Some, at least, of the difficulties, and some also of the dangers will be

increased rather than diminished by delay. Many of the Arab owners are on the brink of bankruptcy, their lands are mortgaged to British Indian subjects; slave labour becomes every year increasingly scarce, while its profitableness diminishes; free labour, so long as slavery is recognized, cannot flourish.* Economic reasons appear to us to favour decisive and immediate action. Gradual abolition has been tried for twenty years, and must be pronounced to have failed. Slavery will not die a lingering death. So long as it is tolerated it will survive, and—the expedients devised to check and minimize its evils, notwithstanding—it will be to the last a hateful thing, degrading alike its agent and its victim. The present relation of England to this question is intolerable. To detest slavery for ourselves and all our fellow-subjects in the Queen's Empire, and to maintain it in British Protectorates on the plea that the ruler is a Mohammedan Sultan, although he is there by our selection, and governs through our nominees, is not a policy which will cast lustre on our good name. Surely Mr. Bosworth Smith is right when he says:—

“And, even if the worst came to the worst—if the freed slaves would not work at all, and if free labourers could not be introduced from elsewhere—and the land went out of cultivation, England could do better with the loss of her cloves and her cocoanuts than she could with the loss of her national honour, her traditional philanthropy, her immemorial and her passionate love of freedom.”

Sir Edward Grey told the House of Commons emphatically at the beginning of 1895, that “*the thing* (viz. the putting an end to slavery in Zanzibar and Pemba) *had to be done.*” And Mr. Curzon was understood, on March 27th, 1896, to pledge the present Government, on Mr. Hardinge's return to Africa, to immediately abolish the legal status of slavery. We shall therefore await with the deepest interest to learn what instructions the Government have given to Mr. Hardinge. Meantime, we shall assume that a strong and righteous policy has been determined upon. Our officers at Zanzibar have undoubtedly a difficult task—we were about to say, with the *Times*, an *unenviable* task, but we think to English officers its very difficulty, especially when it is so honourable and so consonant with the best traditions of their country, will make it enviable rather than the reverse—but they will have the country's sympathy and whole-hearted support in its accomplishment. Should the “economic crash” which some have anticipated be realized, that will be preferable to dishonour. The *Spectator* has well said, “Our justification for conquering in Africa, which is otherwise pure Dacoity, is that we set up a vivifying Government. A slave-holding Government is not that, but the reverse of that.”

In conclusion we must advert briefly to the views expressed by some of the Society's missionaries at Frere Town, Mombasa, and Rabai. In July, 1895, Mr. J. R. W. Pigott, Acting Administrator at Mombasa, a member of the C.M.S. Finance Committee at Frere Town, and a warm friend of missionary work, whose wife was Miss L. Bazett, a missionary of the Society, wrote to several of the Coast missionaries asking their

* Sir John Kirk pointed out that “the two systems of slaves and free labour will never blend.”

views on the question of the advisability or otherwise of immediate abolition. The following replied :—The Rev. H. K. Binns, of Frere Town ; the Rev. W. E. Taylor, of Mombasa ; the Rev. A. G. Smith, of Rabai ; and Misses A. I. Grieve and M. J. Lockhart, of Mombasa. Mr. Binns and Mr. Taylor have been in East Africa since 1875 and 1880 respectively, and their views are entitled, unquestionably, to great consideration. No one, probably, has had better opportunities of knowing the Natives in the neighbourhood of Mombasa and on the mainland thereabouts than they have. It must be remembered, however, that neither they, nor indeed any of the missionaries except Bishop Tucker, have visited Pemba, where, as we have shown, slavery assumes harder features than at Mombasa or than in Zanzibar. Mr. Binns expressed his apprehension that sudden abolition would be followed by the rising of the whole of the slave-owning population against the Government, and that it would involve a large proportion of the slaves themselves in absolute destitution ; for these reasons he thought it would be “nothing short of a calamity to suddenly abolish slavery in these parts.” Mr. Taylor’s view was that at that particular time, when Mbaruk’s revolt was in progress, abolition would be certainly dangerous, unless precautionary measures were taken to overawe the ill-disposed until the crisis should be over, and to educate into the ways of freedom both the slaves and their owners. Mr. Smith, whose experience in the country was, at that time, of eight years’ standing (he went out in 1887), wrote : “If the British Government have sovereign rights in this territory (viz. the ten mile limit of coast district within the Sultanate), then it is my humble opinion that it is their duty at all costs to act at once by freeing the slaves, compensating the masters, and providing both protection and a means of an honest livelihood for the released slaves, and I think that at the end of, say, fifteen or twenty years, you would find the slave in a far better condition than if his redemption had spread over that period. He must be already very low down in the scale of civilization when he is content to call his present state a happy lot ! All honour to the people who lift him up.” The two ladies had been out only eighteen months, so we shall not extend this article needlessly by quoting their views. A third lady of the same status in the Mission, whose opinion was also asked, declined, on the ground of inadequate knowledge of the subject, to express one.

We do not think that these opinions, taken in the aggregate, and with the expressed limitations and conditions, make very much for the view which Mr. Hardinge strongly entertains himself against immediate abolition of the status of slavery. Mr. Hardinge, however, thought differently, and forwarded them to the Foreign Office with an air of triumph, remarking :—

“The missionaries are, by the very obligations of their calling, idealists in the noblest sense of the term, men whose whole life is a protest against the sacrifice of principle to expediency, and an effort to educate the backward races of mankind to high conceptions of religion and morality. The Church Missionary Society, moreover, the opinions of whose clergy in East Africa Mr. Pigott quotes, is more than any other missionary body associated with the Evangelical part of the Anglican Church, to which the great anti-slavery leaders, such as Wilberforce,

Zachary Macaulay, &c., all belonged, and which has always been specially conspicuous, as the sneers of its enemies at Exeter Hall bear witness, by its zeal for the philanthropic movements of the age. When, therefore, they find men, and not men only, but English mission ladies, trained in these traditions and ideals, deprecating quite as much on moral as on material grounds any rough or hasty dealing with the difficult problem of Moslem domestic slavery, we may surely pause to ask ourselves whether there may not be another side to the question." *

We think our missionaries must have experienced a certain degree of astonishment to find their opinions on a complex and difficult question of practical statesmanship treated with such extraordinary respect by Her Majesty's Consul-General; and still more must their surprise have been excited when Mr. Curzon, the Under-Secretary of State for Foreign Affairs, quoted their views to a deputation which waited upon him in November last. Mr. Curzon was mistaken, however, in saying that every missionary in those parts concurred in the opinion that abolition should be gradual. Even of the three experienced C.M.S. missionaries whose letters are quoted in the Government despatches, Mr. Smith favoured immediate abolition; and Mr. Taylor, as he has since stated, only deprecated it at that particular juncture—now that the rebellion is repressed, he is in favour of abolition without delay. Moreover, there are the missionaries of the Universities' Mission at Zanzibar, of whom one, at least—Archdeacon Jones-Bateman—is known to be strongly in favour of immediate abolition. Why are they not mentioned?

Then there is Bishop Tucker. He received Mr. Pigott's letter of inquiry when he was about to start from the coast to Uganda, and he replied to it from Kikuyu, sending a copy of his letter to Salisbury Square. We have looked in vain for this letter among the published despatches of the Government, and it strikes us as most singular and unaccountable that while letters of young ladies who had been out only eighteen months are given, the letter of the head of the Mission, who had been in the field since 1890 and who had had unique opportunities of studying this question, is omitted. We feel called upon therefore to give in full the letter of Bishop Tucker to Mr. Pigott, though we ourselves refrain from expressing any opinion on the vexed question of giving compensation to the Arab owners of slaves:—

"Kikuyu, August 19th, 1895.

"I must apologize for the delay that has occurred in replying to your letter of July 15th, in which you do me the honour to ask my opinion with respect to the question of slavery and its immediate or deferred abolition.

"Whether the immediate abolition of slavery is likely to result in a disturbance of the peace of the country, or in distress and want to those freed, seems to me to be dependent upon the answers that may be given to two questions.

"First, will a fair compensation be given to the slave-owners? Secondly, will any steps be taken to meet the contingencies likely to arise owing to a large number of freed slaves being without the necessary means of subsistence?

"I. In my opinion, if adequate and fair compensation is given to those owners who, in view of the various decrees of the Sultan with respect to slavery, have a legal claim to it, no breach of the peace need be feared. In saying this I assume, of course, that the present inadequate police force will be increased, and that every reasonable precaution will be taken to secure the peace of the country against any attempts of the disaffected to disturb it. All this will require care

* See *Africa*, No. 7, pp. 17-19.

and caution, as well as wise administration, but in my opinion it can and ought to be done, and that too without delay.

"II. Then with regard to the consequences likely to ensue owing to a large number of freed slaves being without the means of subsistence, I should like to say that the danger in my opinion is more imaginary than real. It is more than likely that a large number of slaves will continue for a time to live with their owners very much as they do now, rendering service in return for maintenance; the only difference in their condition will be the possession of a right to sever this connexion at will. But even suppose this should turn out to be a false assumption, and a large number of unemployed should be thrown upon the labour market, I believe this difficulty could be met by timely and wise provisions being made by the Administration for dealing with such a contingency. Nor could a more favourable opportunity be found for the adoption of the policy of immediate abolition than the present, when the demand for labour is an ever-increasing one.

"It is said that immediate abolition will lead to an increase of immorality owing to a large number of slave women being without homes or means of subsistence.

"In my opinion nothing can be worse than the present state of things in which numbers of slave women are required to bring to their owners on pain of punishment, so many pice every day. With all the deadening and degrading influences of slavery at work in places like Mombasa and Zanzibar the result may be imagined, but cannot possibly be described. Freedom, I venture to think, will ultimately lead to an amelioration of this horrible state of things. At any rate, it is impossible to increase or aggravate it.

"The question of immediate abolition is more or less one of finance and energetic and wise government. If the Administration is prepared to face the necessary expenditure, and to exert itself to devise means to meet the altered conditions of life involved in the proclamation of freedom to all slaves in the British Protectorate, then, in my opinion, such a proclamation may be made with perfect safety. This opinion is formed after a five years' acquaintance with the conditions of life in such slave centres as Mombasa, Zanzibar, and the coast districts, as well as with such slave-producing countries as are included in British and German East Africa. Knowing what I do of the traffic up-country and slave-life at the coast, I earnestly hope that no considerations of the expense involved or the labour entailed will be allowed to interfere for a moment with the adoption of a policy so righteous in itself, and which is likely to be so beneficent in its results."

After reaching Uganda the Bishop sent to the Consul-General, with a request that it should be forwarded to the Foreign Office, a memorial signed by himself and thirteen C.M.S. missionaries in Uganda, expressing "the very earnest hope that the legal status of slavery in Mombasa, Zanzibar, and Pemba may be abolished without delay," and this on the ground that the existence of a legalized condition of slavery in these places is more or less intimately connected with slave raiding and trading in the interior of the continent. This memorial is afforded a place in the despatches,* and it is amusing—if we may say so without discourtesy, we can think of no better word—to observe the very different language used by Mr. Hardinge in forwarding it from that which he made use of in forwarding the other missionaries' views. He refers to the Bishop as an "uncompromising abolitionist," and says that "owing to the numerous calls upon his attention in Uganda and other districts of the far interior of his extensive diocese, he has perhaps a less intimate acquaintance with all the aspects of this difficult problem than those resident, &c." While regarding the other signatories,

† *Africa*, No. 7, page 88.

he makes a remark which seems to us singularly unhappy. He says:—

"The Uganda clergy are as little qualified to speak authoritatively of the domestic life of the coast Mohammedans, as their brother missionaries in this island would be to criticize the real value of the Church Missionary Society's labours at Kampala, or to invidiously compare the cordial relations between the Protestant and Roman Catholic Missions at Zanzibar with the somewhat strained ones which at one time existed between the priests and converts of the rival Churches in Uganda."

As the memorialists made no claim to knowledge of the domestic life of the coast Mohammedans, but based their views of the question in dispute on their belief regarding the relation of that question with slave raiding in the interior, on which they are assuredly competent witnesses, we are afraid that in this particular the Consul-General has allowed himself to be somewhat biassed.

After all, however, to most Englishmen who think and feel strongly on the question of slavery, it resolves itself into one not of expediency but of principle. This is certainly Bishop Tucker's view, as he expressed it in a letter to the *Times*:—

"May I be allowed to express the anxiety of many out here with respect to any possible postponement of the abolition of slavery within the limits of the Zanzibar protectorates? Very clever schemes have been sketched for the gradual abolition of the hateful 'institution.' So clever, indeed, and plausible are these schemes that I am somewhat fearful lest principle should be drowned in the sea of plausibility. Stress is laid upon the expense that would be incurred in compensating the slave-owners were immediate abolition proclaimed. Are we, may I ask, to weigh expense against principle? To my dull comprehension the question seems to be simply one of right or wrong. If it be wrong, then no question of 30,000*l.* a year should be allowed for a moment to interfere with the doing of the right. Our fathers, thank God, had sufficient moral courage to insist on the abolition of slavery in the West Indies, even at the cost of millions, and England at that time in point of prosperity was immensely poorer than the England of to-day. Has England degenerated? I cannot and will not believe it."

The Committee of the C.M.S., as we mentioned last month, have forwarded to the Government an expression of their opinion, which is that the time has fully arrived to give effect to the long and definite promise of Her Majesty's Government to abolish the status of slavery in the dominions of the Sultan of Zanzibar, including Mombasa, and all the country within the ten-mile limit.

G. F. S.

THE INDIAN GOVERNMENT AND CHRISTIAN MISSIONS.

(Continued from page 13.)

II.



FEW words now on the second branch of the subject, viz. the attitude of missionary societies towards the Government of India.

As regards matters connected with the internal administration of the Government, all the missionary bodies have invariably shown themselves the friends of the people; have brought to the notice of the Government from time to time various important subjects affecting seriously the well-being of the people, and have done so in a manner not objected to by the Government of India. But doubtless as regards the connexion of the Government, direct

and indirect, with the Hindu temples, temple lands, and idolatrous ceremonies, and the Hindu pilgrim tax, the action of the missionary bodies was a trouble to the Government. It is true that throughout many years the missionaries persistently brought this grievous evil before the Government, pointing out, in earnest but not unbecoming language, the great hindrance that connexion was to the reception of Christianity by the people, and reporting to the Government the very words of the people themselves to the missionaries: "Your Government supports our worship; you say it is wrong: who is right?" To such a length had this evil grown that Sir Peregrine Maitland, Commander-in-chief in Madras, is said to have been obliged to return to England because he refused to order Christian English soldiers to fire salutes in honour of Hindu idolatrous ceremonies.

In 1832 the Committee of the Church Missionary Society sent to the Court of Directors a memorial on the subject, extracts from which are here given as illustrating the extent and nature of the connexion existing then between the Government and the Hindu religious buildings and observances, and of the difficulties therefore that the missionaries had to contend against, and of the attitude of the missionaries towards the Government on this subject. On July 3rd, at a special meeting of the General Committee it was agreed to send the following memorial to the Court of Directors relative to the tax levied on pilgrims resorting to certain temples within the Honourable Company's territories:—

"The memorial of the Committee of C.M.S. to Court of Directors of the Honourable East India Company humbly sheweth:—

"That the Society has been established upwards of thirty years, and has during that period formed numerous Missions for propagating, in different parts of the heathen world, the knowledge of Christianity in accordance with the principles of the Church of England.

"That the Legislature of the country having at the last renewal of the charter of the Honourable Company declared that it is the duty of this country to promote the interest and happiness of the Native inhabitants of the British dominion in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement; and that in furtherance of the above objects sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India for the purpose of accomplishing these benevolent designs.

"That the Society has availed itself of the sanction and extended its operations.

"That while the Society tenders the cordial tribute of its gratitude to your Honourable Court, it finds itself imperatively called upon to represent that in parts of the system of internal administration established by the Indian Government a degree of countenance is afforded to the idolatrous worship and superstitions of the Natives which cannot fail to operate on the minds of the people at large most injuriously to the interests of Christianity and to the designs of this and of all kindred societies.

"That in this observation your memorialists refer particularly to the tribute collected from the worshippers at certain great pagodas under the name of the pilgrim tax, the proceeds of which tax your memorialists are informed are appropriated to the maintenance of the idolatrous worship under the ostensible superintendence of the public servants of the Honourable Company in a style of splendour formerly unknown; to the payment of the establishments attached to the temples, including the European collectors of the tribute; to facilitate the access of pilgrims to the temple; and in the case of the Pagoda of Juggernaut, to pay the pilgrim-hunters, as they are termed, who traverse all parts of the country as missionaries of the temple and receive an allowance of head-money

according to the number of pilgrims whom they conduct to the gates of the temple; and that the surplus is finally remitted to the treasurer of the Company and applied, in common with the legitimate revenues of the State, to the support of your Government and for remittance to your Honourable Court.

"That your memorialists are further informed that for some years past the endowments of the pagodas generally throughout the territories of the Honourable Company have been administered by the officers of Government—an arrangement which involves in some instances the appointment of the officers of the temples; the regulation of the expenditure and such an oversight of their officers as serves to maintain in a state of efficiency and vigour a system of superstition of whose decay there were demonstrative proofs, and which the progress of knowledge and of Christianity must, without this adventitious support, gradually and peaceably undermine."

The memorial further stated that the Committee did not impugn motives, but deplored effects, as tending to identify the Government with the prevailing superstitions of its heathen subjects. They asked for modification of the existing system "without departing from the toleration due to all classes of your subjects or affording to Christianity any special immunity"; but that the Company shall "withdraw the direct interference and ostensible patronage of your public servants from the affairs of the heathen temples, and at once rescue the Honourable Company from the imputations which that connexion with the rites and gains of superstition now subjects its otherwise high reputation, and relieve the cause of this Society and of Christianity from the obstructions which a continuance of that connexion cannot fail, so far as human agency is concerned, to perpetuate."

Apparently this memorial did not produce the desired effect, for on October 9th, 1837, another memorial was sent on the subject of the "pilgrim tax" to the Treasury, the Board of Control, and the Court of Directors. In January, 1838, the Court of Directors informed the Committee of the Church Missionary Society that the subject had long engaged and was engaging their anxious attention. As no action was taken by the Court of Directors, the Committee, on July 3rd, 1838, resolved to petition both Houses of Parliament. On April 21st, 1840, having heard from India that the Court of Directors had expressed to the Indian Government their determination to postpone indefinitely the execution of the Court's orders of February, 1833, "to dissolve connexion with the superstitious and idolatrous rites of the Natives of India," the Committee recorded "their poignant grief and severe disappointment that the pledges on this subject given to both Houses of Parliament by H.M. Ministers in 1838 have not been redeemed"; and ordered that a memorial be prepared for presentation to Parliament; and an address to the members of the Society for circulation to the Associations; and that the Associations be requested to petition Parliament, and do so through their local representatives. On May 11th, 1840, the Committee adopted the petition to the Houses of Parliament, and on March 16th, 1841, they sent to Lord John Russell papers regarding the idolatrous practices and ceremonies in Ceylon, and the connexion of the Government therewith, and requested that the connexion be dissolved. These strenuous and persistent efforts of the Committee and their friends throughout the country at last met with success, for the Committee on June 1st, 1841, resolved, "That with gratitude

to Almighty God, and with thankfulness to H.M. Government and to the Honourable Court of Directors of the East India Company, the Committee record their strong sense of the highly satisfactory character of the above despatch and of that of March 3rd, 1841, on the India idolatry question." All connexion, however, of the Government with the funds of heathen temples, it is stated, did not entirely cease everywhere in India until the year 1857, the year of the Mutiny.

The following case, in which a missionary was punished by the Law Courts of Calcutta with a fine of Rs. 1000 and one month's imprisonment for representing, in a mode that was considered as constituting a libel, the sore oppression of the people by the indigo-planters, deserves consideration as illustrating not so much the attitude of the missionary towards the Government, as the view of the Committee of the Church Missionary Society on his action. The Rev. James Long of Calcutta wrote, December 8th, 1860 :—

"Though we missionaries have endured much abuse from our countrymen for sympathizing with the ryot in his oppression by the indigo-planter, yet it is pleasing to find that an impression most favourable to Christianity has been produced on the minds of all classes of Natives by this course.

"You must not suppose we have turned political agitators. The best men here say we could not have done less, and ought not to have done more. We acted as missionaries upon missionary ground, just as you have done on New Zealand colonization, and are doing now. Even here a party are saying that the missionaries have ruined New Zealand, and are oppressing their own countrymen. Depend upon it the New Zealand question and the indigo-planting oppression are essentially the same."

The Minute passed by the C.M.S. Committee on Mr. Long's conviction and imprisonment for libel was as follows :—

"The fact that one of their missionaries has been criminally prosecuted for libel and sentenced to a month's imprisonment in the common gaol of Calcutta, with a fine of Rs. 1000, is one respecting which some public notice, on the part of the Committee, is due both to Mr. Long and the missionary body in general and to their constituents in this country. It is a matter of devout thankfulness that the Committee can approach the subject, not indeed without pain, but without shame. Their missionary has in no way dishonoured his sacred profession, and the all but uniform verdict of public opinion in his favour renders the discharge of their duty in the present case an easy one.

"The prosecution has arisen out of the sore feelings which have so long agitated the public mind, Native and European, on the subject of indigo cultivation in Bengal. The part taken by the missionary body in general during the course of these proceedings has been amply vindicated by the Indigo Commissioners in India and by the Lieutenant-Governor of Bengal.

"The agitation in the indigo districts found expression in a Bengali drama, the *Nil-Darpan*, or 'Mirror of Indigo-planting,' which attained a popularity among the Bengal peasantry only to be accounted for on the supposition that, though like all satire obviously exaggerated, it is in the main a fair reflection of the Native mind. A copy of it having been put into the hands of Mr. Long while itinerating in the interior, was forwarded by him to the Secretary of the Bengal Government. The step in itself can only be regarded as a simple discharge of a public duty, and, in Mr. Long's case, was the more imperative upon him because he has for many years devoted much attention to vernacular literature, and in the course of his investigations into this subject he has been able to render services to the Government which they have repeatedly acknowledged.

"It was thought conducive to the public service that this drama should be translated into English for the information of those to whom it was inaccessible

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in its native dress. A translation was therefore prepared by a Native under the editorship of Mr. Long, with the sanction and knowledge of Mr. Seton-Karr, then Secretary of the Bengal Government, and now a member of the Legislative Council.

"From a Minute of the Lieut.-Governor of Bengal (June 19th, 1861), recently published, it now appears that the Secretary, up to a period posterior to the circulation of the pamphlet, was (erroneously) under some impression that the translation and printing was to be a Government act paid for by Government. The whole impression (500 copies) therefore was sent to the Bengal office, and about 200 were circulated from that office under the Government frank."

In evidence of the assertion that the missionary bodies and missionaries have maintained an attitude towards the Government of India such as becometh the messengers of Christ, though often compelled to oppose various measures of internal administration, and have rendered most valuable service to that Government and to the people, I give the following by the Government of India :—

"The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by 600 missionaries, whose blameless example and self-denying labours are infusing new vigour into the stereotyped life of the great population placed under English rule, and are preparing them to be in every way better men and better citizens of the great Empire in which they dwell."*

I may add to the above, as evidence of some value, indicating what a very intelligent Native, a "seeker after truth," the late Rajah Keshab Chander Sen, thought missionary effort had achieved in India. He said, in 1876 :—

"The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, and feel and move in a Christian atmosphere. Native society is being roused, enlightened, and refined under the influences of Christianity. Our hearts are touched, conquered, overcome by a higher power, and this power is Christ's. Christ, not the British Government, rules India. No one but Christ has deserved the precious diadem of the Indian crown, and He will have it."

It is necessary to add that history shows conclusively that neither the attitude of missionaries to the British Government in India, nor the work amongst the people by the missionaries, was a cause of embarrassment to the Government before the Mutiny broke out, or a cause of the outbreak. The Calcutta *Intelligencer* of that time observes :—

"Not the slightest symptom has yet appeared of any special exasperation of the Native mind against missionaries or their doings. The Delhi proclamation and the manifesto by the rebels make no allusion to missionaries."

The manifesto referred to in the above extract ran as follows :—

"It is well known that in these days all the English have entertained these evil designs, first to destroy the religion of the whole Hindustani army, and then to make the people by *compulsion* Christians."

The Nana's proclamation made no allusion to missionaries. The outcry was against the defiling "cartridge" the Government were compelling them to use, not against the missionaries. Missionaries in unprotected districts, as in Krishnagar, were not molested, and nowhere were missionaries in danger because they were missionaries, but because they were considered as English. The late Rev. Mr.

* Statement exhibiting the Moral and Material Progress and Condition of India during the Year 1871-72.

Leupolt never left his station near Benares, although rebellion was rampant around his settlement. He was able to render considerable help to the Government officials and troops in Benares by going into the surrounding villages and inducing them to send into Benares wheat and cattle, which the Government officials were unable to obtain.

The late Rev. Henry Venn remarked on the supposed connexion between missionaries and the Mutiny :—

“The case of the late Santal rebellion has an important bearing upon the present question. After a full investigation of the circumstances of this rebellion, and of the most probable way of preventing a recurrence, the Government officers of India on the spot ascertained that the influence of a single missionary among the Santals had been so manifestly peaceful, that they made overtures to the Church Missionary Society to establish Christian schools among the Santals, and have guaranteed the necessary expenses of such schools.

“In Bengal the chief scenes of missionary labour and of conversions are in the districts of Burdwan and Krishnagar, but no disturbance has happened in either.

“It is pretended by some that missionaries have caused the mischief, but this is utterly ridiculous.

“For consider, the 19th mutinied at Berhampur: did they show the least ill-feeling to the Mission there? When the 19th and 34th were disbanded, they might with ease have destroyed the defenceless Missions at Serampore, Chinsurah, Burdwan, and Krishnagar, but they did not even threaten one of them. Had the movement been occasioned in any degree by the Missions, they would have felt their vengeance.”

SUMMARY.

Now to gather up the lessons that past experience has taught us on this subject.

We learn the remarkable difficulties that stood in the way of missionary enterprise in India through many years and how they were overcome. The missionaries of all societies had to contend against the hostility of a nominally Christian Government, which was so connected with Heathenism that the Heathen openly said to the missionaries, “The Government support us: who is right, the Government or you?” They had to endure the chilling apathy of the Churches at home and the hostility of the home Government to all missionary work in India; both powerful causes preventing their receiving that support from home in labourers and funds needful for success. Nevertheless, in spite of all this we find the missionaries, through good report and evil report, thoroughly loyal to the Government, and yet gaining and retaining the friendship of the people; and proving their jealousy for the honour of the Saviour they proclaimed, and for the fair fame of Christian England, by never ceasing to protest (though with proper respect for the Government) against the connexion of the Government with idolatry. We find the missionaries at all times doing their best to create and maintain healthy public opinion, and thus to aid the Government in stopping the many shocking practices publicly carried on by the Heathen, e.g. *suttee* (the burning alive of widows on the funeral-pyre of their husbands); infanticide; sacrifices of human beings; the throwing of infants into the River Ganges to obtain the favour of the deity; the burial of lepers alive.

And, moreover, history shows conclusively that the missionary enterprise was so openly though aggressively conducted that it was thoroughly, so to speak, “understood” of the people, and was not

in the remotest degree a cause of the Sepoy Mutiny : no proclamations of the rebels were directed against missionaries as such. Now from all this we may gain for future missionary work much encouragement ; for we see how, by the patient, noble continuance in proclaiming in the right way the Master's Gospel, in the face of powerful and long-continued opposition, the missionaries of all societies achieved exceeding great and lasting good for the people ; changed the hostility of a Government into friendship, and drew from that Government in 1871 the public acknowledgment of the value of their "self-denying labours and blameless example to the people amongst whom they laboured, and the great obligation under which the missionary bodies had thereby placed the Government of India."

Truly it may be said that in India, though the missionary bodies have taken action at various times affecting the internal administration of the country, yet, that the objects of such actions have in the end received the approval of the Government ; and that nowhere and at no time have the missionaries of the various societies, except on the request of the Government (as in the case of Schwartz in India and Morrison in China), taken part in what may be fairly understood as political measures apart from internal administration.

Lastly, must we not learn from the review of missionary enterprise in India that—remembering how God had entrusted to the English nation India's millions in order that they might receive the Gospel of His Son, and that through many years the attitude of the British Government towards missionary enterprise grievously hindered, if it did not quite prevent, the people from receiving that Gospel,—the forbearance of our God to us as a nation was indeed marvellous and utterly undeserved? Did not those years of hostility to the cause of Christ, "through fear of endangering the peace and security of our possessions," and the connexion of the Government with idolatry, deserve that He should have taken away the vineyard from us and given it to a nation "bringing forth the fruits thereof"? And ought we not also to learn that though God forgives, He punishes ; and that our open hostility to Christian effort in India was punished by the mutiny of those very Native soldiers whose favour we tried so anxiously and persistently to hold fast, by publicly, in the sight of all the people of India, doing all we could to prevent their becoming Christians?

In conclusion I may add that the rule of the Church Missionary Society on this subject, for the guidance of its missionaries, has been and is this : "Every missionary is strictly charged to abstain from interfering in the political affairs of the country or place in which he may be situated." But, as has been shown, there are what may be called "mixed questions" which, as Mr. Venn has said, cannot be included in those political affairs from interfering with which the missionary is to abstain ; and regarding which, if the missionary believes the great principles of justice, humanity, and Christian duty are being violated, he may feel bound to submit a remonstrance.

G. HUTCHINSON, *Major-Gen.*

SUNSHINE AND SHADOW IN THE FAR WEST.

EXTRACTS FROM BISHOP RIDLEY'S LETTERS.

I. VISIT TO THE STICKINE RIVER.

Metlakahtla, August 18th, 1896.

AVE you not found that the "regions beyond" are always an attraction to missionaries?

Thirty years ago I chafed behind the frontiers of the Punjab, as if the British side had not difficulties enough! Then the spirit of adventure, bred in English bone, might have had a large share in this yearning to go forward; but now I am too old to be carried away by that—I had nearly added, "that nonsense." It is not nonsense, however, but a national quality God has implanted for set purposes. A worn-out charger puts on war-like airs in his paddock at the bugle's call, and we applaud his quenchless spirit. So I fancy even worn-out missionaries will say in their hearts, "Go ahead, boys," as they see in young soldiers of the Cross a desire to break through old lines right and left.

It is for Committees to restrain undue ardour, not quench it. I am neither young nor worn out, but seasoned by long service, and therefore I write under responsibility when I state a case for extension. Secretaries and Committee-men will shake their heads and smile; but let the readers of this letter only send them the money or money's worth, and then they will smile as they vote extension.

I want an enterprising but determined bachelor, very self-contained, yet full of the Spirit as the chief qualification. He will want a log-cabin first, and later a larger building for church and school purposes. Within a few weeks he will do as another did when he showed me his hands blistered through using his axe. I could only comfort him by saying, if he stuck to it his hands would harden. The language will be the sooner learnt without a wife to pity him. A little but increasing knowledge of medicine will add to his value.

This is just the post for a man of private means. How I shall welcome him! How much, do you ask? Say 150*l.* a year—a little more if he be dyspeptic the first year. Then a little less, because he will eat anything, unless there should be a doctor about with his awful yarns. A bacteric and germ-hunting

doctor is a nuisance in a climate where bacteria go abegging and starve on ozone.

But suppose some reader can on a pinch lend to the Lord 150*l.* per annum, and so support a substitute! Would this not be something tangible for the Master's sake? Something must be done, because prayer will not cease, and this is the *modus operandi* of all our extension.

When I began to write I had no intention of making this appeal, which makes me hope it comes from above. My sole intention was to describe my recent journey into the regions beyond. In April last I left home for a visit to the headwaters of the Skeena River, and returning on May 18th, stopped here twenty minutes to exchange some clothing. Then I started for the Stickine River, about 190 miles to the north-west.

We stopped first at Fort Simpson, twenty miles distant, where I preached twice and held a confirmation. Our course then lay across a good stretch of ocean, so that, because the steamer was intended for river navigation, we had to wait for a smooth sea before sailing. In fine weather the rule is for the westerly wind to calm down at night; so we started soon after midnight. Off we sailed under the stars and dew, extracting phosphorescent light from the deep by our great stern wheel. There was a long but easy swell, into which we plunged at twelve miles an hour, holding forth as by an invisible hand an arc of light amid the sparkling foam from our bows.

By sunrise we had turned from the ocean into one of the Alaskan channels northward formed by countless islands. Here, though it was twelve miles wide at first, the swell began to subside. By the time we had neared the eastern shore it was impossible to distinguish the mountains' feet bathed in the still sea from their imprint, except by halving the beautiful picture—half reality, half reflection.

Then Zephyrus, waking up, made of the surface a palimpsest, writing on the picture of earth the characters of heaven. The myriad ripples removed the mountains, that a path of golden

brilliant might be paved by the sun to run his race over. God's Spirit is doing greater things than these over the sea of life.

We had to run out of our course into a sheltered bay in Mary Island to clear at the U.S. Custom House; then crossed the broad channel to a white spot on the shore of Annette Island, where the Zimshean colony migrated in 1887. The whiteness turned out to be a noble waterfall, alongside which we moored to fill our water-tanks. Away again at a rattling pace over the laughing waves that the west wind piped to louder as the day advanced.

The sky was cloudless, but its lovely blue was rivalled by the ultracerulean of the sea. The gulls, making merry in and out of our smoke and steam, never failed to examine any fragment dropped overboard. Great eagles, alarmed, bent the boughs from which they took flight. Bears are now in season, and abound; wolves troop after the deer; whales spout and dive, raising high in the air their broad tails before they sink with a gurgling splash; porpoises rollick beside us without dreading our stern wheel, which would mangle them without mercy.

I used to pity the halibut when I saw it fighting the voracious dogfish, but since I found the latter's backbone in the other's stomach I pity neither.

Islands everywhere, with their tops snow-clad in May! Not a rood of turf anywhere, or an open glade, or a level spot big enough for bowls. Trees stretch their branches over the waves by which they are kept in trim—trees right away to the snow where Christmas lasts the whole year—so many trees that you wish Nature were less bountiful in clothing these steep mountains standing out of the great deep. Whether the green is grey or the grey green, I cannot decide. The only variation is where the deeper soil of the valleys nourishes the bigger trees, which are doubtless green; so that the vast forests are only veined by the narrow valleys or ravines, where the deep shadows are almost black.

Night falls over the again calm sea, and now, instead of the reduplicated shore and the powdered peaks photographed on the burnished surface as they were at sundown, the dark reflection in-shore would be sombre,

but for the elastic stars floating on the ebony mirror, the counterpart of all but the fixity of the starry splendour above.

Tired with watching the varied moods of God's handiwork, we thankfully moor alongside the wharf at Fort Wrangel. There we take on our cargo and a large number of horses for our destination at the head of navigation on the Stickine River. Half-way across to the river's mouth, as we steam along, we see, anchored off the only salmon-cannery, a full-rigged ship that lately brought the workers and materials. By-and-by she will ship the produce of their summer work and sail away to distant shores.

A few hours' steaming takes us through the U.S. territory into our own. The entrance to the river is encumbered with vast sand-banks, so that we could not pass over until high water, and then by a passage so tortuous that only a local pilot knows the shifting windings.

Our pilot from Fort Wrangel was a wizened old Indian shaking with palsy, and so impressed with the importance of his temporary charge that he bought a new suit of clothes with the money to be earned. So small was he for his garments that they seemed to be nearly empty. He posted himself opposite the big Zimshean quartermaster at the wheel, who, as soon as the bar was crossed, steered his own course, much to the disgust of the new suit of clothes.

What a vista in mountain snow-land burst on us as we turned into the first long reach of the river! Range after range abutted on the river, so that the valleys opened to us as we steamed past, each with its glacier, giving the mountains an appearance of a serried line of gigantic sentinels guarding the avenue, rather than a magnificent defile opening into the treasures of the snow.

At Wrangel, in the one poor little garden, I saw there were daisies and pansies, lettuce and radishes. The willows on the river's mouth were putting on their spring verdure, three weeks later in season than the Skeena I had lately left, which had then arrayed itself in summer attire.

In the space of two hours we had left all this behind and plunged again into winter. Not only were the mountains all snow-clad, but the islands and

sand-bars were buried to the water's edge. As we proceeded deeper and deeper was the covering, until it was six feet thick.

About fifty miles from the entrance, after passing many lesser glaciers, we reached the largest, where we donned our overcoats and shivered. The timber dwindled as we approached it until it became mere scrub under its shadow—again it became stalwart as we left the sprawling monster behind. The present right bank was the former edge of the moraine—now the glacier has receded 400 yards, and is still shrinking, though its curved face measures fully three and a half miles, and its top edge is 200 feet above the river. It issues from the broad valley about five miles back, and is spread out like a fan on a bed of its own making. It is said (but I doubt it) that with all its ramifications the ice area of this one glacier is equal to 200 square miles.

The scattered granite boulders, often as large as a room, found many miles from their first bed, testify to the gigantic power of the ice king and the former desolation.

The strange thing was to see the aspen growing on the river banks, standing out of deep snow, opening their buds and looking like pale gold from a distance.

With icy water percolating round their roots, snow above, and an atmosphere in the daytime nearly to freezing point, they were still true to the call of their Easter summons. Dauntless, hopeful children of God, what a lesson in faith ye teach us!

After passing through the coast range, the birthplace of snow, the scene changes as if by magic. On the eastern slopes summer like a queen reigned supreme, less than fifty miles from the throne of winter in the same merry month of May.

On arriving at our destination, 180 miles from the coast, I saw strawberry blossom and other flowers in bloom on the 23rd of that month. The mountains were much less lofty than the coast range, and free from snow. Three days' steaming against an average current of six miles an hour, but often swifter, took us not only into bright sunshine, but so hot that I was glad to wear a straw hat on shore, and in the daytime spread my blankets over my stout little tent.

One evening after we had moored to

the bank a huge bear came down the mountain to inspect us. A bevy of our sporting passengers rushed to their cabins for their rifles, and began stalking the brute until they got within seventy yards. Poor beast, I thought, your tough hams will soon simmer in the galley! Seven deadly weapons are emptied at his feet! Forward rush the sportsmen, each sure *he* sent the fatal bullet!

We, the lookers on, saw the dust peppering poor bruin, till he scuttled nimbly round a rocky point, alarmed seriously, no doubt, but less ashamed of his flight than were his pursuers on their crestfallen return to the ship.

After relieving themselves by graphic proofs of the misbehaviour of their rifles—no one cared to allude to the subject, or speak of bears. All had been too eager, and missed.

We ran short of firewood, which is expected to be found ready cut and stacked on the shore, and this is how we got supplies. Mooring the steamer alongside a great drift pile, strong hawsers were hitched on to suitable trees, which, by means of the steam capstan, were dragged out of the tangled mass and piled high across our bows. Then off we went, and all hands set to work to saw it into four-foot lengths as we steamed ahead, and so lost but little time. The fire-box holds about eighty cubic feet of fuel, and is kept full and roaring madly to supply the two six-foot cylinders with steam at 130 pounds pressure per square inch. In this way an incredibly large quantity of fuel is consumed.

In what other part of the world such weird but impressive scenery can be enjoyed from a steamer's deck I cannot tell. The first impression causes speechless wonder and admiration. One's eyes dilate as avenues through which, as in a vision, the stately spirits of the white-robed mountains and of the circle of infinite blue trooped into the soul to consecrate it wholly to God. From the whole to its parts one bears along some of the sense of enlargement; but it suffers loss in contracting the view on such details as mountains cleft and contorted, jagged and defiant to birds and men; glaciers to the right, glaciers to the left, crowning their crests, breaking over the lofty heights, squeezed along the valleys, and laden with fallen rocks from frost-bitten cliffs.

As an anti-climax fancy takes the lead, and, after the manner of the Indian, sees shapes of monstrous men, four-footed beasts, and portentous birds.

Happily you are not bound to present my raptures to your readers. My idea has been to, once for all, present to them my own first impressions, which may help them and the coming man to realize what the land is like now lying in spiritual darkness, but which not long hence will be bathed in heaven's light and resound with songs of praise ascribed by Christian Indians to Him Who, before He made the mountains, planned their redemption.

We arrived at our destination at 9 a.m. on Sunday, May 24th, the Queen's birthday. For the first time two steamers arrived there together, and began discharging cargo as if Sunday were Monday. It was such a race that every man and boy that could be found was employed at two shillings an hour! As both ships were to leave at daylight next day, and it was late before the work was done, I could get no one to help me in landing my luggage and pitching the tent. It must be done, and I had to do it, but almost groaned over my rheumatic elbow. The whites are settled in log cabins facing the main river; the Indians on the steep sides of the creek that here falls into the river. My object was to get among the latter. It was hard to find a level spot anywhere near, and to do so was forced to climb at least 150 feet above the river. The chosen place was between three log cabins, very smelly, and at night impassable on account of the nuisances common to the locality of uncivilized Indians.

There I perched beside the deafening creek. Just above was the burying-ground, perhaps sixty feet higher, on the edge of the flat which was formerly the bed of the river, nearly two hundred feet above its present level.

A more picturesque situation it would be hard to find, but most difficult of approach.

To get there the creek must be crossed by a shaky corduroy bridge, and then climb up the steep bank, composed of the glacial gravel, full of boulders, that has a trick of slipping from under one's feet or rolling down when disturbed.

The creek had cleft a passage through

basaltic rocks, which stand half a mile back from the river bank, and left precipices on either side a thousand feet high. Outside this gorge the mad down-rush of water had an easy task to sweep a narrow passage through the gravel to flow into the Stickine.

That Sunday morning was spent in carrying my belongings from the ship to the spot described, and pitching my little 10 by 8-foot tent without assistance. In the main river valley there was a strong wind, but it was calm in the sheltered creek; so that, besides the great heat, there were the mosquitoes to attend to. This was difficult with both arms employed. I think it did the elbow good, because the pain was less at the finish than at the start.

This looked like a bad beginning of a Bishop's Sunday, and certainly not justified by anything short of compulsion. I believe it was an object lesson to the whites, worth the unwonted toil, for it showed that lawn sleeves do not cover soft arms or spare them the dignity of labour.

Now look inside the tent. At the far end lie my blankets; then comes a camp table and chair. Near the door stands a small paraffin cooking-stove beside my kitchen box, which contains pots, pans, and provisions.

Before dishing up my dinner I gathered some beautiful flowers to decorate my table as a reminder of home. Too busy to prepare lunch, I had put a biscuit into my pocket and washed it down with a draught of iced water from the creek.

You should have seen my dinner. Talk about the privations of missionaries, you people are the ascetics! Listen! In my box was a piece of beef, roasted at home three weeks before. It was sweet, but a little green with mildew in the chinks. Remove the mildew and slice thin. Slice two potatoes. Pour some salad oil into the frying-pan, boil it on the stove. Arrange the sliced potatoes, to which, when nearly browned, add the beef; make room for dropping in two raw eggs! By the time these are cooked your dinner is ready. On removing the frying-pan, put on the kettle, with just water enough to pour over a tea tabloid and fill the cup. This used, pour more water into the kettle to warm up for washing dishes! Can the Lord Mayor beat this? Whoso calls this conceit

must be jealous, or destitute of honest pride in the first of arts.

During this operation my tent is filled with little children, whom I coaxed in and rewarded with sugar cubes. I was also able, besides satisfying my hunger, to gratify my visitors with fragments of my meal, which were tit-bits to them. My hospitality was so much valued that I could not get rid of the little brownies so as to wash up alone, and, as they say in Yorkshire, "side things a bit," or in Devonshire, make it "bitty."

There they sat watching my operations, and learning how to clean plates without letting the dogs lick them. I regarded these live curiosities as future candidates for school, baptism, and confirmation, and dear, dirty little things they are—raw productions of nature.

There is policy as well as kindness in all this, because if you can win the children, they are so naturally disobedient that the parents will not be able to restrain them from coming, and where they go their seniors follow.

After singing to them a little I went for a short walk, they toddling after me, and the two biggest, following my example, gathered flowers.

As soon as the ships were unloaded I went down to the tired workers and asked if they were too weary to come to a service. At once the big store, which was full of boxes and bales, was roughly arranged, and two lamps lighted. All crowded in, Indians and whites. I stood inside the counter, and drew from under it an open box of soap to kneel on. The light was so poor that I did not see the treacle spilt on the counter and dripping from it on my soap-box. Before I could read a lesson I had to wipe the treacle from my Bible on a bale of bear-skins beside me. The light was so religiously dim that my congregation could not read from the hymn-books I had lent them, so that I had to sing two solos, which appears to have pleased the Indians immensely, though they could not understand a word.

By the following Sunday I had made many friends, among them a ten-year-old half-breed. He had picked up some English by running about among the gold miners, and became useful in telling me the names of things in the new language. He was more dressed than his *frères* and a leading spirit among

them. He had a bright face and a pair of eyes sparkling with intelligence, mischief, and fun, under the shadow of a felt hat whose brims slouched nearly to his shoulders. The coat was man's size, matching the trousers, which were docked just below the knee. His boots, if laid aside, will fit him seven years hence. No laces! There was real cleverness in preventing all but his hat from slipping from his shoulders to his feet. When on a visit he was propriety itself, especially as to his boots. At other times, happy lad, he owed nothing to the shoemaker and not much more to the tailor. By becoming my shadow he prevented others from crowding me, and was always ready to expel the too intrusive. Had I so wished it I dare say he would have tried to cook and chore for me, but I prefer to be my own maid-of-all-work.

On the second Sunday morning, before I was dressed, he wormed himself under the wall of my tent, and after he had arranged his hat, sat in silence watching me. Then he shared my breakfast, and finally ran off to the store with my Bible and Prayer-book. Back he scrambled, and we started down together, but not before he had startled me with a shrill cry that brought a number of red-and-blue things swiftly down the opposite bank from a height of quite six hundred feet above us. "What did you say?" I asked. "I say," he proudly answered, "Come, come, devils, come hear singing man." He often used profane language without suspecting it was not classical English.

On entering the store he missed the red-and-blue things, and rushed out again, his voice dying in the distance, but like a shepherd's dog he rounded up my flock and brought them in, Indian like, stately enough now, though panting after the long descent from the mountains. Most of them were young women and girls; the old ones filed in more slowly to hear the singing man. All listened as if they profited, but none understood. It appealed to their religious instincts and conveyed a sort of satisfaction that awoke a craving for some unknown good.

I rose with the sun next morning and saw the steamer sail for the coast, and then returned to an early breakfast.

Among my first visitors were Dandy Jim and his one-eyed wife. She had formerly lived with a white miner, for

whom he had worked, and both had picked up a strange assortment of English. Another visitor was a pretty half-breed woman with her two children, one four years old and the younger two. She was one of those women, ladies born, who have not to consider before doing the proper thing. Though ignorant as any, she was refined and modest, a genuine lily among thorns. She liked to come to see me, but always had a female companion, and behaved like a princess. Her partner, I wish I could write husband, lived about two hundred miles in the interior, as agent of the storekeeper whose store was our church. He had left strict injunctions that whenever any clergyman of the Church of England should visit the country his beautiful blue-eyed children should be baptized, the two storekeepers to stand as sponsors. This most unlikely thing happened. I had the elder boy with me daily, and taught the little chap some prayers with as much of the faith as he could understand, and the day before I left the settlement I baptized them.

The mother herself at the last moment desired baptism, but I felt that she was too densely ignorant to be admitted without further instruction into the Church.

This was the first sacrament ever celebrated in this vast district as large as Scotland.

Never did I work harder than during this first visit to the dark regions. Though I had to devote some time to domestic duties, I spent fully twelve hours a day studying the language, by the help of those Indians I have named and others who were tried in succession. The material collected on paper is quite sufficient for compiling a small grammar, which I hope to prepare at my leisure for the coming missionary.

Daily I had preached to puzzled but eager listeners; among them some whose drunken volubility was disturbing and profanity disgusting. At first they liberally offered me whisky, when I told them I never drank what destroys the man and loosens the beast in him. You see in what manner civilization improves the Indian without the Gospel! What murderers we are!

I was a little shocked to the very last to find that my scholars thought of God as a very good man out of sight; but they were all taking pains to learn, and did learn quickly, considering their unfathomable ignorance.

Dandy Jim sulked over the whisky and sheered off, but I went to him, even in his cups, so that at last he and his wife promised with shocking oaths (in English) to "shut down on it." Fortunately he got a sharp attack of rheumatism, which brought out my medicine-chest. Though I cannot cure myself, I relieved him through the use of that powerful ally.

A white man called me to see his sick woman, who was suffering from heart-disease, and she also found relief. He was really devoted to her, and, but for the fear of grieving his parents, would marry her. Through the capizing of a canoe in a rapid he was in peril of drowning, when she, a mere girl, at her own risk, saved him from a watery grave. "I couldn't but take her after that," said he; "could I?"

Dandy Jim had adopted an orphan boy, who like my other chum was devoted to me. He was willing to give him to me, and my first fast friend was of the same mind; but a few hours before I was to leave by steamer, their dread of expatriation got the better of their ambition. Dandy Jim, finding this out and fearing his boy would hide himself, took away his clothes to keep him in the cabin. When I embarked neither could be found, but about half a mile lower down the river, as we were passing at quite fifteen miles an hour, they emerged from the thicket and gesticulated energetically, but I could not hear their voices distinctly because of the noise made by the engines.

We hope to get them some day. The seed sown will grow.

During my visit the weather was superb; a pleasant breeze blew up or down the river daily, and the sun shone without intermission. In the creek the heat was great and mosquitoes active, so in the morning I used to pin my blankets together with long thorns and arrange them on the roof of my tent; but even then the thermometer rose to 93° Fahr. inside at noon. At night I was glad to roll myself in all the blankets because of the cold.

The principal village of these Kaiya Dheni (or Tinne) is twelve miles distant, but during the summer it is deserted. To the north-west are the Tagish, and to the east are the Kaska, or Cassiar, as miners call them. These Natives are not the miserable beings I had heard them described, but pleasant in temper and responsive to kindness.

Physically, they are more slim than the coast Indians, but quite as strong and intelligent. The traders tell me they are fine hunters, and from the miners I heard that those who worked for them were fairly industrious; so that they are not in the state of savagery I had heard described.

No white man has studied their language, which is probably allied to the Athabaskan family; but I found they did not recognize any words in the Bishop of Selkirk's Tinne translations.

Here I want to post a man of God who will love these people and seek to save them. He must have a pioneer's spirit.

I used to set the blue-eyed four-year-old on my knee and tell him of the child Jesus, of His dear love and His precious death for him. His eyes, full of wonder, were fixed on mine, and he would say, "Mother never told me this. Why did not mother tell me?" I knew why: she did not know. When I told him God loved him, he would say,

"What is it?" and then, "Where is He? Who told Him about me? Is He older than you? Did you see Him?" The mother was almost as simple as her child and as ignorant of divine things.

I would not think of denying that there is a repulsive side to Heathenism such as the missionary cannot but see and feel when he becomes familiar with it. Be sure it is no work for physically or mentally feeble men to enter upon; it requires the best qualities the best men are endowed with. I mean not the cleverest, but God's best men.

In all that morals can accomplish, among all the loftiest ambitions that burn within us, of all human activities and glorious endeavours, there is nothing so great, so honourable, and so productive of valuable results unbounded by time as the pioneer pouring of heavenly thought into a new language and binding new tribes to God by conscious sonship.

II. DEATH OF MRS. RIDLEY.

Metlakahtla, Dec. 7th, 1896.

The Indians, feeling their great loss, have already clustered round Miss West to know if she will always stay with them, and as they put it, wear my dear one's clothes, or as we should say, her mantle. "I am not worthy," she replied, "but I will do my best." So she will take up the pastoral work, and all the classes that have lost their head will gather round the chosen successor of her who first formed them. Indeed Miss West is the only one here who is competent to do these things, because she alone can speak the Native tongue. When the Indians found to their joy that she consented to this new order, they at once said they would love her as Mrs. Ridley's "keepsake."

My darling laid down her work yesterday at 11 a.m., leading many souls to Jesus with her dying breath. Heaven came down to us all. She was taken to church the Sunday before in Mr. Hogan's strong arms, when it was noticed that she looked much changed. In the afternoon of that day she was taken into the chapel, and she took her women's class as usual. They say she spoke to them like a prophetess on John xiv. 1-7. Nearly all are aged women and quite illiterate, but they can all repeat the first three verses.

It was her custom to help them to commit such passages to memory every week, they repeating them after her till fixed in their wonderful memories. In this way she has filled them with great stores of Holy Scripture. Two of the strongest of the women brought her from the chapel to her easy-chair in the great dining-room. For a long time she has been unable to stand alone or walk, but she never remitted any duty or missed public worship, though of late she generally slept through much of the service from sheer inability to sustain attention.

When Mr. Hogan came in some hours before evening service to ask if he should take her to church, his tone was deprecating, because he felt her helplessness in the morning; she hesitated at first, and then rather mournfully said she thought she would stay at home that evening. It was not my turn to preach, but I had intended as usual to share the service with Mr. Hogan. Then I thought of keeping back one of the servants to keep her company at home, but she disallowed it, saying she did not mind being alone for a time. I felt a secret misgiving, and finally insisted on staying with her, and I read the service in English with her. She said she would read one of

the Lessons, but when I found she misread a verse or two in the Psalms, which I half thought might be attributed to failing sight, I would not let her attempt a Lesson. I was so uneasy that I shortened the service, and but briefly commented on the love of Jesus for Lazarus and his sisters, and the significance of His tears. But she fastened on Him as the Resurrection and the Life.

After the service the two ladies, sitting with us as usual at that hour round the fire, became anxious about her, though she seemed bright, but there were signs of special effort to keep up. Before bed-time she showed great signs of physical distress, and we tried to carry her upstairs to her bedroom, but she fainted in our arms. I ordered a bed to be made up for her where we were, because it is a fine, airy room, and there we laid her. When she revived we perceived signs of real agony, which she strove to conceal. By midnight we thought she was dying.

She passed from that night of exhaustion, and her eye became bright and her conversation full of animation and spiritual profit. Next day (Tuesday) crowds of Indians hung round her bed, and she was delighted. Wednesday she was a little weaker, but had a small set of five Indian women in for informal instruction. Thursday afternoon she was placed in a chair to share the Bible-reading I am used to give to all, and she spoke beautifully on Romans viii. 17. All this time the chapel was full of Indians, night and day, praying for her recovery. We could hear their singing, and she was much touched by their love.

That night another attack came on, and we thought she was again dying. After the choking was over, she desired to take leave of all. She first blessed all our lady-workers, and commended Miss Davies to Miss West's care. All were weeping, she alone calm. "Kiss me," she said to me, and she held my face close to her, when she into my ear privately spoke words of love and encouragement. I can only remember, and cannot write beyond this which I can venture on: "The work of God must not suffer through my departure." Shall it? She saw our Chinese cook standing near with bent head. It is the Cha Li I have before written of, when he was the doctor's servant. Some one said to him, "Mrs. R. speaks."

She then again said, "My Cha Li, my dear Cha Li." He ran to her side, knelt down, kissed her hand, and rained his tears on it only to kiss them away. At the same moment one of our old house-boys (now with a family of his own), hearing her say, "My own dear boy, my son, Herbert," was likewise overcome, and six foot as he is, he burst into tears as he pressed his face on her other hand. Immediately behind her was a young Kitikshan maiden, a tall and powerful girl of about eighteen years of age. To her she turned slightly, saying, "Mary is such a blessing to me," which convulsed the dear creature, who owes her salvation from savagery at Hazelton to the saint whom she has often of late borne along in her arms. Four races at the same moment held her in their hands and mingled their tears as she blessed them all. Besides all the Mission party kneeling around, the room, a very large and airy one, was covered with silently praying crowds of Indians. My heart was like melting wax as I saw such fruits of her long and loving labour and their wonderful love for her. At one moment we thought she was near the last gasp, but again she slightly rallied. From that time onward to her death all work in the town was suspended. For the three days and nights when she lay a-dying, often nearly choked, the prayer-meeting in the chapel adjoining our house never once flagged. It was always full, and the overflow in other rooms. Every ten minutes messengers passed from the bedside to the supplicating crowds reporting her actual condition. They had changed their petition when they saw it was God's will to take her, and prayed that she might have a peaceful, painless end, and that I might be upheld by the everlasting Arms. Many souls found the light during the death-struggle. In her death she, by her beautiful and tender words, and patient endurance of agony at times through choking, drew more souls to Jesus than ever. It was victory on victory, triumph on triumph. Quite two hundred souls shared in the blessing, including our new lady-helpers.

"What would those say, could they be here, who think Missions a failure?" said Miss Davies, as she saw the wonderful sight. "I shall never be tempted to murmur after this," said Miss Jackson (I think it was). "I never heard or read of such a wonderful thing."

I have given her body to the Indians to do entirely what they like with it, and they have taken their treasure as a most precious trust. They have sent off a canoe to fetch the Archdeacon, another for Mr. Gurd, and a boat for Mr. Stephenson. I have just heard that hundreds of Indians at Fort Simpson are keeping up prayer continually for her recovery. They have not heard yet of the end.

What I have written will have a pathetic interest for you, and call out your prayers on behalf of the bereaved people and myself.

If you ever see a copy of the notes I have made of what the Indians have said to me to-day, I am sure you will agree with me in the conviction that only the Holy Spirit could have taught these dear people as they are taught. It reads like inspired poetry.

Here I will add a saying or two, and cease writing. Hannah said, "God has driven the nail in, blow after blow; quite in; it hurts, but it fastens. . . . She passed into the breakers from the shore, but has gone up on the further side, beyond the dark arch, into the peace of angels."

The mother of Henry said, "We see fulfilled after many years the first promise of the Gospel among the Zimshians. It burnt nearly out when she brought her torch. She held it aloft. She never let it drop. It never shone so before, and most splendidly as she lay down to die, her work done. She never kept back from us provision (*zilôm*) for our rough voyage in life. She saw us lying in the stones and dirt, and put her pure hands under us to lift us up."

S. L. said, "I have most reason to

grieve. When in my sin all kicked me and trod me under their feet, she alone came to me and took me in her loving arms and told me to rise up again and walk with God. She was the humblest soul we ever saw, and God has exalted her. She saw no one too bad to love and help."

Nansh A. said to me, "Your anchor is now cast in these waters. You can never leave us."

Roger said, "She has gone from the waves to the top of the rock . . . we are orphaned. Thou God art also our Father and wilt help those who help us sinful Zimshians." He added in his prayer, "God bless the Society and bless the Church which sent so pure a soul to land on our shores and walk like an angel among us."

C. Powell said, "Our mother gave her life for us; you now give her flesh to our keeping. Our hearts open wide at the thought of our rich charge. We feel it more than white men think. Her grave will be holy. Our children will have a place to learn how to live, and what is new to us—how to die. Our children will hear of the humble life of the great chieftainess, who lifted dirty Zimshians up and led them to Jesus."

Albert L. said, "Jesus said, 'I am the way;' now have we seen pure feet on it—a humble soul walking straight along it. We can now only see her back; her face is in the glory. . . . She kept all the commandments of God. We never saw it so before."

But I must stop, though there is pleasure in dwelling on the story of her great love and complete self-abnegation.

THE CONSECRATION OF BISHOP MORLEY.



ON March 11th, 1877, Bishops Caldwell and Sargent, the senior missionaries of the S.P.G. and C.M.S. respectively, were consecrated at Calcutta to take the episcopal supervision of the congregations severally connected with the two societies in Tinnevely. The latter died on October 11th, 1889, and the former in August, 1891, since which date, namely, for five years, the episcopal oversight of the district has again devolved upon Bishop Gell of Madras, in whose diocese Tinnevely is, and to whom Bishops Caldwell and Sargent were assistant bishops. Bishop Gell himself visited the district at the beginning of 1892, and at Bishop Gell's request a visitation was made in the winter of 1893-4 by Bishop Hodges of Travancore.

The delay which arose in filling the places of Bishops Caldwell and Sargent

was not due to any hesitation as to the need of Tinnevely for one or more bishops. On the contrary, it may be said that the recognition on all hands of the claims of Tinnevely to have a resident spiritual overseer was the cause of the delay, inasmuch as it was felt to be desirable by the Metropolitan to make the See an independent one, and if possible to provide for its support in perpetuity. The difficulties in the way of realizing these desires have led to the long vacancy. If Tinnevely had been an independent State like Travancore, there would have been no legal obstacle to the creation of a new diocese within its borders, as the Bishopric Act of 1841 gives sanction to the ecclesiastical authorities to appoint bishops for non-British territories, and under that Act the larger number of missionary dioceses of the Church have been created. Or again, if Tinnevely had been annexed to the British dominion since the Act was passed which created the territorial bishoprics of Madras and Bombay out of the previously existing Diocese of Calcutta, and defined the boundaries of all three, there would have been no difficulty, as in that case the intervention of Parliament would not have been necessary. The consent of the Secretary of State for India would have sufficed so long as no addition to the Government's ecclesiastical charges was proposed. These were the circumstances under which the bishoprics of Lahore and Rangoon were constituted in 1877; no Act of Parliament was required, and the allowances of a senior chaplaincy in each of the new dioceses was all the temporal provision made by the Crown for their respective bishops. But Tinnevely is in British India, and was so before 1833, when provision was made in the East India Act for the bishoprics of Madras and Bombay. Consequently, the only way to constitute a new diocese therein would be by an Act of Parliament. The difficulty of getting Church bills through the Legislature, and the costliness, and delay and uncertain issue of the process—these and other considerations rendered such a course inexpedient except as a last resource.

In 1890, however, a method was devised of meeting the needs of the vast Metropolitan Diocese of Calcutta for subdivision, under similar conditions, without resorting to Parliament. In that year the Diocese of Chhota Nagpore was constituted, the jurisdiction being conferred by a commission from Bishop Johnson, the Metropolitan, to Bishop Whitley, on the latter's consecration, and the clergy of the new diocese giving a written consent to render canonical obedience to the new bishop. This method is called "Consensual Jurisdiction." Its effect is that in the eyes of the law Chhota Nagpore is still a part of the Calcutta Diocese, and that consequently its Bishop has no *legal* status. But this in no way affects his usefulness, while his spiritual authority over his clergy is secured by their written consent. Licenses, and, we presume, Letters of Orders, have attached to them the seal of Calcutta, and all appeals from the Bishop's jurisdiction are to the Bishop of Calcutta, not, however, *quâ* Bishop of Calcutta but *quâ* Metropolitan. The stipend of Bishop Whitley is derived from an endowment provided by the Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, and by the Colonial Bishoprics Council. When, three years later, in 1893, the Calcutta Diocese was further subdivided by the formation of the Diocese of Lucknow, the process was a combination of the methods adopted in the cases of Lahore and of Chhota Nagpore. The Province of Oudh (of which Lucknow is the principal city) and the Jhansi Division of the North-West Provinces were not annexed to British India till 1856, and consequently were not included in the Diocese of Calcutta as defined by the Act of 1833. With the consent, therefore, of the Secretary of State it was constituted a new diocese, and Bishop Clifford was appointed with the title of Bishop of Lucknow. His diocese in the legal sense is coterminous with the Province of Oudh and the Jhansi

Division of the North-West Provinces. But to this was added, by a commission from the Bishop of Calcutta giving the Bishop of Lucknow authority, a consensual jurisdiction over what was formerly known as the North-West Provinces (*minus* the Jhansi Division), when Oudh was a separate Province under its own Commissioner. In 1877, however, the North-West Provinces and Oudh were amalgamated, and Bishop Clifford's actual diocese is coextensive with the amalgamated Provinces. The stipend of the Bishop is supplied by the salary of a senior chaplaincy, supplemented by a fund for which the Church is largely indebted to the energy and generosity of the Bishop of Calcutta.

It was natural, after the above examples, to propose the same method of proceeding in the case of Tinnevely, and the Metropolitan did take early steps to recommend this course. At his instance, we believe we are right in saying, warmly supported by the late Archbishop of Canterbury, an endowment fund amounting to 15,000*l.* was generously promised by the Colonial Bishops' Council, the S.P.G., and the S.P.C.K., the only condition being that the bishopric should be practically an independent one. There was some hesitation, however, entertained by those most nearly concerned—the Bishop of Madras and the clergy of the S.P.G. and C.M.S. in Tinnevely—as to the legal validity of the proposed action and as to its effect upon the mutual relations of the Bishop and the clergy and of both parties to the new Bishop. In behalf of the C.M.S. missionaries the Secretaries of the Society were accorded an interview with the late Archbishop, and perhaps on no occasion in which the C.M.S. was concerned was his sympathy and patient kindness so conspicuously displayed as then. The full and explicit assurances and explanations which he afforded, and which he allowed to be confidentially communicated to the brethren in Tinnevely, had the effect of mitigating their scruples, while any misgivings which the other parties to the arrangement had entertained were allayed at the same time.

The nomination of the Bishop rested with the Bishop of Madras, and he selected in the first instance the Ven. W. W. Elwes, Archdeacon of Madras. After he had accepted the offer, Mrs. Elwes' state of health obliged him to withdraw his acceptance, and the Rev. S. Morley, chaplain of the Bishop of Madras, was then nominated.

The consecration took place at Madras on St. Simon and St. Jude's Day, October 28th. On the preceding evening a Missionary Meeting, in connexion with the "Three Years' Enterprise," was held at the Victoria Public Hall, under the presidency of the Metropolitan, of which the *Christian Patriot* says:—

The unparalleled success of the missionary meeting in the Victoria Public Hall on Tuesday night is a grand testimony of Christian vitality in the Anglican Church in this city. The sea of faces that was spread in the body of the hall, the crowded platform, the packed gallery and the well-filled verandahs teeming with an earnest crowd of people, was evidence enough that both clergy and laity had come together to glorify God in a special manner. The sight itself was unique and impressive and one which Madras has never hitherto seen. The Most Rev. the Metropolitan of India, with the Bishop of Madras and the Bishop Designate of

Tinnevely on his right, and the Bishop of Travancore and the Archdeacon of Madras on his left, occupied the front seats on the platform. Behind them were goodly rows of the Anglican clergy of this city and Tinnevely. The assembly was a magnificent sight to those seated on the platform. Every nook and corner of that vast hall teemed with life. Madras has never seen such a soul-inspiring sight, and may this be only the first of many more to come. May God of His Infinite Mercy pour His Spirit abundantly into the hearts of His people that they may do Him faithful service and be willing in the day of His power!

St. George's Cathedral was crowded on the following morning, notwithstanding inclement weather. Besides the Metropolitan and Bishop Gell of Madras, and Bishop Hodges of Travancore and Cochin, and the Bishop Designate, the following European and Native clergymen were present in their surplices:—The Revs. A. A. Williams, J. M. Hawkins, J. S. Peter, W. D. Clarke, D. S. David, J. E. L. Frost, W. S. Hooton, W. P. Naish, M. D. Israel, P. N. Davanayagam, T. H. Fitzpatrick, J. Saththianadhan, S. Vedakan, S. Y. Abraham, D. M. Pakkianadhan, G. P. Gnanakan, S. Paranjothi, A. N. C. Storrs, G. Arumanayagan, S. S. Daniel, S. Davasagayam, G. Eleazer, P. Sebagnanam, A. A. Sharp, S. Gnanamuthu, J. T. Lawrence, A. Westcott, J. Jesudasen, V. Sargunam, S. Theophilus, T. Walker, J. Selvanayagam, G. N. Bazely, V. David, C. H. Malden, E. S. Burgess, J. W. Foley, S. John, A. Inman, S. Abishekanathan, J. Gurubatham, P. J. Harris, T. Kember, H. D. Goldsmith, A. Margoschis, C. P. C. Nugent, R. P. Burnett, V. Gnanamuthu, J. Gnanaolivu, A. Asirvatham, W. Scott, R. J. Brandon, C. J. Etty, J. Sharp, V. Abraham, W. Wace, J. Samuel, D. W. Kidd, R. B. Feast, A. Sebastian, A. Theophilus, S. G. Yesudian, S. Paul, D. A. Peter, Jacob Gnanaolivu, J. David, H. O. Moore, and the Ven. Archdeacon W. W. Elwes.

Bishop Johnson preached the sermon from St. Matt. xiii. 52, and we have pleasure in reproducing it from the pages of the *Madras Christian Patriot*:—

Our blessed Lord had been explaining in a series of parables some of the leading characteristics of the Kingdom which He came to found on earth, and now, by another parable, He lays down a leading principle which must guide those who are called upon to be teachers and administrators in His Kingdom. As regards the chief characteristics which were to mark the establishment and extension of His Kingdom, it is worthy of note that what our Lord teaches seems to have been specially intended to prevent misconception, which would only lead to discouragement and disappointment.

It was natural to suppose that the advance of His Kingdom would be rapid, uniform and irresistible, and it is clear that the disciples and the early Christian community looked for such characteristics. But our Lord prepares them for progress of a very different nature. Like seed sown broadcast, it will only bear fruit when it falls upon good ground; evil will be ever mingled with the good, like as tares are mingled with the corn; it will grow till all come under the shadow of its influence, but only from small beginnings and after years of slow growth; its influence will be expansive and irresistible, but like leaven in the measure of meal, its working will be hidden from observation; it will sometimes manifest itself unexpectedly, like the hid treasure upon which a man suddenly comes; often man will only

find it after long and diligent search, like the pearl of great price found at last by the man seeking goodly pearls. There will be found in the Kingdom good and bad, as good and bad fish are taken in the same net. Then, our Lord having thus prepared His disciples for what they have to expect concerning the growth of His Kingdom, turns and asks them pointedly, "Have you understood all these things?" That is, are you prepared for all this? Can you be faithful and patient, working under such conditions as these? Shall you know how to expound all these many aspects of the Kingdom? Shall you be able to administer the affairs of My Kingdom in full recognition of these principles, so that men shall be rightly instructed and guided, and My Kingdom be firmly and lastingly established?

The disciples say that they have understood, and it is upon this that He lays down for them this guiding principle which must regulate their teaching and administration. *They must ever be like a householder bringing forth out of his treasures things new and old.* Now this is, perhaps, a point which we should have hardly expected Him so specially to select as *the one* needing above all others to be enforced, but the fact that He did select it makes us know that it must be specially important, and, therefore, I have thought it a suitable subject for us to dwell upon when we are about to send forth one who is to be

a chief pastor and administrator in Christ's Kingdom. The illustration of the house-holder or house-steward is used by our Lord again in one of His last discourses, when He says, "Who is a faithful and wise servant whom his Lord hath made ruler over His household to give them meat in due season," and it is introduced into one of the prayers in the Order of the Consecration of a Bishop; but the point in the text is the special charge—to bring forth things new and old. The householder has his old stores from which he draws, and these form the main substance of what he provides for the maintenance of the household, but at the same time he is day by day procuring supplies of the present season's growth, varying, it may be, according to the season of the year, articles of consumption that could not be stored, and in serving up for the household or for the Master's guests he skilfully combines the two. The old forms the staple article of food, the new supplements it and makes the food fresh and palatable.

It will help us to understand the principle embodied in this parable if we follow up the clue to its interpretation given by our Lord Himself. He speaks of the householder as a *scribe instructed into the Kingdom of Heaven*, implying that the teacher and administrator in His Kingdom holds a position in some sense analogous to that held by the scribes under the old dispensation. Now the scribes were the guardians and interpreters of the old covenant. A competent scribe had to be thoroughly conversant with all the old teaching as it had been originally delivered and as it had been handed down, and it was his duty to apply all this to the newly arising questions which new circumstances attendant on the progress of the national life called forth.

Our Lord's allusion to the office and function of the scribe has special significance, and assumes the form of a *warning* when we remember how they, the Jewish scribes, at that time were failing to act like the householder; as guardians of the old they were failing lamentably in regard to the duty of bringing out of their treasures the new as well as the old. The old had become to them and to those they taught a dry system drawn from their old stores with no life-giving nourishment in it.

Their attitude towards our Lord, Who had indeed brought the new to them in

its refreshing message of peace and hope, its renewing energy of grace and truth, showed how ill-instructed unto His Kingdom they were. He came as the true householder, not to destroy the old, but to fulfil and supplement and develop it by the new. The old truths remained the same, as the permanent foundations—God's personality and His power and wisdom and goodness; God's unapproachableness and man's unworthiness; the need of a Priestly Mediator with an atonement to offer—but these old truths were to be re-established under new conditions. God is known in Christ as Father, Son, and Holy Ghost. There is a new way of access to the Father, a new offering for sin. New relations are established with God in a new covenant based on union with the new Adam. The old law, "Thou shalt love the Lord thy God and thy neighbour as thyself," remained, but in a new and fuller sense, with new sanctions, new motives based on the new manifestation of God's love to us in Christ.

It may well be observed here that the principle we are considering is essential to true progress of every kind. In every sphere of human life, in the advance of knowledge in every department, if the growth is to be healthy it must be the outcome of the taking up by the old of the new nourishment that is presented by the new. The wise leader, the wise teacher, the wise student, the wise citizen, will make himself acquainted with and learn to appreciate the old, then he will be able to deal with the new which the progressing knowledge and experience will present under the new and ever-altering circumstances of human life. Indeed, in the personal life of each one of us, if it be a true life (and there is no life in anything without movement), the wise child of God bases his life on the accumulated stores of knowledge and experience which he has inherited or has gathered in the days of his life that are passed, and then his life can draw new nourishment from the new acquisitions which he assimilates in the day he is passing through. But he must have first stored the old and learnt how to use it, or he can never rightly use the new.

Assuredly we may find a key to many of the crises in the history of nations and of branches of the Church of Christ when we take note how often the solu-

tion of the problems of the time just turned upon the recognition or neglect of the principle of the text. In one direction, a slavish clinging to the old, merely because it is old, has led to a superstitious regard for it, producing a state of stagnation, and eventually of decay. In another direction, a contemptuous casting aside of the old and an attempt to start all afresh with the new, has led to confusion and either to reaction or loss of all confidence in anything.

Looked at from a certain point of view, such a period was that which we Europeans know as the Reformation, and it is our hope and humble boast that that branch of Christ's Church to which we belong was providentially guided by the true principle. She fell back upon the old, took her stand on the foundation of the apostles and the prophets, Jesus Christ being the chief corner stone, with the teaching and the practice of the primitive Church to help her, and then welcoming the new with discrimination she has become what she is. Our Church of England retained a firm hold on the old Scriptures, the old Sacraments, the old Creeds, the old historic episcopate (these being the essential marks of a true branch of the Catholic Church), but with new freedom of thought, and very specially with new ideas concerning the extension of Christ's kingdom and our relations with the people of distant lands.

And now this nineteenth century comes bringing another crisis, but from a different quarter. New revelations of truth, in certain departments of human knowledge, crowd upon us and claim to be received. As usual at such a time, some in a spirit of excitement and enthusiasm for the new world impatiently sweep away the old as cramping and obsolete. Others, in a spirit of distrust, because the old is called upon to assimilate what is true in the new, are tempted to give up all in despair of ever hoping to find stability and security in the region of religious truth. Surely the text comes to help us once more, for it gives us the guiding and reassuring principle which tells us to go forward in the spirit of the householder who, with prudence and foresight, knows how to select from the new what will enrich and give freshness to the old.

But let us see how the subject bears upon the special work we are engaged in, in endeavouring to plant a true and pure branch of Christ's Church

in this land. Some of you will have already noted how what we have said applies to our circumstances and difficulties in regard to this particular matter. The Church having charge of the old treasure, the old deposit of the truth has to meet new conditions of every kind. New and very various races have to be dealt with and brought together in one endless variety of social conditions, and habits of thought have to be regulated, customs, some innocent, have to be encouraged or permitted, many degrading and contrary to all high principles to be discouraged or discarded. And how difficult is the task! for even when we recognize the manifest soundness of the principle given for our guidance in the text, how difficult we find it when we try to apply it in detail!

Concerning the old that has to be transmitted, I have already alluded to the four notes of a true branch of the Church. Let me state them as they were expressed in a resolution of the last Lambeth Conference, 145 Bishops of the Anglican Communion and of the Sister Church of America being present. (1) The Holy Scriptures of the Old and New Testament as containing all things necessary to salvation, and as being the rule and ultimate standard of the faith. (2) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith. (3) The two sacraments, ordained by Christ Himself, ministered with the unfailing use of Christ's words of commendation and of the elements ordained by Him. (4) The historic episcopate locally adapted in the methods of its ministration to the varying needs of the nations and peoples called of God into the unity of His Church.

On the present occasion we are specially concerned with the last of these, the historic episcopate. It is historic in its links with the past. We, who are about to lay hands on our brother, have been each one of us consecrated by Archbishops of the ancient See of Canterbury through whom we claim direct connexion with the long line of representatives of the episcopate from Apostolic times. Now, the episcopate is thus the guardian of the old. The old treasures of the faith once delivered to the saints, the old means of grace, the old principles of morality, the old organization, the old order and discipline. Let me ask you, the clergy

of Tinnevely and Madura, so to think of your Bishop not as a mere ruler, not as a mere organizer, but as the jealous guardian of the old. Seek from him to be guided in the old paths, and do you (for you share with him in the responsibility, as indeed do also the faithful laity) assist him in council, and support him with a loyal service in his endeavour to maintain inviolate the old treasure entrusted to his keeping. This must be his first endeavour and yours. Then may you together learn how to adapt the new and to give an Indian local individuality to your branch of the kingdom. St. Jude's Epistle warns us that there will be need to contend earnestly for the faith once delivered to the Saints—the old treasure. There is always a tendency in human nature when we have suddenly come upon what is new to break forth into extravagances which are inconsistent with the permanent elements in the old, and which St. Jude reminds us are really born of self-will, and often end in denying the only Lord God and our Lord Jesus Christ. He closes his Epistle as I would my words to you to-day: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for

the mercy of our Lord Jesus Christ unto eternal life."

And to you, my brother, amongst the many offices you are called upon to fill, that of steward—ruler over the household in the districts assigned to you—is one of the most arduous. You follow a long line of noble workers, and you now enter upon their labours; authority is given you in full measure, so that under God's guidance, you may go forward freely and with confidence. The old is committed to your trust. Treasure it and learn how to deal it out to the household, and then make wise use of the new. Our eyes will be upon you to watch with sympathy the movements forward which you and your people may make together. May your portion of Christ's Kingdom become an example to all; a glory to God Himself in the manifestation of your loyalty to the faith, your love one to another, your wisdom in building up the new on the old foundations, your power in drawing all around you to the fellowship in the Gospel. Blessed are we who are called to such a trust in God's household to give to them out of His treasures their portion in due season. Blessed if when He cometh He findeth us so doing!

The Consecration and the Communion Service over, the clergy returned in procession to the vestries, and the greater part of the congregation left the church; but the Metropolitan, after a brief interval, went back to the Cathedral and summoned the clergy of Tinnevely and Madura who were present. He expressed sympathy with them in the difficulties they had entertained as to transferring their canonical obedience to another person after having given it to the Bishop of Madras; and he then explained that, as had been suggested by the late Archbishop, all that was asked of them was that they should sign a promise that they would submit to the jurisdiction of Bishop Morley, conferred upon him by the Bishop of Madras and received under his authority. He stated that the Bishop of Madras had signed a document giving jurisdiction to Bishop Morley, and he submitted for their signature the following declaration which Archbishop Benson had drafted for the occasion:—"In obedience to the Lord Bishop of Madras, we, the undersigned, submit ourselves to the jurisdiction of the Right Reverend Samuel Morley, Bishop, conferred upon him by the Lord Bishop of Madras by an instrument dated the 28th day of October, in the year of our Lord 1896." The Tinnevely and Madura clergy present then adjourned in a body to the Bishop's vestry and appended their names to the document, after which they returned once more to the Cathedral to hear a farewell address from the Bishop of Madras.

Bishop Gell spoke as follows:—

REVEREND AND DEAR BRETHREN OF TINNEVELLY AND MADURA,—To you as representatives of all the clergy and congregations of our Church in these districts I now commend our beloved

brother, whose solemn consecration to be a Bishop in the Church of God you have here this morning witnessed, and have prayed that much grace may be given him to exercise his office, both

lovingly and wisely, among you. May God abundantly answer those prayers.

In his capacity as my domestic chaplain he has been to me, as you all know, a faithful, loyal, and laborious helper. You also know how large are his sympathies and how deep his interest in the various departments of the work of Missions, evangelistic, pastoral, and educational. He is already acquainted with many of you, and has visited many of your stations. I have now to ask you to receive him as your father in God. You have already promised to do so, and it has been to me a subject of deep thankfulness that long ago you expressed your readiness to receive and obey whomsoever I might select, and that the selection of Mr. Morley has been cordially welcomed by you without a dissentient voice. Your interests and his will henceforth be identical; there will be one grand object before both you and him—the increase of our Redeemer's glory in the extension, strengthening, uniting, edifying of the Church. The difficulties he will strive to surmount will be those by which your strength and grace are tried. The problems you desire to have solved will occupy his best thoughts, prayers, and efforts.

In transferring the episcopal care of you and your several charges from myself to him, I will say no more regarding my attachment to that part of his diocese than that when the Bishopric of Madras was offered to me thirty-five years ago, the Missions in Tinnevely formed a prominent and attractive feature in the appointment. My visits not long afterwards to those servants of God, Thomas, Brotherton, Caldwell, Sargent, John Devasagayam, and others, through whose labours and prayers so much spiritual light had been poured upon Tinnevely, remained among the most treasured memories of my episcopate. Their places were filled by other earnest labourers, whose names I must not attempt now to enumerate. Some are fallen asleep, some are toiling still among souls for the Saviour's glory. May His smiles and His reward crown their faithful labours.

There is no occasion for me to dwell on the need of episcopal assistance in the large diocese of Madras; it has long been acknowledged by all interested in Indian Missions. Though much was done by Bishops Caldwell and Sargent to nurture and guide the Church in the fourteen years or thereabouts of each

of their episcopates, their position as merely assistant bishops was not deemed satisfactory, and now, after much consideration devoted to the subject by the highest authorities in England, as well as by the Metropolitan and the Government of India, a form of commission was drawn up which I agreed to issue and have now signed, placing Bishop Morley in as independent a position as the law admits. Practically, the authority of the Bishop of Madras is to be exercised by him in Tinnevely and Madura, and I transfer my responsibilities in those two districts to him. My warmest thanks are due to the Metropolitan for all the thought, labour, patience, and kindness with which through prolonged difficulties he has brought this project to its accomplishment.

This, then, is my farewell to you and to all our Church people in those districts. I thank you heartily for all the Christian affection, respect, and confidence you have shown towards me. I am conscious of very much shortcoming in the fulfilment of my ministry towards you, and in my prayers to God for you. May all be forgiven through the Blood of the Lamb, and whatever has been done according to His will be accepted and turned to His glory.

Finally, I exhort you to be loving, considerate, forgiving, humble one towards another, and towards all; to pray for a large outpouring of the Holy Spirit to increase your zeal for the gathering in of souls to Christ's flock, and to make yourselves and all His people holier and more fruit-bearing Christians; and my Native brethren especially, both clerical and lay, not to allow national or family customs to interfere with your full obedience to the principles of the Gospel of Christ, and to be more ready to give, especially for the self-support of your Church. Let your prayers be fervent for your new Bishop in the discharge of his sacred and arduous duties. Let your sympathy with him and willingness to be guided by him be his help and encouragement. May his life be long spared with that of his loving and zealous wife to go in and out among you, and may the great Head of the Church use both them and you and all His people in this land for the carrying out of His gracious purposes to the world, and bring us with all who are dear to us to His eternal and heavenly kingdom. I bid you farewell!

The following address, which we also quote from the *Madras Christian Patriot*, was presented to Bishop Morley shortly afterwards by the European missionaries, Native clergy, and others :—

To the Rt. Rev. Samuel Morley, M.A., Lord Bishop of Tinnevely.

MY LORD,—We, the European missionaries, Native clergy, Church Council members, and other representatives of the Christian community in connexion with the Church of England in Tinnevely and Madura, desire to approach your Lordship with feelings of deep respect and esteem, and to offer our hearty congratulations to you on this, the occasion of your consecration as our Bishop. The first assistant-Bishops to the Bishop of Madras in Tinnevely were Dr. Sargent and Dr. Caldwell, and they were consecrated in 1877, but both have now passed away. How great the blank their removal caused words cannot describe, and with them much learning, experience, and loving guidance were lost to the Church militant. We have since watched and waited with prayer and interest the steps that have been taken to supply their place.

Your Lordship's concern in all that affects the welfare of the Native Church makes it unnecessary for us to dwell in detail on the signs of progress. The statistics of the Missions in Tinnevely and Ramnad for the year 1895 are as follows:—Number of villages, 1308; clergymen, 94; M.D.C. catechists and schoolmasters, 22; Native catechists and readers, 850; baptisms during the year, 3310; number of Christians, 81,481; communicants, 21,182; catechumens, 8848. In the schools there are 992 Christian and 64 Hindu teachers. There are 18 boys' boarding-schools, 15 girls' boarding-schools, 223 boys' day-schools, 55 girls' day-schools, 376 mixed schools, 18,433 boys, and 6304 girls. In the Zenana Missions at Palamcottah and Sivagasi there are 53 Bible-women and 49 Native teachers.

One department of Mission work in which considerable progress has been made during the last few years is the higher education of Christian women. The numbers proceeding to the higher examinations are increasing every year, and a fair number of those who appear succeed in passing, both in religious knowledge and in secular subjects.

With regard to primary education, while we acknowledge that some progress has been made in the past, it would seem from statistics that there is much to be desired in the way of advance and improvement. There

ought to be a higher percentage of children attending the village schools than there is at present. Large numbers would, of course, entail increased expenditure, and lack of funds is becoming a great obstacle to elementary education. The difficulty and complexity of the examinations of the Grant-in-aid Code, the reduction of the hard-earned grants, the needless difficulties caused chiefly by the numerous and frequently changing rules of the Education Department,—all these combine to make the prospect of advance in elementary education gloomy and disappointing. The educational funds of the Missions can only bear a limited strain, and any attempt to exceed this must end in discouraging results. This question affects seriously the great bulk of our Christians; and on a right solution of the problems connected therewith much of the prosperity of the Church in the future depends. We would earnestly entreat all who have authority and influence to do their utmost to increase the Government aid towards the elementary education of the masses.

Speaking generally of the Church in Tinnevely, we are glad to say that there is much for which we may thank God, and we believe that numbers of true Christians are to be found throughout the district. The spirit of liberality is on the increase, and several cases of noble self-denial are known to us. Many of the community are educated and enlightened, they occupy positions of honour and responsibility amongst their countrymen, and we trust that they try to adorn the doctrine of God their Saviour in all things. An intelligent and active interest in the organization and development of the Church is in many places taken, and especially in the matter of self-support and management.

But with all this, we must acknowledge that there remain many evils to be removed. There is a general lack of sufficient respect for the Sabbath Day, of the ordinances of religion, of the virtues which ought, in some degree at least, to characterize even the very "babes in Christ." The spirit of brotherly love is in many instances sadly wanting, and the need of discipline, especially in marriage irregularities, is constantly presenting itself to us.

Our earnest prayer is that the great Head of the Church will enable your Lordship and us to remove from our midst all that does not meet with His approval, and to strengthen and develop all that which will be a praise and glory to His Holy Name.

We heartily welcome your Lordship as our Bishop, and we are assured of

your warmest interest in the welfare of the Missions, and we pray that all your efforts may be accompanied with abundant blessing.

We remain,

Your Lordship's most faithful servants,

THE CLERGY AND LAITY OF TINNEVELLY AND MADURA.

We will only add our own prayer that it may indeed please God abundantly to bless the episcopate of Bishop Morley, and give him to see a great enlargement of the Church now placed under his supervision!

G. F. S.

INDIAN FAMINE—C.M.S. RELIEF FUND.



THE spectre of famine in the populous Indian Peninsula can never be safely assumed to be remote; on the contrary, the anxiety of those responsible for the country's administration, as the Viceroy stated at Calcutta on January 14th, is an ever-present one. Scarcity over districts of considerable area, if judged by our English standard of measurement, occurs not infrequently without attracting general attention. In former days these local failures of crops caused veritable famines, and the consequent mortality was extremely high; but now, while they involve considerable loss and a certain amount of privation and suffering, the means of transit are such that food is always within reach, and local benevolence or the ever-present usurer supply the means to ward off starvation during the brief continuance of straitness. Now and again, however, a failure of the monsoons, or summer rains, is experienced over an abnormally large extent of country, with the result that millions are impoverished and Government aid is essential in one form or another to save vast multitudes from an awful death. The two last occasions of widely prevalent distress were in 1874 and 1877: in the former year the scarcity was practically confined to the north-western corner of Bengal, between the Ganges and the Himalayas, and in the latter year to South India. The famine which last year's drought has brought about extends over a much wider area than either of these, and affects in greater or less degree the countries drained by the Ganges, the Indus, the Nerbudda, and the Godavari—at least one-third of the Empire. In this respect it is without parallel in the past experience of British administration. The spring crop of 1896 fell far short of the average, and throughout this vast area the failure of the later summer rains involved the loss of the greater part of the autumn crops. Hopes were entertained that rain in October and November would make possible the sowing of the crops for the approaching spring, and the Indian Government awaited the issue before giving its sanction to a public appeal for a Famine Fund. In some localities these hopes were not disappointed, but the general position now is one of unprecedented distress,* from which no relief from Nature can be looked for until the autumn of this present year.

Happily the Government has at its disposal auxiliary forces for combating

* The official forecast of the cold weather rains in Northern and Upper India, published early in December, stated that the meteorological condition of the latter half of 1896 were very abnormal, and that a comparison with the data of the past twenty-five years indicated that there was no year during that period with which 1896 could be compared as a whole.

this gigantic calamity which they have not had in previous famines. Railways, Sir Richard Temple estimates, have nearly doubled their mileage during the past twenty years, so that the available food supplies in the country can be distributed quickly; and, moreover, these railways connect the affected districts of India with the ports, and through them with the other food granaries of the world, especially California on the other side of the Pacific. In consequence of these advantages there is no prospect of actual lack of food, and the Government has not found it necessary to undertake itself to import grain or to convey it to the needy districts, or to interfere in any way with the natural operation of the laws of supply and demand.

What the Government so far has done has been to set about the construction of roads, tanks, and other works of public utility in distressed districts, in order to find employment for those thrown out of work by the famine—the farm-labourers in the densely populous rural districts, who form a large proportion of India's inhabitants, and others. At the end of November the number reported as thus employed on relief works by the Government was 251,500, of whom 130,000—more than half—were in the North-West Provinces; a month later they had risen to 561,800; and by the middle of January one and a quarter million of people were on the works, and the Viceroy expressed a fear that the number might possibly reach to double or three times as many. In one week the persons relieved in the single district of Allahabad rose from 40,000 to 98,000. These figures indicate dimly the magnitude of the evil which has to be faced.

Our pages have borne witness, in the letters from Mandla and Marpha which we published in December and January, to the actual and intense suffering of some of the people in the more remote districts, an aspect of the state of things which mere statistical returns fail to convey, except to those who have witnessed on the spot what an Indian famine really is. We give below another letter, this time from the Rev. C. H. Gill, of Jabalpur, if possible more painful and distressing than the others.

It is very natural that surprise should have been expressed by some of our friends that the Committee have not, as on the occasions of previous famines, issued a special appeal for funds to afford relief through the Society's missionaries. As a matter of fact the Committee did send effective and timely help as long ago as December, and this without waiting for application from the Missions in this behalf. A balance of about 5000*l.* from the last Famine Fund of 1877-78 enabled them to authorize the several Corresponding Committees in India—those of Calcutta, Allahabad, Lahore, Bombay, and Madras—to draw in each case to the extent of 500*l.*; and again, early in January they sanctioned the remainder of this Fund being remitted. But the Committee did not feel justified in soliciting new subscriptions so long as the Government withheld sanction to the opening of a Mansion House Fund, and while the Secretary of State for India expressly recommended, on December 22nd, the Lancashire Indian Cotton Duties Committee, who had applied to the Government for advice, to refrain for the present from making an appeal. The danger of wasting money, and still more of demoralizing or pauperizing the people during these seasons is very great, and the Committee could not incur the risk of colliding by premature action with the measures of relief set on foot by the Government.

But immediately after the restraining hand was withdrawn the Committee lost no time in deciding to issue an appeal. On January 12th, the day after the opening of the Mansion House Fund, the Committee passed the Resolution which will be found under "Selections" on p. 159.

The Viceroy has indicated that a wide sphere is open to private charity in order to supplement on wholesome lines the efforts of the Government.

At the public meeting held in Calcutta on July 14th to open a relief fund, he said: "It is by the work of individuals, officials and non-officials, of men and women working among those who know and trust them, that we (the Government) can hope to discover where comforts beyond a subsistence ration become a necessity, where domestic privacy conceals misery and starvation, where we can do something to make up to the orphan for the loss of a father's care, and to the honest man for the loss of the independence which he values as highly as his life." In 1877 the magnificent sum of 700,000*l.* was contributed for famine relief, and by means of this sum, according to a State paper published in 1880, nearly four millions of people were afforded assistance—in some instances very substantial assistance, whole families being put on their feet again. There is good reason to believe that the liberality of the English people will not fail on the present occasion. Already as we write, less than a fortnight since it was inaugurated, the Mansion House Fund has attained the princely sum of 130,000, and the C.M.S. Committee have had pleasure in nominating, as requested to do, one of the members of the Committee which will administer the Fund, viz., Colonel Robert Williams, M.P., the Society's Treasurer.

The Society's Fund, it must be needless to say, is in no sense a competitor or a rival of the Public Fund. A certain number of C.M.S. missionaries are pursuing their labours in the midst of suffering and dying people, and they are simply unable, even if they wished to do so, to stand aside as unconcerned spectators of the awful scenes around them. The many feeble and diseased among the men, also the helpless women and little children, who cannot earn their sustenance in the Government works, appeal naturally to the missionaries, and a small sum placed opportunely in their hands may go surprisingly far in affording relief and saving from death. The administration of the funds remitted by the Society will be entrusted to the Corresponding Committees, composed of experienced laymen and clergymen, and in carrying out suitable measures of relief they will depend upon the missionaries in the distressed districts.

The Society has orphanages at Agarpara, Bhagulpur, Benares, Gorakhpur, Secundra, Clarkabad, and Nasik, all in the affected area, and these will afford, so far as means are available, a grateful asylum to not a few. Since the last famine these institutions—which the Committee do not regard as rightly chargeable for their up-keep to the Society's general fund—have been subsidized from the interest in the Famine Fund balance, but the charge of their maintenance has had to be met in part by subscriptions collected by the superintending missionaries. The old Famine Fund having now disappeared, it will have to be considered in what way and from what source the needed help can be bestowed. It is to be hoped that a liberal response to this appeal may assist in solving the difficulty. As the Rev. Foss Westcott writes to the *Church Times*, "There may be differences of opinion as to the wisdom of orphanages as a missionary method, but at the present crisis there can be but one opinion as to the use to be made of those which already exist."

LETTER FROM THE REV. C. H. GILL.

C.M.S., Jabalpur, Dec. 24th, 1896.

It is not because there has been no famine here that I have not written to you about it. Famine has been with us since last February; but my hands have been too full dealing with it, in

addition to all our other work; and I have been largely occupied in obtaining help from the Europeans in this large station and applying it to the starving poor. Now, however, as things are getting worse, and as the public at

home need to be informed as to the true state of affairs out here, I must no longer delay to write.

But, in what I am about to say, I should like it to be remembered that I speak only of the Central Provinces, and of that northern part of those Provinces of which Jabalpur is the chief centre. The press telegrams which reach England from India, or the official messages which reach the India Office from the Viceroy, too often deal in generalities which cannot describe accurately the condition of every part of this vast Empire. It may be true that famine has not yet declared itself definitely over the whole of any one entire province, though this is nearly the case in the North-West Provinces; and, therefore, it may be the Viceroy shrinks from appealing to the Lord Mayor to open a Mansion House Fund. But it is equally true that famine does prevail, and has prevailed for many months past, over certain districts which have suffered most from the failure of two successive monsoons. And, while it is true that in these days of railways and canals and ocean-going steamships, such terrible and widespread catastrophes can never again occur as carried off millions in the Great Madras Famine of twenty years ago, yet it is equally true that in this and neighbouring districts during the past eleven months literally thousands of the village labouring-class population have been dropping down dead in their homes and by the roadsides, in the jungles and in the poor-houses, because they had absolutely nothing to eat, or because the forest roots and leaves and stalks on which they had tried to maintain life, instead of nourishing them, brought on disease and death.

The Mandla District, where we have our Gond Mission, is next to this district, as you know, and already, both in the C.M.S. papers and others, appeals for starving Gonds have appeared from Mr. Price, Mr. Molony, and others. Things are no doubt worse with them than with us, because they are so far from the railway, and often grain cannot be obtained for love or money in many of their villages, and means of conveyance are both difficult and expensive. They indeed need much sympathy and substantial help in trying to save the starving Gonds, and turn the famine into a blessing to their

souls. But things are bad enough here with us. To judge by the death-rate alone, official figures show that in the Jabalpur District, since the beginning of 1896, it has risen from a normal ratio of about 30 per thousand per annum to 97, and in the neighbouring districts of Mandla and Damoh it has risen from about 30 to 140 and 138 respectively.

When we were out in camp, as far back as last January, it was even then a common sight to see poor Kols and Gonds, and many of other low castes, laboriously sweeping up common grass-seeds, separating them from the dust by sifting, and, after getting together a small handful by two or three hours' labour, taking it home and making a small cake of it for the day's meal. One is tempted to ask, How many of those who were feeding thus a year ago are alive now? For there has been no harvest to speak of to brighten their prospects. We also found whole families deserting their fields and villages, and going in large gangs for miles and miles in search of work, camping for the night in the bitter cold of January under trees; needless to say, corpses were often visible. Now the condition of the villages of this district, even more than the death rate, tells a sad tale. Those portions of the villages inhabited by the poorest classes—who hardly ever see the colour of money, but work for the local land-holders and are paid in kind—are in most cases deserted and their houses are falling to pieces. Their masters have now to do with their own hands whatever agricultural work is going, and keep for their own consumption whatever small harvest is produced; and the poor are starved out of the land. It is indeed a case of "the survival of the fittest." Sometimes, indeed, in these deserted and desolated villages, once the scene and home of peaceful rural lives, one finds even now a mother trying to keep herself and children alive by labour and alms; but ask where the father or the brother or the uncle is, and the same reply comes back—they are dead; or sometimes a sad shake of the head, and the answer, "He went in search of work, and God knows what has become of him." True it is that many have been cajoled by the coolie-recruiter and been spirited off to the tea-gardens of feverish Assam, probably never more to see their families or their homes;

true it is that many have found a living on relief-works started and maintained by Government for this purpose, but hunger renders them callous and selfish, and they care not for the starving ones left behind, and often the very labour is too much for their emaciated frames. But it is also sadly true that many drop down before they can reach any coolie depôt, or poor-house, or relief-work; and the state of those that do manage to struggle in shows how many must have been left behind. Only to-day Mr. Latham, in a letter from Murwara, says, "The road outside this house is rapidly becoming a charnel-house." He speaks of the main trunk road from Allahabad to Jabalpur, which passes through the Native States of Rewah and Maihar, along which thousands struggle to reach Jabalpur.

Mr. Morse, who has been out in camp for a week between Sihora and Murwara, reports much the same. For example, he saw a man lying on the roadside apparently fast asleep, clasping his little girl in his arms; but sleep has a dread spectre out here as elsewhere, and when he went up and touched them, he found no pulse, no life; they were both stone dead, flickered out together either exhausted by hunger or benumbed by cold; for it freezes in many parts here nowadays, and these people have neither clothes to wear nor roofs to shelter them.

Now I must tell you something of what we have been trying to do to save life. As far back as last March I opened a "Children's Kitchen" at Murwara, our out-station, and ever since then about 130 little children per day have been fed. I think it would be difficult to exaggerate, whether by writing or painting, the simply awful condition into which some of these poor little waifs had fallen before they began to be fed by us. To say they were "skeletons," is only to use a term in common use among English people for a delicate child. If one said they exactly resembled the orthodox Museum glass-case skeleton with a little brown skin stretched tightly over, two eyes sunk into the sockets, and a little matted hair pasted on the top, it would be nearer the mark. The mortality among these little ones has been terrible; and the saddest part is that they often arrive in such a disordered condition that, even with the most careful diet and medicines, they can

never rally, and life gradually flickers out. In this Children's Kitchen, which—to tell the truth—is an enclosure in the open air under a spreading tamarind tree, since March last some 36,244 free meals have been given, the whole being supported by kind-hearted Europeans of this station, and managed by Mr. Christchitt, our head catechist there.

In July last we opened a Poor-house in a corner of our compound here. The Government has, of course, a large poor-house in the city, where at present over 1600 poor people are being fed. But the existence of ours as an auxiliary one has been justified by its usefulness, and it forms an admirable object for the generosity of the Europeans of the station, almost all of whom are helping according to their means. This poor-house was commenced in the pouring rain of July, but, in spite of the rain, we managed to get an enclosure with some forty huts inside erected, together with a kitchen, office, dispensary, godown, &c. Since its opening some 710 poor emaciated people have been received and saved from imminent starvation. They stay for longer or shorter periods; when fit for work, we discharge them. On an average the number of inmates has been about 160, though it has been up to 200.

It has been most gratifying to notice the open-handed generosity of the Europeans towards this and similar charitable relief measures. From the highest to the lowest help has been given us, and most help is received from the highest officials, both local and those of the Government of India passing through on tour, who are in the best position to form a correct estimate of present circumstances.

Needless to say, those committed thus by Providence to our care receive not only food for their bodies, but the bread of life for their souls. They are taught again and again that it is "Isa Masih" (Jesus Christ), and no one else who has saved them from death and daily gives them food; and they have one method at least (and I hope many others) of showing their gratitude, and that is, when they say grace before food. The poor-house is some 200 yards from my house; but every day, morning and evening, we hear a roar of swelling voices in rising chorus, and we know it is the poor people crying, "Isa Masih ki jai" (Victory to Jesus Christ,

in token of their thanks to Him. May He indeed open their eyes to see their spiritual needs and their hearts to receive Him as their Saviour, that this famine may not have been in vain for them.

One cannot include everything in one letter; but I have said next to nothing about what Government is doing to meet this famine and relieve the suffering. As I write, a scheme of village-relief is being carried out which will bring food within reach of hundreds of thousands still in the villages; and road and tank work is being opened which will supply labour for those able to work; and the Government poor-houses in this district alone contain some 3000 inmates. The Government

of India has now granted the necessary funds to the local Administration; and it is to be hoped the mortality bill will speedily be brought down and kept down. Early in the famine Government was the means of saving thousands of lives by the throwing open of the reserved forests for fruits and edible roots, and for grazing for cattle; also by the opening of relief works on which thousands were employed. But the object of this letter has been rather to show the scope and need there is still, and will be, for private and voluntary charity, and to try and enlist the sympathy and help of kind-hearted people at home to enable us to act, as our Saviour has taught us, in the spirit of the Good Samaritan.

AFRICAN NOTES.



THE progress of German colonial enterprise during the last six years was sketched with useful succinctness by Dr. Kayser the other day, on the occasion of his retirement from office. He points with satisfaction to a considerable rise in the revenues drawn from the native tribes, those of the Cameroons supplying 640,000 instead of 278,000 marks; Togoland furnishing 380,000 in lieu of 93,500 marks; and German South-West Africa eclipsing both by its increase from 1200 in 1890 to the present total of 386,000 marks. The net revenue of German East Africa has, however, remained almost stationary, although the loss occasioned by the depreciation of the rupee denotes a gross increase of nearly 25 per cent. The growing colonial subsidies voted by the Diet illustrate also the extension of home interest in colonial affairs; from 2,750,000 marks they have risen to some nine and a half millions, in the present year.

The economic development of the protectorates keeps pace with the financial evidences of advance:—

“Six years ago only four German stations existed in East Africa, now there are nineteen. Within the same period the number of stations in the Cameroons has increased from two to ten, in Togo from two to five, and in German South-West Africa from one to twenty-six. The white population has grown in similar proportions. In 1890 there were but 105 white men in the Cameroons, now there are 230; in Togo the increase has been from 35 to 96; in German South-West Africa from 450 to 2025, which last figure, however, in all probability, includes the colonial troops on duty there. No definite statistics are as yet forthcoming for German East Africa, but the approximate number of white men there is 800, including soldiers.

“The total trade of the German colonies amounts, upon a rough calculation, to some 30,000,000 marks, of which the Empire may claim one-third. In 1890 not a single plantation existed in the German colonies of East Africa; now sixteen exist, representing a total capital of more than 8,000,000 marks. The Cameroons possess seven plantations, Togo eight. Coffee is exported from German East Africa in considerable quantities, the East Africa Company alone having placed 100,000 lb. of coffee upon the German market within the last year. The export of cocoa from the Cameroons has increased from 5000 kilogrammes in 1890 to 141,973 kilogrammes in 1895. Hopes are entertained of the mineralogical capabilities of this as of the South African colony, while valuable coal-beds have already been discovered in

the East African protectorate, where the possibility of finding precious stones is stated to have become appreciably nearer. The mortality has decreased. Missionary work has been steadily promoted, there being now twenty-seven missionaries in Togo, thirty-seven in the Cameroons, and forty-five in the coast towns of East Africa alone."

Dr. Kayser's report omits, however, to mention whether Roman Catholic workers are included in the above statistics.

The projected railway through German East Africa shares the lot of many another offspring of Teutonic colonial enterprise; it is one born to trouble. Unsped by home enthusiasm, unwelcomed by climatic conditions in the land of its proposed location, its construction bids ill to become a triumph either of expedition or finance. The approximate length of the entire line, as planned, is 1773 kilomètres; its cost, calculated on the basis of expense in the Congo State, would be 250,000,000 marks, an outlay whose reimbursement as yet remains in the region of conjecture. A preliminary line from Dar-es-Salem to Mrogoro of 258 kilomètres, at an expenditure of 11,850,000 marks, is, however, contemplated. In defence of the proposal it is contended that the line would naturally destroy the caravan communication of the district, at present maintained at a cost of 6,000,000 marks per annum, the German Government alone having to pay 247,000 marks annually, for bearers and messengers. The opponents of colonial expansion have not failed to accentuate the barrenness of a possession, of whose products none, with the exception of ivory and gutta-percha, are sufficiently valuable to support the proposed "through line" tariff, of three marks per kilogramme. The "little Teuton" attitude receives nevertheless scant mercy at the hands of Major von Wissmann, who emphasizes the vital necessity of an iron road where every other road is rendered impracticable by luxuriant vegetation and climatic conditions. The possibility of communication between German East Africa and the three great lakes he does not fail to accentuate, pointing out the navigability of the Rufji river westwards, as far as the thirty-eighth meridian, from thence a tributary connects it with Lake Nyassa. With the construction of a railway between Lakes Tanganyika and Victoria the task of linking the East Africa Protectorate to the lakes would stand complete. Major von Wissmann also vigorously combats the theories that would deprecate the colonization of East Africa as a useless sacrifice of life and money on behalf of a land devouring its own inhabitants. The sparseness of the native population he attributes not to climatic conditions, but to child murder, slave raiding, wars, and epidemics.

That the relations between the Belgian authorities of the Congo and their native subjects are, by the latest reports, described as steadily improving, we hail as one of the happiest omens yet offered for the prosperity of that much tried and struggling state. Of deeper significance than the Matadi railway, whose conception and construction amid the most stupendous difficulties must ever remain a triumph of human skill and perseverance, we cannot but regard the cultivation of the subjugated African's goodwill as the augury of a policy more enlightened than that hitherto in vogue.

The establishment of an educational colony at New Antwerp, in the Bangala district, is proving, we are told, successful; the Natives are not inapt in the assimilation of teaching designed to develop their military proclivities. At Bokata and Mangalla the difficulties occasioned by the hostile attitude of the various tribes have been overcome, and more peaceful relations have now been introduced. An organized control of the Lomani river is a useful aim,

much hampered in its accomplishment. The active antagonism of the Natives towards definitely appointed river posts is one which will readily yield to superior force, but the undue exercise of such force would, it is apprehended, damage an incipient commercial understanding by inducing the immediate retreat of the offenders beyond reach, into the interior; it would also frustrate the politic purpose of rallying the Congo tribes around the Belgian flag. A transport service has been organized to the Upper Ituri, and from Avakubi, where Stanley six years since found himself in a starving condition at the mercy of Arab hordes, 300 loads per month are now being despatched.

We are glad also to draw attention to some important regulations appearing in a recent *Bulletin Officiel* of the Congo State, relative to caravans circulating in the interior. The prescription of new formalities in connexion with their organization has for its object the enforcement of those measures instituted by the Brussels Act as a preventive to the transport of slaves. Any breach of these arrangements will henceforth be dealt with by a kind of territorial tribunal established at M'Towa on the Tanganyika.

The rinderpest in South Africa shows no sign of abatement. On the contrary, there is grave danger of its extending throughout Cape Colony and Natal. The Transvaal War, native rebellions, and the Jameson raid, are accidents of insignificant bearing, in comparison with a situation the gravest that ever a British colony had to face, and one threatening to alter the whole condition of life in South Africa. An elimination of the cattle farming element is probable, as those inhabitants in possession of small freeholds with only fifty head of cattle will necessarily be compelled to seek in a town life and trade career the livelihood denied them elsewhere. Thousands of Boers in the Transvaal, says another authority, will be utterly ruined; stripped, by the plague, of their capital, these people may possibly turn their attention to agriculture. The progress of Rhodesia has been greatly retarded by the visitation, which has swept the territories north of the new colony, and has now obtained so firm a footing in the Transvaal and Bechuanaland that the futility of any further effort against its suppression is a foregone conclusion. Zulus, Griquas, and Basutos must inevitably be reduced to a famine condition by the advance of an epidemic which leaps sixty miles a day. The Bulawayo railway, prospectively complete in 1898, will by no means compensate the lack of cattle in a colony hitherto in happy possession of such means of communication. It is becoming generally recognized by competent authorities, that the method hitherto in vogue, stringent though it be, of checking the epidemic by the sacrifice of cattle sound and uncontaminated in the native eye, is one whose observance is attended with too much risk to justify its further continuance. The advisability of allowing the pest to run its natural course is consequently emphasized. The possibilities of native risings are thereby minimized, for, to the African, the logic of prevention is less tangible than the wisdom of cure.

We are glad to note that our German neighbours have, up to the time of writing, escaped the scourge. Stringent regulations, early in the summer, were issued by the Governor of German South-West Africa prohibiting, under severe penalties, the passage or importation into the colony of any animals for the purposes of trekking or trade. One thousand German troops have been employed in watching the Bechuanaland frontier to guard against any infraction of this edict, and to these measures the freedom of the colony from rinderpest is attributed.

G. E.

THE MISSION-FIELD.

WEST AFRICA.



ON December 12th the Governor and Mrs. Cardew gave an "At Home" to the students of Fourah Bay College, the Annie Walsh Institution, the Grammar School, the Wesleyan High School and Training Institution, and another school known as the Leopold's School. About six hundred attended.

Canon Taylor Smith arrived at Freetown in November. Towards the end of the month he visited, in the company of the Governor of Sierra Leone, the Isles de Los and inspected the schools.

Mr. Terry, accountant to the Mission and manager of the bookshop, arrived at Lagos on November 12th.

The Rev. R. A. Coker baptized forty-two adult converts at Iwade, in the Ijebu Igbo Country, on September 27th, the first-fruits of the station; and six more adults and twenty-nine children were baptized on October 4th.

Bishop Oluwole went in November last for a visit to the Niger stations. The Rev. N. Hamlyn, of Brass, met Miss I. Rogers, his *fiancée*, at Lagos, and they were married on January 1st.

EASTERN EQUATORIAL AFRICA.

A telegram was received on December 23rd informing us of the death on the 12th of that month of Miss M. E. Conway, of Taveta.

Our attention has been drawn to the fact that our statement last month regarding the sources from whence the sum expended in building the new Mission-hall at Mombasa was inaccurate. The Bishop's Diocesan Fund gives 150*l.*, and the remainder was contributed by English friends of Mr. and Mrs. Pigott. The loss of the two last-named since Mr. Pigott's appointment as H.B.M. Consul at Palermo is much felt in the Mission.

Mr. D. Deekes wrote from Mamboya in October :—

Myself, and family, and Miss Colsey are now living in the new valley house, which we find a great help to us, in that we are amongst the people with whom our work lies. Many come to the services and school, but it is with sorrow of heart that I have to say few only come for the Gospel's sake. The utter indifference to the Gospel story of the majority is painful in the extreme, and this is sadly illustrated just now by the excessive *pombe* drinking. Night after night we hear the noise of the drum,

and we know that many who attend the house of God are present at these immoral dances and drinking feasts. Their need of the Saviour is great; but, oh, how little they feel that need! We are thankful for the few whom we believe to be seeking after the truth, but we think of the many. I sometimes feel like Mr. Carless, of Persia, and wonder, "Are the Heathen of Usagara as often presented before the Throne of Grace as the Heathen of Uganda?"

PALESTINE.

The autumn Conference of the Palestine Mission was held at Gaza from November 9th to 13th. A special sermon was preached in Arabic on Sunday, the 8th, by the Rev. C. T. Wilson, from Ezek. xxxvii. 3; and Dr. Gaskoin Wright gave an address on 1 Cor. ii. 1-5 at the Devotional Meeting held at Dr. Sterling's house on the 9th.

BENGAL.

The Bishop of Calcutta visited Barharwa on August 10th, and confirmed 150 candidates, some of whom were from Godda. On the following day 145 received the Holy Communion, at which the Bishop was present.

The Rev. H. J. Jackson, of Bhagaya, wrote at the end of November that the

crops in that neighbourhood had not entirely failed, but that great distress, if not actual famine, was expected. The stock of grain was being depleted by dealers to meet the needs in the North-West Provinces, where high prices could be procured. Many fields were unsown with rabi crops, owing to the lack of moisture.

The following are the locations determined upon for the missionaries lately returned, and the changes which have been or are about to be made in the location of missionaries in the field, to meet the exigencies arising from furloughs, &c. The Rev. E. T. Butler is appointed to superintend the Nadiya district, the Rev. A. Le Feuvre takes charge of the Normal School and itineration work at Krishnagar, Mr. P. H. Shaul goes to Bollobhpur, and Mr. J. S. Jessop goes to Godda during the Rev. F. Etheridge's furlough. The Rev. C. Grant is transferred to Calcutta to join the Rev. W. H. Ball at the Divinity School; and the Rev. C. C. Mylrea takes temporary charge of Bhagalpur during the Rev. J. A. Cullen's furlough.

The Rev. A. W. Crockett suffered from dysentery in October and was ordered a sea-voyage to Colombo. After returning to Calcutta he and Mrs. Crockett were ordered home on account of his continued illness.

The Rev. L. A. M. Newbery and Mr. V. Kamcké arrived at Calcutta on December 6th.

NORTH-WEST PROVINCES OF INDIA.

The Missionary Conference was held at Agra on November 3rd to 6th. A "quiet day" was conducted by the Rev. W. G. Peel, of Bombay, who based his three addresses on Gal. ii. 20. The Rev. B. Davis presided at the sessions of the Conference, and the subjects dealt with included: Temperance work among Indian congregations; The Centenary of the Society—how to mark it; A Provident Fund for agents; Establishment of a Missionary Institute for Bible-women; A Scheme for working Rural Missions; Work among Children; Recommendations about the impending Famine; Literary work. An English lecture by the Rev. Dr. W. Hooper on the "Hindu Doctrine of Merit" brought the Conference to a close, but just before it was delivered the hall of St. John's College was crowded by an assembly of Agra Mohammedans, gathered together to hear a public discussion between Babu Mohammed Jehangir Khan Sahet of Agra, and Maulvi M. H. Ahmed Masih, the blind convert of the Cambridge Delhi Mission, at which the Rev. A. W. Baumann presided. The North India *Gleaner* says:—

It was an impressive sight to see the solitary Christian, and he blind too, standing fearlessly with only his *one* book, the Bible, to help him; while his adversaries had to employ some half-

dozen servants to ostentatiously carry in and carry out the many ponderous tomes of Islamic writings with which they sought to impress the audience.

A special mission was conducted at Agra from October 11th to the 25th by the Rev. I. W. Charlton, of the Nadiya district, Bengal, and the Rev. Ihsan Ullah, of Narowal, Punjab. The Rev. W. McLean in the North India *Gleaner* gives the following account of the services and sermons, thirty in number:—

About two months previous to the mission, preparatory prayer-meetings were held in St. John's Church, which were fairly well attended, and I think a spirit of expectancy was created amongst the Christians. The mission proper commenced on Sunday, October 11th, by a sermon by the Rev. Ihsan Ullah, on Hosea x. 12, "Break up your fallow ground, for it is time to seek

the Lord, till He come and rain righteousness upon you," followed by an administration of the Holy Communion. The mission lasted until Monday, October 26th.

We had daily services morning and evening in St. John's Church, besides prayer-meetings, meetings for Bible-women, catechists, and teachers; also services at Secundra, and two meetings

in St. John's College Hall for Hindus and Mohammedans.

It was a great pleasure to have Messrs. Hensley and Harrison from Lucknow, with a band of catechists, also Mr. Gray, with his catechists from Secundra. All through the services we had a spirit of unity, not only amongst our C.M.S. brethren, but also amongst other Protestant denominations, many of whom went away rejoicing in new life and power. We have good reason to believe that many who were merely nominal Christians became truly born again; while others, under the influence of the Holy Spirit, confessed, and put away sin, and all were quickened into new life and activity in the Master's

service. We felt, as we saw the devoted lives of our brothers Charlton and Ihsan Ullah, that we have still much to learn, if we want to influence our Hindustani brethren.

The morning meetings were more particularly intended for Christians, at which helpful and heart-searching addresses were delivered, while the evening addresses were more of an evangelistic character. All were clear, pointed, and scriptural, piercing many hearts, and compelling not a few to examine their lives and conduct. We are deeply thankful to Almighty God for the mission, and the "Great Day" alone will declare what the results are.

A new wing of the Lady Kinnaird Hospital at Lucknow, connected with the Z.B.M.M., was opened on November 27th. The foundation-stone of this hospital was laid by Sir Auckland Colvin in January, 1891, and it was opened in October of the same year by the Hon. Gertrude Kinnaird. In 1895 the number of out-patients was 14,705, and of in-patients there were 367.

The Rev. H. W. V. Birney was married at Agra on November 19th to Miss May Sara Ethel Smith, missionary of the Z.B.M.M., who was acting temporarily as Lady Principal of the C.M.S. Girls' High School at Agra.

PUNJAB AND SINDH.

The Bishop of Lahore set apart November 25th as a special day for humiliation and prayer for rain. The pressure of high prices has been severely felt in the Punjab, but in other respects the sufferings have been much less severe than in parts of the North-West and Central Provinces.

The Rev. E. F. E. Wigram, in response to an invitation from the Committee, has come home.

A new ward in memory of A.L.O.E. was opened by the Rev. Dr. Weitbrecht in the C.E.Z.M.S. hospital, Batala, on November 20th.

Colonel Hutchinson, the Commissioner of Multan, distributed the prizes at the Multan High School on November 27th. The head-master, Mr. Khan Chand, reported that 5 out of 7 boys have passed the Entrance Examination of the Punjab University, 13 out of 20 the Middle, 9 out of 13 the Primary, and 21 out of 23 the Lower Primary.

We referred last month to the visit of the Bishop of Lahore to Srinagar in the autumn. On September 12th he dedicated a new church, called St. Luke's, erected close to the Mission hospital. There were present the Rev. S. A. Ford, chaplain in Kashmir, the Rev. M. Aynsley, and the Revs. E. F. E. Wigram (who officiated as Bishop's chaplain), J. H. Knowles, C. E. Tyndale-Biscoe, and Cecil Barton. After the Urdu dedication service the Bishop preached from John x. 22, and the sermon was afterwards rendered in Urdu by Mr. Wigram.

The Rev. A. E. Ball, of Karachi, states in the *Punjab Mission News* that Mr. Joel Michael, whose perversion to the Church of Rome was mentioned in the *Intelligencer* for last April, has been received back into the Communion of the Church of England.

WESTERN INDIA.

The thirty-fourth Conference of missionaries of the Western India Mission was held at Bombay on November 10th to 13th. The Revs. Ruttonji Nowroji, T. Davis, and W. E. Scott, the Acting-Archdeacon, preached sermons which were much

appreciated. In the course of Mr. Ruttonji's sermon, on Rev. xxi. 5, the preacher is reported by the Bombay localized *C.M. Gleaner* to have said :—

The people are learning to contrast the gentleness and love of Christianity with their own religion. Hindus who went from Aurangabad to the great Simhast festival at Nasik, on coming back to their homes, openly expressed their disappointment with the Hindu *Sadhus*, asserting that their envy and malice, their irritation and spirit of revenge, was something altogether different from the religion taught by the missionaries. Again, the power of Christianity in the heart is known by the fact of those embracing it being willing to give up all they value most upon earth for Christ's sake. The Cross of Christ means for high-caste Hindus the loss of friends and position and everything a man holds dear; and even members of the lower castes are not exempted from this. But the elevating power of the Gospel is shown even in the case of those who are most despised; for, whereas Hinduism condemns them to perpetual degradation, Christianity lifts them up into nobler and truer and more useful lives.

While he was preaching in the bazaar one day a Brahman began to sneer at the condition of the Christians, and to say that Christianity was intended for the lower, and not for the higher classes. Upon this the preacher put the New Testament into the hands of an old Christian standing by, who, at eighty years of age, had learned to read, and asked him to read a few verses from it. Then, taking the book from him, he handed it to the high-caste man, and asked him to read, but he was obliged to confess with shame that he did not know how. The missionary then appealed to the bystanders, and asked which was the nobler of the two, the aged Christian who had learned to read, or the rich man who had never learned to do so? "But," said the preacher, "not only in life do many of them witness nobly for Christ, but I have witnessed the death-beds of not a few of our converts, who, feeling that death had been robbed of its sting, praised the Lord with their parting breath."

The Revs. E. N. Thwaites and W. S. Standen arrived in Bombay on December 4th, and proceeded on the 8th to the Telugu Country. They reached Khammamett on the 10th, and had encouraging services there during the few following days.

The Rev. and Mrs. A. A. Parry arrived at Bombay on November 28th, and the Rev. and Mrs. W. C. Whiteside on December 4th. Mr. Parry has been appointed to Aurangabad.

Three ladies connected with the Missionary Settlement for University Women—Misses Boyland, de Selincourt, and Saunders—arrived in Bombay on November 28th. Miss Harris, of the Z.B.M.M., has succeeded Miss Young in the charge of the C.M.S. girls' school at Girgaum.

The Rev. W. G. Peel wrote on December 19th :—"Plague very bad—new cases rise to fifty, sixty, and even sixty-seven a day—many deaths. The city is in a great plight. Tens of thousands of the people have fled, and the exodus goes on daily. It is all round us now. You are praying for us."

SOUTH INDIA.

The foundation-stone of a chapel for the Sarah Tucker Institution at Palamcottah was laid by Mrs. Higgins, wife of the Collector of the district, on October 5th.

The twenty-sixth anniversary of the Juvenile Association of the Southern Pastorate, Madras, was celebrated on October 10th in the Satthianadhan Memorial Hall. The Archdeacon of Madras, the Ven. W. W. Elwes, presided. The Report, read by the Rev. Samuel John, stated that the Association had collected Rs. 135 during the year, of which Rs. 100 had been given to the Native Church Fund, Rs. 15 to the G.U. branch fund, and Rs. 7 to the Bible Society.

A house situated in Sindhapandurai, a suburb of Tinnevely, which the late Rev. W. T. Satthianadhan has bequeathed to the C.M.S., has now been converted into an evangelistic hall, and meetings are regularly attended, the *Christian*

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Patriot of Madras states, by some sixty students of the Hindu College which is in the same neighbourhood.

The *Madras Christian Patriot* has the following words of welcome to Professor S. Saththianadhan on his return to Madras after his tour in Europe and America:—

We heartily welcome our esteemed brother, Mr. S. Saththianadhan, once more in our midst after an absence of full five months. It is hardly necessary for us to congratulate him on the degree of Master of Laws he has taken, except in consideration of the famous University which has conferred it on him, as the degree does not in any way add to his already well-recognized merits. Our readers and ourselves are indebted to him for the delightful accounts of his tours in Europe, England, and America he has contributed to our columns. From the English and American papers and magazines, we find that in addition to the regular contributions referred to above, he has been immensely busy with his pen and tongue all through his tours in writing and delivering addresses on various Indian subjects. It was therefore with sincere

thankfulness that we saw him last Monday morning step on the Madras Railway platform apparently in good health, in spite of the heavy work he has been adding to the fatigues of his long journeyings. The students of the Presidency College evinced their great joy on the return of their popular professor by giving him an enthusiastic reception at the station with garlands, nosegays, and a short address of welcome. His safe return is sure to be hailed with joy by all our brethren throughout Southern India, whose true interests he has been and is doing so much to promote. And our organizations with which he is connected will gain a fresh impetus, now that he is bringing into them the results of his new and varied experiences of the men and manners of the different parts of the world.

The Society's Mission-schools have been remarkably successful in the recent Peter Cator Prize Examinations. In the Higher Grade, the first prize of Rs. 100 has been conferred on K. R. Krishnamma, of the Noble College, Masulipatam; the second prize of Rs. 80 on J. G. Thomas, of Tinnevely College; and the fourth prize of Rs. 40 on L. V. Thomas, of Noble College. The third and only other prize was won by a student of the Madras Christian College. In the Lower Grade, the first prize of Rs. 50 was obtained by A. Perianayakam, of C.M.S. High School, Mengnanapuram; the second of Rs. 40 by A. Arulappan, of the Palamcotta High School; the third of Rs. 35 by M. John, of the same school; the fourth of Rs. 30 by Geo. Henry, of Zion High School, Chintadrepettah; the fifth of Rs. 25 by M. Somasundaram, of the Normal School, Masulipatam; the sixth of Rs. 20 by K. Pakkian, of the Elliott Tuxford School, Mengnanapuram; the eighth of Rs. 10 by K. N. Perimal, of Cottayam College; the ninth of Rs. 8 by T. Sarveswara Dikshatula, of Noble College. Thus all the prizes, except the third of the Higher Grade and the seventh of the Lower, were won by pupils of C.M.S. schools. The winner of the first prize, Higher Grade, is a daughter of a leading Indian Christian, one of the converts in Mr. Noble's time.

CEYLON.

The prize-giving at Trinity College, Kandy, was held on October 31st, the Bishop of Colombo presiding. The number of scholars, including those at an affiliated primary school, has now reached 430. The boarding-house is quite full and many names are awaiting a vacancy. One of the students passed his B.A. at the Calcutta University, another his F.A., and ten others the entrance examination.

The Rev. W. Martin, Secretary of the New South Wales C.M.A., paid a visit to Ceylon during September and October, and went to Dodanduwa (the station of Miss Phillips, the first missionary sent out by that Association) on September 18th and again on October 8th. On the latter occasion the Rev. E. T. Higgins accompanied Mr. Martin and they addressed 400 school boys and girls. They also

inspected and approved a piece of land which Miss Phillips proposed to purchase as a C.M.S. compound, and which she has since presented to the Society.

The Rev. J. and Mrs. Hamilton reached Colombo on November 16th, and Mrs. Dowbiggin, after her melancholy visit to this country to minister to her dying daughter, together with Miss M. Wood, a few days later. Miss B. Child has been invalided home.

SOUTH CHINA.

The Fuh-kien Conference was held November 16th and 17th. The missionaries bear testimony to the very enjoyable and profitable gatherings, and to the happy spirit of mutual love and harmony which characterized all the discussions. The only source of regret was that Archdeacon Wolfe was prevented by indisposition from being present at most of the meetings.

The Native Church has suffered a heavy loss through the death of the Rev. Ting Sing Ki, who was the senior ordained Native in the C.M.S. Mission. Mr. Ting was ordained deacon in 1876. Latterly he has worked as a tutor in the Fuh-chow College, of which the Principal is the Rev. W. Banister, who refers to him as his "trusted helper" on whose judgment he relied very much in times of difficulty, and as "a great illustration of what the Gospel can do with the Chinese." Mr. Wong Siong Tek, eldest son of the late Rev. Wong Kiu Taik, the Society's first Native clergyman in the Mission, has been appointed to succeed Mr. Ting at the College. He had a good appointment in a European mercantile office which he has given up to accept this work for God at a salary little more than half what he has been receiving. He has for some time devoted his spare time as a voluntary Christian worker.

The Rev. Ll. Lloyd informs us that the Native Church in Fuh-kien increased in numbers twenty-five per cent. during 1896, and that the Native subscriptions were nearly double those of the previous year.

Archdeacon Wolfe writes regarding the work in Fuh-kien:—

Things are now going on more quietly here. The rush to our churches almost everywhere has subsided, but it has left good behind in most of the churches. There have been a good many disappointments, as was expected, but most undoubtedly there has also been, and is still, much encouragement. The Chinese authorities have taken alarm, and have done and are doing all they can to put down the movement. They have succeeded in nearly every place in accomplishing their end. They refuse to hear ordinary complaints from Native Christians, thus depriving them of the rights of citizens. Occasionally, when they consent to receive a case in which a Native Christian is concerned, they always give sentence against the Christian. This system of persecution succeeds admirably in carrying out the designs of the Chinese authorities against Christianity, and is causing much alarm among the Native converts. There are always men wicked and willing enough to injure the Christians. These take advantage of the magistrates' conduct towards the Christians

and openly plunder the converts of their property. When appeal is made to the magistrate by the converts against this violence, the magistrate either takes no notice, or else issues his reply on the notice-board, which is read by all, to the effect that he does not believe the charges brought against the offenders by the Christians. Should he consent to have the parties before him for examination, he abuses the Christians, and of course gives the case against them, and then threatens to flog them should they bring another false charge against their innocent neighbours. These charges are absolutely true, but the magistrate pronounces them false, never even condescending to examine into them. This state of things is now becoming intolerable in Hock-chiang and Hing-hwa, and the Christians are in great alarm and distress. H.M. Consul says this is a species of persecution which he cannot take any notice of, though he is convinced of its reality and deeply feels for the persecuted Christians. Pray for us.

MID CHINA.

The Mid-China Conference was held at Shanghai on October 23rd and 24th, under the presidency of Bishop Moule. It appointed Miss M. C. Gillmor and Miss E. Green (the latter temporarily) to Shanghai, and Miss I. Grant to Hangchow.

JAPAN.

The first Conference of the South Tokio Jurisdiction of the Japan Mission was held on October 12th and 13th, Bishop Bickersteth being in the chair. There was a Communion Service on the morning of the 12th, at which the Rev. W. P. Buncombe preached from Matt. xi. 29. The Rev. J. M. Baldwin, of the Canadian C.M.A., was invited to occupy the important garrison town of Toyohashi, and he expected to proceed thither in November.

The Autumn Conference of the Kiu-shiu Jurisdiction was held under the presidency of Bishop Evington on July 6th at Kumamoto.

Mr. Mott, Secretary of the Inter-Collegiate Prayer Union and Y.M.C.A. of America, spent a week at Nagasaki at the beginning of November. The Rev. A. B. Hutchinson writes:—

On Friday evening I was asked to preside over a meeting of students and pupils from the Methodist and Presbyterian schools, the workers and others, at which over 200 were present. On Saturday afternoon 250, principally non-Christian students from the Normal, Medical, Middle, and Commercial Schools, listened attentively for nearly two hours to an address on the great movement of students in all lands towards Christianity, and on Sunday afternoon over 300 gave greatest attention to an address on "The

Characteristics and Temptations of Students," with special reference to impurity, ending with a direct appeal to come to Christ. This is one of the most encouraging incidents I have ever known. Besides those who are already training for evangelistic work, some twenty more gave in their names as volunteers if the way be made plain, when their course is finished.

Mr. Mott's speeches were very ably interpreted by a gentleman from Tokio.

Mrs. Isabella Bishop, the well-known traveller, was at Kumamoto in October, and addressed a gathering of some 500 students, about three-fourths of whom could understand her English speech.

Miss A. P. Carr arrived at Tokio on November 29th.

DEPUTATION FROM THE CHURCH MISSIONARY SOCIETY TO THE ARCHBISHOP OF CANTERBURY.



IN accordance with the custom which has been observed since Archbishop Howley accepted the office of Vice-Patron of the Society—an office which the Society's fundamental Laws and Regulations reserve for the Primate of All England—a Deputation waited by appointment upon his Grace the present Primate at his temporary town house, 51, Lennox Gardens, on Thursday, January 14th, for the purpose of formally requesting him to accept the above office. There were present:—

The Bishops of Ballarat and Qu'Appelle; the Right Hon. Sir John Kennaway, Bart., M.P., P.C.; Sir Douglas Fox; Ven. Archdn. Richardson; Canon Tristram; Rev. Preb. Webb-Peploe; Revs. W. Abbott, B. Baring-Gould, Dr. W. H. Barlow, T. W. Drury, H. E. Fox, J. W. Marshall, A. Oates, H. E. Perkins, G. Tonge, G. Furness Smith; Generals Brownlow and Crofton; Colonel Shortland; Messrs. H. H. Bemrose, M.P., W. G. Hayter, D. Marshall Lang, H. Lankester, M.D., R. G. Macdonald, Miles McInnes, M.P., J. Moore, C. A. Roberts, and F. P. Ward.

The following sent apologies for their absence :—

The Bishop of Exeter; Bishop Ingham; Rev. Canon Gibbon; Revs. H. Sharpe and J. W. Pratt; General Hutchinson, C.B., C.S.I.; General Touch; Colonel R. Williams, M.P.; Messrs. W. D. Cruddas, M.P., Sydney Gedge, M.P., W. Langton, A. Mills, M.P., J. W. Rundall, Abel Smith, M.P., G. A. Western, and J. K. Wingfield-Digby, M.P.

The President of the Society, the Rt. Hon. Sir John Kennaway, M.P., addressed the Archbishop in the following terms :—

May it please your Grace,—I appear here on behalf of the Church Missionary Society, which has honoured me by electing me as its President, and in conjunction with the Deputation whom you see before you, to ask your kindly attention and favourable consideration of the Memorial which will be read to you by our Honorary Secretary. We desire to offer our respectful congratulations to your Grace on the position which you now occupy in filling the chair of St. Augustine, and to assure you of our prayerful remembrance of you in the discharge of your duties in that high office. Time was when Archbishops and Bishops looked somewhat askance on the operations of Missionary Societies. They were inclined to believe that they might be troublesome, and doubted as to their necessity or usefulness, and the feeling was not confined to the Episcopal Bench, but shared by the large proportion of the members of the Church of England. But times have changed, and the kindness and consideration we have received from your Grace's predecessors, and from none more than from him whose loss the whole Church deplores, the late Archbishop Benson, has been most helpful and encouraging to us. What we already owe to your Grace is not to be easily measured by words. Suffice it to say that we have ever received from you a most ready and helpful assistance; while your utterances on behalf of the Missionary cause, and the arguments and entreaties by which you have sought to commend it to the Church and to the world, remain as household words and powerful weapons in the hands of our Society. We heartily thank you for our reception here to-day, and for the opportunity now offered to us of addressing you, and with your Grace's permission I will now ask Mr. Fox to read the Memorial.

The Hon. Clerical Secretary then read the following address :—

To the Right Honourable and Most Reverend Frederick Temple, D.D., Lord Archbishop of Canterbury, Primate of all England and Metropolitan.

The Committee of the Church Missionary Society approach your Grace with respectful congratulations on your appointment to the high dignity to which you have been called, and they pray that the period during which you are permitted by God to preside over the Church of this realm may prove to be one which the Holy Ghost shall mark with His abundant favour. They beg that your Grace will do them the honour of accepting the office of Vice-Patron of the Society, reserved by its fundamental laws for the Primate of all England. Since 1841 five of your Grace's predecessors have stood in this relation to the Society. To all of them, and not least to him whose sudden removal the whole Church has so deeply mourned, the Society has been greatly indebted on many occasions for fatherly counsel and active assistance; from all of them it has received continuous proofs of interest and approval.

The Committee would respectfully ask that your Grace also will extend to them the privilege of your counsel and assistance, and will, when occasion may require, allow them the opportunity of the same direct and friendly communication.

They venture also to hope that your Grace may be able to comply with a request already made that you will preside at their next Anniversary on May 4th, being the first after your appointment to the See of Canterbury.

The Committee approach your Grace with the more confidence, not only because of your well-known zeal for the Home and Foreign Missions of the Church in general, but because the Society has received at your Grace's hands so many tokens of your personal sympathy. They gratefully remember

both your connexion with the Society from early years, and the great assistance which from time to time you have rendered by your public utterances on its behalf.

The Society is approaching the completion of its first century under conditions which are full of encouragement. Of the seventeen missionary Bishops connected with the Missions of this Society who have been summoned to meet your Grace in conference this year, six preside over dioceses formed at the instance of the Church Missionary Society since the late Archbishop assumed office nearly fourteen years ago. During the same period the total number of the Society's European missionaries has risen from 271 to 671, of the Native and Eurasian clergy connected with its Missions from 249 to 338. But while the Committee are thankful for the increase of Church organization, so far as it is an evidence of the extension of the kingdom of our Lord, their most earnest efforts are devoted to the attainment of those spiritual results which must precede the growth as well as ensure the stability of all true Church order. The Committee desire to occupy the closing years of their first century partly by carefully reviewing the conditions of every part of their work, and thus strengthening both its foundation and fabric, and partly by urging the whole Church of Christ, at home and abroad, to a fuller conception of its responsibilities and a truer sense of the proportion which the Evangelization of the World holds in the duty of all Christian people.

The Committee believe that in the providence of God there have been given to the Church over which your Grace has been called to preside opportunities and powers which have come to the Church of no other age or land. Her apostolic faith, her historic claims, her scriptural liturgy, her geographical and political position, the instincts and aptitude of her people, ought to make her the greatest Missionary Church of the world. The Committee earnestly pray that it may be your Grace's privilege, as they know it will be your joy, to see the Church of England rise to her glorious responsibilities.

Very earnestly would the Committee keep before themselves that noble ideal described by your Grace on a recent occasion as "worth more than anything that a man can put before himself to aim at," "to make it easier for Christians to become better Christians, and to make it easier for those who are not Christians to become Christians"; and in doing this they would strive to fulfil that which Archbishop Benson loved to call "the Command of commands."

After the reading of the address the Archbishop replied as follows:—

Sir John Kennaway and Gentlemen,—I cannot but be very much touched by the language of the address which has just been read to me, and my whole heart responds to every word that I have listened to now. I do feel a very deep interest in the great cause of the Evangelization of the World, and that interest a growing interest, becoming stronger the longer I live; and I am impressed with the duty which the Lord has laid upon us and with the peculiar call to which you allude in this address, made upon this country and the Church of this country by that command, even more imperatively required from us than from any other people or Church.

In answer to the separate points in your address, I would say I am very glad indeed to accept the office of Vice-Patron which has been previously held by my predecessors in the See of Canterbury, and shall always feel that it will be a real service to our common Master if I can promote the work which you are so admirably doing. I shall always feel that the work of this Society in the conversion of the Heathen and in the spreading of the Truth over the whole world stands like a bright light in the midst of much else that we see going on around us, and it will be a very great joy to me if on my death-bed I could think that I had in any way furthered the progress of that work.

You ask me to preside at the Annual Meeting on May 4th. I have already entered that request as an engagement for that day; I did so immediately after receiving your letter. A very great number of similar requests have been made to me, as you may suppose, and I have been obliged to reply to them all that I could not deal with them separately, and that I must consider them all together as soon as I should have an opportunity to do so, and I have not yet accepted any of these proposals in any single instance; but I had no doubt from the very

first that I should accept this, and this is the first acceptance that I have made—that I shall be at your disposal on May 4th to take such part as may suit the position which I am to hold in the Society henceforward.

The progress of the Society as it goes on with its work is one that must have struck all Christians who care for the matter at all and who know anything about the facts. The growth of the Society in its missionary work, in the number of clergy that it sends forth from this country, and in the number it presents for ordination in other countries, is in a certain sense a measure—an external measure, it is true, but still a measure—of the blessing which God has bestowed on us. The very fact of making a beginning of creating a Native ministry wherever you can is in itself a proof that the work is laying fast hold of those to whom the Lord sends us. We are obliged to be very cautious in this matter. We must be careful not to make the mistake of endeavouring to set up Native Churches where the Christians who form them have as yet given no such proof of real stability of purpose as would justify our leaving them alone. It must take time before you can see in these Native Churches the effect of the Christian discipline, and also of teaching, whether it be of Christian doctrine or of Christian morality; and some time, therefore, must elapse before you can count upon the leaven of the Gospel having penetrated them so thoroughly as to make it right for you to trust them very largely with the ministry which you yourselves hold. But it is, nevertheless, although you must use great caution, a sign of real progress when we are able to say, not only there has been a large number of converts, but there has also been a sufficient number of the ministers of the Gospel chosen from amongst these converts. If we look back to the early history of the Church, we cannot forget that the Christians in the early days had special training of a very special kind. The Jews had the training of the Old Testament, and there was real cultivation among the non-Christians, though given in a different form under the providence of God—given by teachers who had never become Christians, because the Christian doctrine had not reached them. But when we are dealing with the whole world, we come across many peoples who have no such preparation at all, and it is necessary to be very careful. Nevertheless, we rejoice to see that the beginning is really made. But, gentlemen, we cannot lay too much stress on the fact that these are external things; and what, as you rightly say, is most needed, is the cultivation of that spiritual life which is the only sure mark of God's blessing. Where we can say God has touched the heart and has converted the will, there, indeed, we are sure that the Lord's blessing has been present; and it is the only sure ground on which we can stand for all our future work.

Between yourselves and me, in the office which I now hold under God, there ought to be very frank and frequent communication. There ought to be such an interest taken in each other's work that we can without any hesitation or difficulty speak openly our minds to one another; and you may be sure that I shall be rejoiced if I can maintain such relations between the Society and the Primate as you have sketched out in the address you have just presented to me. If at any time it is possible for me by advice, or anything more than advice—by action—to help forward your work, I think you will find that there is no lack of desire on my part really to do it. I trust (of course it cannot be for many years that I can stand in the position I hold now), but I trust in these years that remain to me I shall have opportunities of learning your hearts and purposes even better than I know them already; and that I shall have the opportunity of serving you in the discharge of the great duty you have undertaken. If it were possible for me to rouse the Church of England to a sense of the enormous importance of this one work, I should feel that I had done some real service, however small it might be, to the great cause and to the Lord our Master.

The Rev. Dr. Barlow, Vicar of Islington, then said:—

May it please your Grace,—It is a singular honour conferred upon me by the Committee of the C.M.S. that I should be asked to second the vote of thanks just proposed by the President. It was a surprise to me to be invited to undertake such an office. But possibly the reason for the choice was that, having been for over seven years Principal of the Society's College, and then, for the past

fifteen years, a London parochial clergyman, I have been able to take some share, since the spring of 1875, in the general conduct of the Society's work at home, and am now one of the older members of the Committee in Salisbury Square. But whatever the reason, I highly prize the position assigned to me to-day.

The most interesting address just read to your Grace by the Honorary Secretary, and the subsequent words of Sir John Kennaway, leave but little room for further words from myself. And yet, perhaps, I may be allowed to deal with the matter before us from a point of view slightly different from that already taken. For the past ten years I have, as Vicar and Rural Dean of the large parish of Islington, come frequently into contact with your Grace. I have marked with peculiar satisfaction the growing respect, esteem, and affection with which you have been, and are, regarded by the clergy of the diocese, and not least by those who, like myself, desire to see home evangelization and foreign missionary effort established and developed side by side.

It might, indeed, have been supposed that a chief pastor, coming from the West of England to the vast diocese of London, with its enormous spiritual needs, would have found himself so occupied in trying to meet them, as to think he had no time to deal with missionary enterprise abroad. Nor, to my mind, could any one have ventured to complain if this course had been pursued.

But from the beginning of your rule here, and I speak from personal knowledge, you taught your clergy, especially at the Annual Conferences in the Deaneries, their double responsibility. You did not neglect, nay, you have taken all possible pains to foster, evangelistic work in the diocese, whilst enforcing the claims of the wider and denser circles of neglected humanity abroad. And of late, i.e. during the past three or four years, this principle of twofold action has been maintained and displayed by your Grace with such increasing clearness of exposition and fervour of zeal, that I do not wonder at the increasing regard in which you are held on all sides by thoughtful Christian men. For this, I for one, am deeply thankful. And I pray that the wise counsels given in the past by the Bishop of London may be still further enforced, and bear more abundant fruit, when as Primate of All England and Archbishop of Canterbury you occupy the high position to which, in the Providence of God, you have now been called.

The Archbishop closed the interview by commending the great missionary cause and all engaged in it to God in a short but fervent prayer; after which the Deputation withdrew.

THE BISHOP OF RIPON ON FOREIGN MISSIONS.

An Address to the C.M.S. Younger Clergy Union, Oct. 19th, 1896.

[We give below the Bishop's address as reported. We regret to have been obliged month by month to defer its publication until now.—ED.]



R. CHAIRMAN AND FRIENDS,—I think myself very happy to-day in being privileged, before the duty of speaking to you is thrown upon me, to be present to hear your earlier proceedings: because it enables one to judge, not only of the character of the work, but also, what is infinitely more important, the spirit of the work which you are undertaking. A gathering and a Union like this is just the thing, I think, which is wanted—not merely to stir up missionary interest, but to lift it out of what I may describe as its commonplace aspect, and to remind us that missionary work is the duty of the whole Church. And I cannot help, for a moment, pausing and saying as I stand here, where but a few months ago he stood to speak to you those words which have made so deep an impression upon you, that perhaps of all the characteristics which were most noticeable in the late Archbishop's character, it was not the nimbleness of his intellect, it was not his skilful handling of various subjects, it was not his wonderful storehouse of information on many points which most impressed one's mind; it was not even—if I may so speak—the personal devoutness of his character which breathed through all that he did: but I think it was this, that whenever he spoke of missionary work there moved into his utterance something which was still nobler than anything which could proceed from his lips on other subjects. Whatever other subjects he had to handle he spoke with the honesty of his purpose and the full intention of his mind,

but when he spoke on missionary subjects he spoke from the depths of his own sympathy and his own heart. And I cannot help thinking that that is just one of those simple facts which it is well for us to remember. We often misjudge men, we often misjudge one another; but perhaps if we could look at and understand what is the great wave motive which pervades the inner heart of many men, we should forgive many little things wherein we differ, because we should feel convinced that that great central wave which moves in the heart of their being is moved by the power of a Spirit not their own, moved by the power of that Divine Spirit which, wherever He dwells, *must* create missionary enthusiasm.

Now, there is another reason why I am glad to be here, and that is—because I have heard something of your methods. I think that when one looks at the organization of missionary work, one often is obliged to plead “Guilty!”—I am sure the Secretaries present will forgive me!—when we are told that missionary meetings are dull. It often happens in the provinces—and I speak provincially—that that is the feeling when missionary meetings are suggested; and those who have taken a certain amount of interest in missionary subjects are yet inclined to say to us, “But then, you know, the meetings are so dull.” Well, I am always inclined to meet that in two ways. I am quite prepared to admit that *some* missionary meetings are dull, but that is a very different thing from saying that missionary meetings are dull. Whenever, therefore, I hear people speak of missionary meetings being dull, I am inclined to recall the thought of Shakespeare, that “it is not the fated heaven that pulls us backwards,” but very often the things are dull when our own hearts are dull. Now, it is to rouse the heart, I imagine, of the people of this country, that interest should be taken in missionary subjects—not because they are dragged to it by the pleadings of a particular deputation, nor because they are stirred into it because a special deputation has special gifts of graphic description, but because the interest is there beforehand. I quote what Professor Seeley said in reply to people who complained that history was dull, he said, “I never attempt to make history interesting, for if it does not interest people of itself, no amount of my efforts can make it do so.” Therefore I say that what is really wanted is that we should stir the feelings of the people round about us, that they may have at the start—before the deputation appears—something like a fervent interest in the missionary cause. Just think what it would be to the deputation if that were always the case! Then he would not be driven into dullness because of the dreary dullness of those who come to listen to him. He would not then have to fight an uphill battle to create an interest, he would not have a lot of dullards to listen to him; but he would feel that he was there an expected man, and that he was expected to tell the tale—to those who knew what that tale really must be in the long run, and who were interested in hearing of the success of his labours.

This Union of ours, I imagine, is calculated just to create that interest. This is a Union of clergymen, and of course clergymen are interested in Missions. I wonder if that is always true! I should be very sorry to say that it was not the duty of every clergyman to be interested in Missions, but I am afraid it is true that it is not every clergyman who does what he ought to do in this matter—and I am perfectly prepared to plead “Guilty!” myself. We say that we all have so many things to do, so many duties and responsibilities thrown upon us, that it is extremely difficult to keep up what I would call “missionary reading,” which does compensate itself by increasing missionary interest. But at the same time, I do think that when we have begun at the right place, when we have said, “Let the parsons, who are the real persons to do this thing, first begin to move themselves into Associations which shall create and sustain this interest;” then there will be hope that the “lay” people will also be ready to do their portion, and that the missionary subjects will be received with that interest with which they ought to be received in Christian countries.

May I say now, that no period surely in the history of the world presents to us missionary work under so many hopeful aspects as does the present time? There are two conditions—are there not?—in which we may argue the grounds of hope. I always say that authority—forgive my going for a moment into a dull subject—that authority, which is a common word on many people’s lips, can really only justify itself by a combination of powers. The authority to me of what I see arises from the combination of two powers—the light in the heavens, and the light within my own eyes; and all authority is based upon the combination of two things. The one speaks and the other utters, and then it is that we believe. “Out of the mouth of two witnesses”—at least—“shall every word be established.” That is only saying what we have in logical form, that you cannot reach a conclusion unless you have two premises. Now, the ground of hope of which I speak rises out of two premises.

First, there has always been in the history of great periods of religious movements a combination—first, I think, of an inward fervour, and then of a growing of outward circumstances. And it is the coalition of both of these which you see in those great birth-times of religious activity and enthusiasm.

You and I have spoken it and written it hundreds of times regarding the dawn of Christianity; the combination of outward circumstances and of an inward longing and expectation was the one fact which we dwelt on when we told our people that the fullness of time had come. It was not merely true that there was a great movement in the circumstances of the outward world, but there was also a great increase of religious interest, of religious enthusiasm. We have only to open the pages of the Gospel, and we find it. The expectation of something which God was going to give to His people, the pious souls that were devoutly watching and waiting for the revelation of God's Kingdom, the coming into the heart of Israel of the Christ Himself: these were what I would call the Divine workings within. But there was an outward work also. The combination of the world's circumstances, the existence of the Roman Empire with its organization, the existence and perfecting of the wonderful Greek tongue—ready to be the vehicle of the Gospel story; all these combined to form the outward working of God's Providence about the time when the Christ should be born. God works, in fact, within men's hearts, and He works in the circumstances outside in their lives. He works by His Spirit and He works by His Providence; and when those moments come in which the Providential order and the spiritual inspiration are given, these are the great times of the Church's opportunity. What we have argued applies exactly concerning the Reformation. There was the dawn of intelligence, the dawn of Science, as it were, and there was also the dawn of that great vehicle, the printing-press; at the same time that there was the religious movement in the hearts of the people back to the simpler teaching of Christ. It is the combination of two things which I take to be the ground of hope, and I say that over and over again surely you and I have found it in our lives! What is it that gives to you and to me the courage necessary in any position which God leads us to occupy? We talk about "an open door;" what is it? What was it when, going back to our own early experiences, we were called to the ministry of Christ's Church? It was a two-fold open door. The open door was not merely the fact that we were able to say that we believed a Divine Spirit, working inwardly in our hearts, had ordained us to that thing; but also that there were certain strange circumstances, wonderful circumstances probably with many of us, which led to the changing of our determination. Outward circumstances gave us an opportunity, which for some years, perhaps, was denied. But God's Providence co-operated with the desire which He Himself implanted within our heart, and it was because we felt His voice had spoken—not through our own impressions, but through the clear leadings of His Providence—which brought us to that hour.

Now, the combination of those two things—of an inner voice of God working with what I now call the voice of God without—is what I think we see in the present day as the groundwork of encouragement in missionary enterprise. That the Spirit of God has worked by these inner voices in His Church in times past is, I think, beyond words true! Go back—forgive me for a moment—go back a hundred years. We are disposed, of course, often to murmur at the critic, but we are obliged to put up with him: for he is always with us. He tells us that the progress of our missionary work is slow. I am not concerned or careful to argue the question as to whether missionary work is slow or not; but I *am* very careful to ask you to notice that there have been symptoms that the Divine Spirit has worked in the hearts of men towards this thing.

It is a hundred and four years ago since the Baptist Missionary Society was founded, in 1792. Three years later the London Missionary Society was founded; a hundred years ago, in 1796, the Netherlands Mission; within three years you will celebrate the hundredth Anniversary of the Church Missionary Society; and in 1804, as you know, the Bible Society followed. Here were the movements taking place at a particular period. It is surely not unfair to say that that is a symptom of something; and who amongst us doubts for one instant that that was the symptom of the Spirit of God working in the hearts of men? It was the inner voice, it was laid upon men at that hour that they should do something for the salvation of the world around them. I now leap from that hundred years ago to the year 1842. A hundred years ago there were but five Societies—and I am including the Bible Society; but when you reach 1842 you find that the five Societies have increased to twenty-seven. I come to 1892, and the Societies for missionary work in the world number two hundred and eighty. Who would dare to say that there has not been a Spirit working in the hearts of the Christian people? That is the remarkable thing! And you and I, my brethren, are privileged to live in this epoch. I can imagine despair if we had been

planted in the Church Missionary House ninety-five years ago; I can imagine despair when it was difficult to find men, difficult to find openings. But now, all over the Christian Church there is such an awakening that missionary work has become a much more important factor than it was a hundred years ago; and it is so much so, that the Church begins to be ashamed if it has not got some Missionary Association or Society attached to it. That is my first point, that there is the working of the Divine Spirit.

Now I ask you to look at the second. Is there not, at the same time, the working of God's Providence? Does God move us to do a thing, unless at the same time He throws open the doors for us to do it? The day on which the missionary spirit of which I have spoken began to enter the hearts of the people in this land, was also the wonderful close of the last century, when Science began to take a new leap forward. For instance, the world has been revolutionized over and over again by the action of steam. This means to us that the modes of transit are being improved, that nations are being brought nearer to nations, that you are able to cover the world more rapidly now than ever before. Science has moved forward, and has been the quickening of the conveniences of life. These are facts, I think, which show that God began to work through the other side, in His Providential order, while He was working also in the hearts of the people.

But that is not all. As you go forward and look at the world, you see that the doors which have been opened seem to be without number since then; the pathway which seemed to be barricaded against the Church is now an open way. It is as if the trumpets were sounded and the walls of Jericho had begun to fall, for the walls of the nations have indeed gone down. You have only to remember the story of Carey's difficulties in India and compare the facilities for missionary work in India to-day, to see that India has been opened. If you go to China, who can dare to specify or to prophesy, or can hope too highly regarding China, when you remember its vast immensity, closed to us for so many years? At last, through the hand of trade if you will, through the commercial instincts of commercial people if you like, or through the stress of war, things have happened which have thrown the gateway of China open to the missionary. Nor is that all. I go to Japan for the same purpose, and I remember the first missionary that went to Japan, and I remember also how long it was before a single convert could be reckoned—about five years, I think, before they were sure of it. And then you ask, "What is the state of things now?" Well, twenty-seven missionary societies are at work to-day in Japan. It is indeed extraordinary to see the way in which, without striking a blow, but merely by following the Divine law of going forward, the way has been made plain! And I believe, my brethren, it is always true, that wherever God gives us a task to do, it is not for us to ask whether the stone is rolled away. Let us go where the Master leads, and the stone will be rolled away. Exactly so is it in Africa. Why, it takes away one's breath when you remember what Africa was, and what it is to-day. Then it was a difficult place, an unknown place; but now, since these wonderful nations of Europe began to establish what they call their "spheres of influence," and swallowed square miles by the thousand and by the million, and marked out in red, green, and blue lines all that they meant to absorb—now, I say, we recognize that this great Africa has simply been like an old lumber-room which has at length been cleared out, settled and arranged, and we begin to understand that in that great lumber-room there were things of priceless value, there were the souls of men, there were nationalities with strange civilizations of their own. But we were tempted, in our proud, isolated civilization, to try and bring them within a sphere of knowledge and experience undreamt of by our fathers and grandfathers—a sphere which they would have imagined utterly impossible. Yes, these are the things which God has done in opening the doors. That is to say, I hold that this proposition is true: that in our day there is the combination of this two-fold work,—the work of the Spirit within the Church, the work of the Providence of God without the Church. The work within and without alike shows us that these are our encouragements, these are the grounds of our hope.

But of course nobody ever began to do a work, or realized the greatness of a work, without being immediately surrounded by the gentlemen who love to criticize. I am not surprised that some people should be somewhat daunted, perhaps have their hopes a little dashed to the ground, at the criticisms which are passed upon us. We are told, for instance, that it is a sad thing we should spend our energies abroad, when there are so many Heathen at home. That means, of course, that they object to the spending of the money, when I come to analyze it. I say that whenever the community will show me that they are giving in charity towards their fellow-men, towards the cause of God, anything like an adequate proportion of their income, then I will believe in their plea; but, till then, I beg to state that I cannot. No,

the most sad thing is, that we do not nationally—nor individually—give one per cent. of our income to the work of God in the world. That is, I believe, the simple fact. And when you come to that, you feel that it is a very unfair thing, a perfectly unjustifiable thing, to lay down a criticism about the Heathenism which is at home.

There is another objection, however; and that is, that it involves a great waste of life. Well, whenever people will show me that we are not prepared to spend human life for getting what we want, then I, perhaps, may take it into consideration whether we ought to spend our human life in the way in which we do. But seeing that in military matters and in commercial matters we are prepared to waste a good deal of human life in getting something for ourselves, is it fair for us to say that it is a waste when men lay down their lives in trying to give something to others? Surely this is a criticism which we may pass by! It springs not from a spirit of pity or a spirit of sympathy with those who fall, but it springs from that pitiful spirit which cannot really rise to the admiration of heroism when it appears in its noblest form.

But there is another criticism, and it is one which I have heard recently—I dare say you have all heard it very often. They object to the waste, because they say it is a waste of money and of men to turn good Heathen into bad Christians. Well, I did not know that it was the object of the Church Missionary Society—or any other missionary society—to form bad Christians. But I may say to you that one gentleman, a German—for these criticisms even, like many other things, are made in Germany!—gave a lecture at Berlin, and he lectured on a very interesting tribe, of whom, I am sorry to say, I know nothing. It was about some people living in a part of Siberia. After having expatiated on the character of this race, he said that they had the hearts and minds of children, with the grown-up bodies of adults; and he hoped that they “would be left alone in their Heathenism, and not be spoiled by Christianity.” I think that is funny. He hopes that these people will be left as they are. In what condition? In a condition which he describes as being that of persons who are grown to full adult age, and yet have only the dispositions and the minds of children. Is that a wholesome idea or wish? We admire the child, and we love the child-like simplicity when the little one comes in, with its child-like and generous heart, and seeks to draw us away from care! We rejoice, too, in childhood! He would be a poor-hearted man who does not. We rejoice still more when in the faces and in the hearts and in the lives of men we meet with that other child-likeness which is the child-like heart that Christ has blessed! These are forms of childhood which we may well look upon with sympathy and delight. But surely to desire that men and women should remain child-like in mind only means that this gentleman would wish them to remain childish, which is another thing. The truth of it is, there are some persons who are very anxious to preserve certain tribes and families of the earth in a state of picturesque Heathenism, so that they may make them studies for anthropological purposes. Well, if you wish to deal with humanity on the basis of forming every new tribe that you discover into a sort of human museum, by all means do this; but that is not the way in which the heart of humanity, I think, will speak. It is certainly not the way in which your Master and mine would have spoken. When He looked upon those who were weak, He said that they were lost sheep, and were worth the seeking.

But when I come to that thought, I see that the real drift of the objection—that they do not wish good Heathen to be turned into bad Christians—is to be found, perhaps, in something deeper; it is to be found, I suppose, in this idea,—that when persons are changed from their Heathenism to a particular form of Christianity, very often it happens that there is a want of harmony between what the man really is and the religion which he has just adopted. Nobody in the world doubts that that must be the experience of missionary work. Surely, to say that these Christians are deficient, many of them, in the highest verities of Christianity, though the missionary has been amongst them, is only to say what we all know perfectly well,—that every Christian is not a perfect Christian, and that even amongst those nations where Christianity has been living and toiling and working and breathing amongst them for hundreds of years you will find defects which we all deplore.

Therefore, to say that because we find some good Heathen have become bad Christians we are therefore to lay down the law that Christianity is not making “a good thing of it,” is as wise as this: that a man having found himself in the hands of a very indifferent, and perhaps unscrupulous, lawyer, should proceed not merely to denounce that lawyer, but should proceed so far as to denounce the law. That is really what the argument is worth.

It may be said, however, “But there is something else. It is not merely that there are bad Christians, but it is that the good Heathen becomes a bad Christian.

He has not been raised to such a state of civilization as to enable him to appreciate Christianity." Well, now, on that point I would be prepared to say this—and I am sure you will not misunderstand me. I suppose it would be admitted by everybody that there *does* come into the missionary problem one very grave question; and that is, How far is the civilization which we Europeans are taking, alongside of our Christianity, possible to other races? That is the question. It is really not a question of turning a good Heathen into a bad Christian: it is a question of how far we can really adjust our civilization to their needs at the same time that we give them our Christianity.

And here I would say to you, Let us remember that in God's great universe, the best things *grow*: and it has taken centuries for us to assimilate even a portion of Christ's Christianity. As it stands now, you and I know perfectly well that the one thing which most profoundly makes us feel in dark doubt about ourselves and about the Church, is not when we look back, and is not when we look at what are the opportunities and difficulties of to-day; but is when we look and see how far short we ourselves are of what our Master meant us to be. And if the life of our dear Lord still stands so measurelessly high that the highest Christianity of which we are capable follows Him with faltering, fainting feet afar off: surely we who live in modern civilized Europe to-day should not dare to throw such criticisms at these poor creatures who have only just emerged from barbarism and Heathenism, because they too show that their feet falter at times and are still afar off.

But I may say that we are here to learn not only from the statistics and talk of those who are in sympathy with Christian Missions, but I believe it is the wise policy of missionary societies to learn from their critics also. It requires a hard and determined nature to do it. But at the same time I am quite sure that every one of us who is interested in Christian Missions will be very glad to hear what the critic has to say, if we can draw from that some hint as to improving our means of work.

Two things arise from this criticism. One is, I cannot help thinking that we forget the glamour which European civilization has for many races. And when we come to them, with so many advantages of civilization, they begin to think of us not merely as those who are going to preach "the unsearchable riches of Christ;" but they cannot help thinking of us also as the people who have the steam-engine and the appliances of war and the electric telegraph, and the many other wonderful things which belong to our civilization. We come to them, remember, from the higher platform of our civilization. That is one of the things for which we may be thankful to God: that we are able to approach them with means and appliances which were not in the hands of our forefathers. Yes, we stand upon a platform of what is called high civilization: this gives us an advantage, but it also creates a snare—because too often, as you know perfectly well, the civilization is affected by those who have not assimilated Christianity thoroughly. A condition of things is thus produced which is most painful to the true-hearted missionary, and which does give an opportunity to the critic. You have read stories—I suppose we all have—of those who have been drawn into the Christian faith and have adopted the Christian dress. For instance, we have read of the gay-hearted bride in heathen lands dressed in costumes used in our own country; but after all, I suppose that though there is sin in it, it is a fact that a woman loves finery, whether she lives in Africa or in England. Well, the Native bride is arrayed according to European customs, and wears a silk dress on the bridal day of brilliant white and everything to match. This is an attraction to her; but I have no doubt that she wears it not merely because her eye delights in such things, but because she feels a little superior to those still in the Heathenism round about her. But it is a bad thing when that means that the heart is taken into the temptation of worldliness, that our civilization becomes thus a snare to those about us; and what we want to do is to try and get people at home to realize this: that we do not care to bring these elements of civilization in, we do not care to make them dress in European fashion necessarily. We want them to be just as God made them—at least so far as their own personal individuality is concerned; but added to this, that they shall be as Christ's Spirit would make them in dignity and purity and righteousness of life.

But then there is another danger—and I would venture to speak of it with bated breath, knowing perfectly well that you will not misunderstand me. Is it not also to be always remembered that the creed of Christianity which you and I look upon to-day and believe in, is still given to us in forms which are largely charged with the controversies of the past? You cannot help it. We are inheritors of the past, and there are a hundred phases and aspects of Christian truth which are perfectly clear to us: simply because we have been through the mill of these controversies and we know the significance of them. But thus it is that the creed of Western

Christendom goes to these people: it is charged with the controversies of the Western world, the controversies of the Church in the past; and it is very important for us to take care that while we are carrying to them Christianity, we should be careful that we are carrying to them the simple Christianity of Christ, and not making it a necessity that they should somehow or other leap into an insincere adhesion to particular aspects of formularies which they could not appreciate, from the nature of the case, as we can.

What I mean is briefly this: that out of the criticisms I gather these two things. Let us give to them Christ, and *not* European civilization; let us give to them Christ, and *not* our particular aspects of Christian thought. Because, we must remember that the real preaching of the personal Christ is that which won the world, and our faith must be that which will win the world still in the future; and if we believe in Him, and will only speak Him and live Him to the world, the critic may criticize as he please, but the kingdoms of this world shall indeed become the kingdom of our Lord and of His Christ.

One word and I have done. I can imagine that these grounds of hope are affected at times by the asperity and bitterness of the critic, but what is really wanted for ourselves is the spirit that shall deal with these things aright. What is the spirit of Christianity? Surely Christ really gave to us this boundless, this priceless gift of a spirit which enables us to regard life from a different standpoint. The whole of it lies here—does it not?—that when a man with this spirit sees the world around him, he sees the whole of life from a totally different standpoint. No longer does he see it from the standpoint of self, from the standpoint of the world; but he sees it from the standpoint of Jesus Christ. And Jesus Christ, you remember, prayed in His prayer that those whom God had given Him might be with Him where He was, that they might see His glory. And have you never considered the significance of that prayer? It surely means this: "Unless you stand where I stand, you cannot appreciate My glory." The Western world has not yet sufficiently stood where Christ stood—beside the Throne of God, and beside the heart of God, which is the throne of His wisdom and the heart of His love. Whenever we can stand and take the Christ-view of the world, then we shall see that glory does not consist in the tawdry things which attract, but in something deeper than that—*vis.* the opportunity of serving our fellow-men. I think there are many sides to this. Let me take these two only, however. One is the spirit of separation, and the other is the spirit of sympathy. These two things enter in wherever the spirit of Christ is—the spirit of separation, the spirit of sympathy. It is that the world is distinct in a sense from the Kingdom of Christ; that worldliness and all that is implied in that great phrase "worldliness" is something from which we must live apart. This is the spirit of separation. Just think, then, what that means. Have you never watched how in a game some person who has the gift of amusing children will join with the utmost zest in their game, and even in the smaller details of it? Yet that person has no desire whatever herself for the little prizes in the game, the little successes which the children are so eager for, nor is she afraid of the forfeits of the game. But the children's hearts are full of eagerness to avoid the forfeit and to win the prize. Now, what is it that enables that person to enter in with such complete zest into the children's games? It is because she lives apart from the anxieties of the child. So it is with the Christian man. He enters into all the things of the world that will give joy and liberty, and all the things that are wholesome and good and true of those about him; but he has no temptation to feel any desire for the little games or any fear of the little forfeits which may come in the course of life. That is the spirit of separation.

The other spirit—that of sympathy—is closely allied with the spirit of separation; in fact, it is but another aspect of the same spirit. Another reason why the person is so apart from the anxieties of the children is that she has such a sympathy with them. Ah, yes, God gives things in that fashion to us, that when one spirit takes possession of us it brings by degrees all the other beauteous aspects of Christian character. And sympathy comes to the man who really in this sense is separate from the world. He is not likely to fall into the errors of the monastic past by altogether avoiding the world, but he is intensely conscious of this, regarding the world and the things in it: his desire is not for the prizes of the game or a fear of the forfeits of the game, but for the health of the children and for their good. This is sympathy in another form. It is that the heart of the person has gone out to these, and he is seeking their good. Wherever the love, the true Divine love, has taken possession of the heart of man, there it must be that this separation will follow, for there is something loved beyond all that the world can give. Yes, this sympathy *must* follow: for what can they love more deeply than those for whom Christ died?

Hence, in the great organizations of Christian Missions you always come back to the same point. Take any question you please, any difficult problem connected with missionary life, and observe both the criticisms and the grounds of hope, and you invariably come back to the same point—and that is, the simple idea that God loves us! And if we are to do His work in the world, we must be filled with the same spirit of love. Therefore, my brethren in Christ who are here, let that be our last thought to-night. If your Missionary Union, if all Missions in the world are to be successful, let our prayer ever be that the love of God may be shed abroad in our hearts by the Spirit that He has given us!

LETTERS TO THE EDITOR.

BISHOP CROWTHER MEMORIAL CHURCH—A DILEMMA.

DEAR SIR,—I am on the horns of a dilemma. In response to appeals made by me since I came home, 280*l.* has been given for the completion of the Bishop Crowther Memorial Church at Cline Town, Sierra Leone. This, together with the amount previously in hand, will enable us to *complete the walls*, but we shall require 140*l.* more to *put on the roof*. Nearly half the masonry work is already finished, but we cannot build up the walls any further unless we can clearly see our way to protect them by the roof *before the heavy rains* begin in June.

We have for *three years* been trying to raise the 1500*l.* required for this church. £960 has now been paid or promised, largely by *African Christians*. I cannot but think that there are many who knew and admired Bishop Crowther's life and work, who will be glad to help in raising this 140*l.* and so enable us to get the walls up and the roof on during this dry season. That will still leave 400*l.* more to be raised locally, and I have every confidence that this will eventually be done, but not before the next rains. To delay the work any longer is to run a serious risk of damage to the portion already completed. To build up the walls without the roof is to court certain disaster. Will not English Christians save us from this dilemma by giving us this comparatively small sum of 140*l.*?

The need for this church is very great. The present building is very dilapidated, being much damaged by white ants, and is quite beyond repair. Besides, it is far too small, being only *six yards* wide by *less than fifteen yards long* (which is no larger than the *vestry* of some English churches), and many of the congregation have to sit outside. Cline Town is a most important evangelistic centre, where there are only 400 Christians among *thousands of Heathen and Mohammedans*. The church will also serve as a chapel for the students of Fourah Bay College, and the Bishop of Sierra Leone writes, "I cannot see how the college can adequately do its training work, or be the spiritual centre it seeks to be, without it." I leave for Sierra Leone to-morrow, but donations may be sent to the Lay Secretary, C.M. House, Salisbury Square.

WM. J. HUMPHREY,
Principal Fourah Bay College.

January 1st, 1897.

THE CLAIMS OF UGANDA.

DEAR SIR,—The state of things in Uganda just now is so wonderful, so utterly beyond our most sanguine hopes, that it seems to me, perhaps to others also, that it warrants a reconsideration of our reinforcement policy. I want to point out—

1. That we have been led there by a series of events so clearly marking the Hand of God, that one feels assured there must be a very solemn responsibility resting upon us. Let any thoughtful mind consider the various events used to compel us to go there at first—the extraordinary vicissitudes of the I.B.E.A. occupation—the thread upon which the future hung at one time—the steps by which all was overruled for the control of the country, and the conclusion is irresistible, that there must be a very special purpose in it all.

2. That special purpose, I feel, is far more wide-reaching than the evangelization of the Baganda themselves. You will remember the remarkable interview the

Committee had with Mr. H. M. Stanley on his return from Africa after his last journey, when he pressed upon us so strongly the great fulcrum of advantage Uganda was to the cause of the Gospel. You will remember how he told us that the Baganda were the finest race in Africa, the most eloquent, and the most religious, and how he then said, "Why don't you found a college there, and educate these people to be missionaries? they know the language, they can live where white men die, and they will be the best evangelists, for they will be black folk to black. Send your white men to train them, but let the Baganda be the missionaries to the far interior." How true those words were the wonderful progress to-day proves.

3. My point is—has not the time come when the large demand for men for Uganda, which is now being made, is the most reasonable, the most common-sense step possible? Above all, does it not seem that God distinctly calls to His Church, "Separate them for Me"?

4. I don't appeal for Uganda as an ordinary Mission, but as being the *most extraordinary* one, even the centre from which, and *by which*, Africa itself may be reached. Has it not been given to us for this very purpose? Can its position to-day be matched in the history of missionary enterprise?

5. What is to be our answer? An ordinary telling off of an ordinary fraction of outgoing missionaries? That is what prudence (?) and a due regard to the needs of the world, will, I suppose, suggest. I venture to say that such a response will be disastrous—it may be fatal. Now is the time for a very large reinforcement. Uganda, as the key of Africa, is "the undeveloped missionary estate," which needs a large investment of missionary capital—prayer, men, money. Napoleon's secret of success was that he always brought the whole strength of his army to bear upon one critical point, and thus beat his enemies in detail. The policy of the allies was to send out neat and correctly drilled armies to defend *their whole line*. The result is a matter of history. Why should not we for Africa's sake send out just now very large help—even the 100 men appealed for—to Uganda, and thus train and direct aright the great wave of enthusiasm for extension?

6. But what will India say? What will our Missions all over the world say? Is it not our duty to help them all equally? That was the policy of the allies exactly, and Napoleon used it to their destruction. The C.M.S. exists for Africa and the East; that is our title, but Africa in the forefront. The position of Africa now is unique, its prospects just now illimitable. The Natives are ready, asking to be trained and sent out as evangelists. Above all, *the Bible has just been translated*. Surely the time has come. Let the great reinforcement go forth. Shall India suffer because we gathered up our strength to make not Christians only, but *missionaries* of a nature exactly fitted for a unique work in their own country? I don't believe it. Lastly, let us do it at once—in 1897. The railway is begun—that will be a blessing, but not, I fear, an unmixed blessing. Personally, I dread the influence of trade upon these emotional, simple-minded people. If our policy is to be one of waiting, I fear the time may very soon have passed. If we could send the 100 men next year to Uganda, the effect would be prodigious. But send your 100 men in dribblets of ten per annum, and the result, humanly speaking, will be comparatively small. Let the T.Y.E. take up the wonderful opening and call of God. I believe the result will astound us all, and make us more than ever adore the wisdom and sense and power of that God Who hath called and also enabled us to do His work.

J. S. PRATT.

Fornham St. Martin Rectory, Bury St. Edmunds,
Dec. 30th, 1896.

A POSTAL ADDRESS.

DEAR SIR,—Would you kindly notify your readers that the proper and sufficient address for all members of the Fuh-kien Mission is, "Church Mission, Foo-chow," as any addition to this often causes a lot of delay. In no case should "Fuh-kien Province" be written, or "South" added before China.

LL. LLOYD,
Secretary Fuh-kien Mission.

EDITORIAL NOTES.



F the cordial reception and hearty response accorded by Archbishop Temple to the Deputation which waited upon him to invite his acceptance of the office of Vice-Patron of the Society our readers will be able to judge from the report of the proceedings in this number. The printed page, however, can only inadequately convey the sense and sensations communicated by the human voice when it gives utterance to the deeper emotions of the heart. When the Archbishop spoke of his interest, deepening year by year, in the cause of the World's Evangelization, and of his fervent longing that God might use him during his tenure of the Primacy to promote it in some measure, it was clear to all who heard him that he was expressing, not a passing sentiment suited to the moment, but a desire which possessed his inmost soul.

It has become a custom to invite the new Archbishop to take the chair at the first Anniversary Meeting of the Society that occurs after his acceptance of the office, the President yielding his place for that occasion. The Archbishop had already booked this as an engagement, the first of the kind he had allowed himself to make, before he was formally requested by the Deputation to do so, thus marking his sense of the importance he attaches to the Society's work, and of the esteem with which he regards the Society itself, and giving a pledge on the earliest possible occasion of the sincerity of his desire to help by counsel and by active service the Society's cause. We are sure that his Grace, whose thrilling appeals for missionary service have endeared him greatly to the missionary-hearted members of our Church, will be very specially upheld in prayer by the members of the C.M.S. for the double reason that he now occupies so high an office both in the Church of England and in the Church Missionary Society.

THE Society's President, Sir John Kennaway, has been honoured by the Queen with a seat in Her Majesty's Privy Council. He has identified himself so completely with the Society, both in the House of Commons and out of it, in his native county of Devon and almost everywhere else, pleading in its behalf and taking part in its councils, that it is not to be wondered at that even the secular press, in noticing his promotion—and noticing it with general approbation—record his relation with the C.M.S. Sir John, indeed, modestly told the Committee that he believed the Government and Her Gracious Majesty the Queen desired to honour by the honour bestowed on himself the great philanthropic and religious movements with which he is so intimately connected. However that may be, it will occur to every mind that, after twenty-five years devoted to the country's service as a member of the House of Commons, his personal claims required no recommendation from any quarter to the recognition they have received.

It is two months since we drew attention to the financial position of the Society. We are now able to state how things stood on December 31st, at the end of the ninth month of the current financial year. Legacies, the one item which has lagged behind, are now showing signs of improvement. At the end of October they were 7000*l.* less than at the same date in 1895. They are now only 4500*l.* behind. The appeal issued by the Lay Secretary for special gifts to meet last year's deficit has not been responded to as was hoped. The sums received altogether for this purpose amount to 4370*l.*, leaving still some 13,000*l.* as a burden in the adverse scale of the year's accounts. The

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remaining figures are all distinctly encouraging, especially Associations, which stand at over 6000*l.* in advance of last year, and at nearly 9000*l.* of the last five years. Some 10,600*l.* has come to us in connexion with the T.Y.E., and it is gratifying to notice that Appropriated Contributions have not suffered by this new effort, but show a slight increase. The aggregate receipts are all but 21,000*l.* in excess of those of last year at the same date; at the end of October the excess was 15,000*l.*, so it has been increased during the two months by 6000*l.*

On the other hand, the expenditure so far has been 13,000*l.* more than that of the first nine months of last year. Now if our readers will refer to the editorial note in our November number, page 870, they will see that the estimated expenditure for the current year was 10,000*l.* in excess of the expenditure of last year. It is evident that this estimate is not likely to prove excessive, inasmuch as already in the first three-fourths of the year 13,000*l.* advance has been made on last year's disbursements. And that being so it follows, as we explained in November, that this year must provide an available income exceeding that of last year by 44,000*l.* if a deficit is to be avoided. Up to the present, as we have stated, the income has advanced by 21,000*l.*, and if the whole of this were available it would still leave more than one-half of the progress due to be made up in the last quarter of the year. But it is certain that a part, and probably a large part, of the T.Y.E. contributions will not be available, but will have to be carried forward as balances to meet charges on the succeeding year. Encouraging therefore as is the financial statement for the first nine months, it is clearly too early yet for congratulations. A great and united effort and unceasing prayer are called for, that we may not be put to shame as men who began to build and were not able to accomplish our designs.

THE Annual Meetings of the Association Secretaries is an occasion which is looked forward to at Salisbury Square as one of peculiar importance and of special opportunities. The gatherings are always held during the week in which the Islington Clerical Meeting falls, and most of the brethren contrive to get up to town on the Monday in order to enjoy the privilege of being at Islington on the following day. Those who did so this year were very amply rewarded for their pains, and will find it no small gain in their work to have listened in company with a large and compact body of their brother clergy to a succession of able papers on the mind of the Church regarding certain important points, as set forth in the Articles of Religion. And as these meetings were preceded by bracing affirmations and vindications of evangelical doctrine, so they were concluded by humbling and strengthening and exhilarating applications of the Sacred Word to their own souls in a series of devotional addresses given in the chapel of the C.M.S. Islington College on the Friday, by the Rev. Dr. Handley Moule, after which the Holy Communion was administered. The intervening days, Wednesday and Thursday, were spent in conference. Only three, two of them honorary, out of twenty-eight Association Secretaries were absent from the gatherings. Thus every part of the United Kingdom was represented. Veterans like Canon Tristram, whose terms of office have spanned a quarter of a century and more, and recent recruits who have barely adjusted their armour, united in brotherly council regarding the several branches of the home organization, and gave their reports of past attainments and future prospects in their several districts. The general feeling was that the country is ripening, and that more strenuous and sustained efforts to enlist missionary

interest are more likely than ever before to be fruitful : that more deputations, either missionaries or home-workers, are imperatively needed. On the other hand, it was pointed out that the marked progress which has been witnessed in some parishes and districts has been due generally to the voluntary local workers ; and that, on the other hand, the districts which are doing little or nothing are not open to deputations. Nevertheless, the testimony went to show that further outlay in this direction would prove reproductive at once, and would scatter seed for a future day.

We must not fail to mention, as one of the privileges of this year's gathering, a most helpful paper, combining in a remarkable degree spiritual power with practical suggestiveness, which was read by the Rev. Herbert James, Rector of Livermere. The MS. has been promised to us, and we shall hope to publish it in an early issue of the *Intelligencer*. It was read on Wednesday morning after breakfast, to which the Organising Secretary, the Rev. W. E. Burroughs, invited the Association Secretaries at the Salisbury Hotel. Colonel Williams at this breakfast gave expression to a feeling which every one experienced when he congratulated the Society on the voting, a few days before, of the Synod of Killaloe Diocese. What would the Society have done in the midst of the Three Years' Enterprise if the Secretary at the helm of the home work had been called back again by the Church of Ireland to preside over one of its dioceses ? Happily for us Mr. Burroughs' name was second, and not first, of the three for whom votes were recorded. And our self-congratulations are all the more hearty because Dr. Mervyn Archdall, the Bishop-Elect, is one who has for a long time taken the deepest interest in missionary work. His family are among the warmest C.M.S. friends in the south of Ireland, and he is an Hon. Secretary of the Hibernian C.M.S. Auxiliary.

WE regret to say that the health of our colleague, the Rev. P. Ireland Jones, which has been ailing since last autumn, does not show signs of very marked improvement. He has been allowed for the past few weeks to attend daily for a few hours at the C.M. House, and the doctors give hope that in a month's time he may venture again to take up the onerous work of administering the Society's India Missions. The Rev. E. S. Carr—whose marriage in December to Miss Wigram, the daughter of our late much honoured and loved Honorary Clerical Secretary, will have been noted with pleasure by our friends—has been giving valued help to Mr. Jones. After Mr. Carr's departure early this month to Tinnevely the Rev. G. B. Durrant will take his place for a time. We ask earnest prayer that our dear brother Mr. Ireland Jones—and Mrs. Ireland Jones, who is also seriously unwell—may be fully restored, if it please God, at an early date. It is impossible to overstate the Committee's estimation of Mr. Jones' unique qualifications for the important duties which have devolved upon him.

WE have dealt elsewhere with the Indian Famine, and explained the Committee's action in abstaining from making an appeal until the present time. We trust that the response, now that the course is clear, will be prompt and liberal ; and above all, we hope that the Society's friends will pray that this sore visitation may be overruled for the extension of our Lord's Kingdom, that the season of dearth may be a time of spiritual awakening, when the hungry, turning to Christ, may be filled with good things.

THE long-threatened disestablishment of the Church in Sierra Leone took effect on the last day of 1896, and the Cathedral was formally handed over

by the Governor to the Native Church Pastorate. As regards the Native pastorates, State help was withdrawn long since: the last annual subsidy—of 500*l.*—was given in 1876. The immediate effect of disestablishment is that Bishop Ingham's successor, instead of being appointed by Royal Letters Patent, as he and his predecessors were, will be chosen by the Archbishop of Canterbury. Both in this bishopric and in that of Victoria, from which Bishop Burdon has retired, the Society has a large interest, vastly larger than that of any other Church society, and there is no doubt that this will be fully recognized by the present Archbishop, who has indeed already afforded opportunities to the Secretaries of placing the Committee's views before him. All the previous Bishops in each of these dioceses have been either missionaries of the Society, or home clergy who were closely identified with its work and warmly attached to its principles.

Bishop Burdon arrived at Mentone at the beginning of January, and proposes to stay there for two or three months. His health is good, but he is advised not to approach England until the spring is well advanced.

AMONG the party of C.M.S. and C.E.Z.M.S. missionaries who sailed for Fuh-kien on December 31st was Miss Codrington, of the latter Society, whose life was so mercifully preserved at Hwa-sang in August, 1895. There is a probability, too, we are happy to learn, that Mrs. Saunders, the mother of Misses H. E. and E. M. Saunders, who were among the victims of the massacre, will go out at an early date. The Ladies' Auxiliary of the Trinity College, Dublin, Fuh-kien Mission in connexion with the C.M.S. has been in correspondence with the Victoria C.M.A., and has proposed that Mrs. Saunders should go out to mother some young lady missionaries whom that Auxiliary hopes shortly, after their acceptance by the C.M.S., to send to Fuh-ning, the station assigned by the Committee to be worked mainly, or, if possible exclusively, by the T.C.D. Fuh-kien missionaries. It will be a striking object-lesson to the Chinese of Christian love and forgiveness to see these ladies labouring among them as witnesses for Christ.

Besides the bands of ladies from this country, three ladies, for the Fuh-kien Mission, sailed from Melbourne on November 28th, viz. Miss Minna Searle, Miss M. E. Molloy, and Miss Emily Stevens, sent out by the Victoria C.M.A., the two former to reinforce the C.M.S. staff, and the last as a recruit to the C.E.Z.M.S.

BY-THE-BYE, we have not, as we ought to have done, informed our readers of the amalgamation of the Australian Auxiliary of the C.E.Z.M.S. with the Victoria C.M.A. The candidates for work under both Societies are accepted now by the same Committee, and the funds of the Association are employed for their support. The Rev. H. B. Macartney, who has been a chief instrument in God's Hand in creating and spreading a missionary spirit in the Diocese of Melbourne, and who in particular took a leading part in organizing the C.E.Z.M.S. work in Australia, was the one who proposed and brought about the amalgamation. Many will learn with much regret that he had a violent fall from a bicycle in November, which splintered his collar-bone and laid him aside for a time. It was a most merciful Providence which preserved him from more serious injury.

THE touching letter from Bishop Ridley in our pages, giving an account of Mrs. Ridley's death, will be read, we are sure, with the deepest sympathy for the veteran Bishop and will elicit many prayers in his behalf. We have to

record also the death of Miss M. Conway, which took place at Taveta on December 12th; and that of the Rev. Ting Sing Ki, a most valuable and beloved Chinese clergyman at Fuh-chow.

In addition to the above, the death of a devoted home friend—whose name, however, was probably known to very few of our readers—must be mentioned, that of Mrs. Young, of Brighton, at the age of eighty. A friend writes of her:—

“The reading of a little paper about the need for Native teachers in connexion with Archdeacon Wolfe’s work stirred her up to initiate a fund known as the ‘Fuh-chow Native Teacher Fund.’ This with the utmost determination, even to the last, she developed steadily until it reached a yearly sum of nearly 300*l*. Well-nigh half her income was given to foreign missionary work. She set apart a certain sum for housekeeping, and even from this saved all that she could, constantly denying herself that she might put more into her ‘praise-box’ for the work which she loved. She never lost an opportunity, and rarely failed to hold a subscriber once gained. Almost her last directions were given to her friend who had acted as her secretary and companion, and who promised to do her best to maintain the fund.”

THE appeal of Mrs. Durrant, the sister of the Bishop of Exeter, in our September number (page 712) for 1800*l*. to purchase the two mission-houses and their compounds occupied by the Society’s missionaries at Muttra, and thus save the Society an annual outlay for rent of 100*l*., elicited, as we mentioned in the October number, a generous offer of 1000*l*. conditional upon the other 800*l*. being raised. The kind friend who made the generous offer has now paid over the 1000*l*. on the strength of the conviction which she entertains that Mrs. Durrant will succeed in raising the balance needed—now some 600*l*.—within the prescribed period, which terminates in September next.

We wish also to invite attention to Mr. Humphrey’s letter on page 143. His building anxieties have reached an acute stage, and he is naturally wishful to see the Bishop Crowther Memorial Church completed at length. He asks us to make known that a friend has offered to support for four years a missionary for Falaba, in the Hinterland of Sierra Leone, if one is raised up to accompany Mr. T. E. Alvarez to that new station. The appeal is for a man with robust health and evangelistic gifts, and above all the love of Christ and of souls.

OUR readers should make a point of seeing the new organ of the Society’s Medical Mission Auxiliary, *Mercy and Truth*. It is a monthly publication (price 1*d*.) in lieu of the *Medical Mission Quarterly*, which first appeared in April, 1893. Dr. H. Lankester, the Society’s Physician, is its editor, and he has been deservedly congratulated on all hands for the uncommon and artistic appearance, no less than for the contents, of the first number, which came out last month. The more frequent issue of the organ of this important branch of the Society’s work was called for by the rapid increase in the number of our medical missionaries. Forty-three, including five who have been accepted but have not yet sailed, are now counted on the list; the next largest number among British societies is twenty-nine of the Free Church of Scotland.

The total number of medical missionaries holding British degrees (a few of whom, however, represent Continental or American Churches), according to the *Medical Missions at Home and Abroad*, is 239, and their distribution is as follows:—India, 84; China, 83; Africa, 31; Palestine and Syria, 16;

New Hebrides, 4; Persia, 3; Madagascar, 4; Constantinople, 3; Egypt, 2; Arabia, 2; Corea, 2; and Java, North-West Canada, Smyrna, and Baghdad claim one each. Presbyterian Churches send out 94, Church of England Societies 63, the Congregationalists 23, Methodists 10, Baptists 7, the Brethren 4, the Society of Friends 3, and undenominational Societies 22.

A propos of the opening article in this number, we learn with much satisfaction that the Society of Friends is about to open tentatively a small Mission on the Island of Pemba, where no Christian work has hitherto been attempted. It was the wish of the Friends to start at once an Industrial Mission by purchasing a plantation and making it a model farm as regards treatment of the labourers, as a help towards promoting the success of the long-promised emancipation. But this practical initial difficulty presented itself. It would be manifestly impossible to employ slave labour, and free labour alongside slave labour is nowhere found practicable. Hence the inception of an Industrial Mission is obliged to wait until the Government liberates the slaves or abolishes the legal status of slavery. Mr. Burt, the agent, who sailed on December 30th, will therefore for the present do educational work for the benefit of the children. The Christian Church and all friends of freedom owe much to the Anti-Slavery Society—most of whose members are Friends—for its watchful and unwearying labours to inform the country and to move the Government to action in behalf of the slave.

WE are asked by the Rev. Edmund F. E. Wigram to invite prayer for a Conference for students connected with the S.V.M.U. Movement, to be held at Lahore on February 25th to 28th. Most encouraging reports of Conferences held by Messrs. Mott and Lyon at Chefoo, Peking, Shanghai, and Fuh-chow in August, September, and October last have appeared. The former is now visiting Japan.

THE news of the terrible calamity which overtook several of our countrymen, officers of the Niger Coast Protectorate, at Benin has drawn attention to the terrible state of degradation to which Heathenism has reduced many—we might say all to whom the Gospel has not come—of the Natives of the West Coast. We have not observed, however, any reference in the press articles to the nature of a considerable part of that trade which is believed to have been the object of the Mission. Bishop Tugwell, in a paper contributed to our contemporary, *Niger and Yoruba Notes*, entitled "Facts to be Faced," quotes from a Parliamentary Paper issued in February, 1895, a few sentences from an official account by Admiral Bedford of proceedings against a certain Nana, a chief living at Benin. Admiral Bedford wrote:—

"After the destruction of the town the long ranges of store-houses about Nana's house were filled, in addition to warlike stores, with quantities of articles for trading, and an enormous amount of gin. We destroyed in the first twenty-four hours about 800 cases containing twelve bottles each, and 7600 cases were found in the store afterwards."

If our country allows itself to be a party to a traffic which adds tenfold—if that is conceivable or possible—to the degradation of the people, can we wonder if the white man is not esteemed, or if he becomes now and then the victim of passions which he has done not a little to enflame?

It is probably not necessary (though some members of Parliament appear to need the information) to warn our readers against confounding Benin

with Bida, and the peaceful Mission of the Niger Coast Protectorate with the military expedition of the Royal Niger Company. We must ask them, however, not to forget to plead in prayer that the avowed object of the latter, the suppression of slave-raiding, may be attained, and that the country inland from Lokoja may be opened up for the Gospel. A place for a new station has just been chosen by Archdeacon Dobinson in the Basa Country, on the south of the Binue branch of the Niger; it is these Basa tribes that have been so frequently the victims of the raids by the Nupe princes.

THE parishioners of Temple Grafton, at a meeting presided over by Mr. D. S. Gregg, presented a testimonial to the Rev. and Mrs. A. F. Thornhill, together with a gift of money, on the occasion of their leaving to take charge of the Church Missionary Children's Home at Limsfield.

THE Committee have accepted offers of foreign service from the Rev. David John Rees, L. Th. Durham, Curate of St. Mark's, Southampton; Mr. George Henry Hodgson; and Mr. William and Mrs. Muller. A renewed offer of service from the Rev. Hugh Horsley to take up Tamil work in Ceylon for a period of not less than three years has been cordially accepted by the Committee; and Mr. R. J. Bowen and Miss R. M. Elwin have been accepted as missionaries of the Society in local connexion, the former in the Diocese of Selkirk, N.-W. Canada, and the latter with her father at Shanghai, in Mid China.

WE wish to call the attention of our friends who are engaged in work amongst the young to a new set of *Magic Lantern Slides for Children*, which can now be lent, consisting of forty-seven subjects, making, with the notes, an admirably illustrated *Missionary Lantern Lecture*. A list of the slides, with some seventy other sets, will be sent on application to the Superintendent, Loan Department, C.M. House, Salisbury Square, E.C.

A SHORT course of lectures on the Early History of the Society is announced to be given (D.V.) by Mr. Eugene Stock, at the C.M. House, on the four Mondays in February, as follows:—February 1st, "Events which led to the formation of the Society"; February 8th, "The Society's Birth and Early Struggles"; February 15th, "Development at Home"; February 22nd, "The First Missions." The lectures will commence at 4.30 p.m., and close punctually at 5.30. Tea will be served in the small Committee-room at 4 p.m.

TOPICS FOR THANKSGIVING AND PRAYER.

PRAYER that the Government may take prompt and resolute action in the matter of slavery in East Africa. (Pp. 81—94.)

Thanksgiving for the faithful setting forth of the Gospel in India in the face of powerful and long-sustained opposition; prayer that the Word may continue to have "free course and be glorified." (Pp. 94—100.)

Thanksgiving for a life spent in the Master's service; prayer for the bereaved Bishop, the missionaries and converts, and that the Stikine River district, British Columbia, may soon become the scene of Gospel labours. (Pp. 101—109.)

Thanksgiving for the revival of missionary interest among Native Christians in Madras; prayer for the new Chief Pastor and his flock in Tinnevely and Madura. (Pp. 109—118.)

Continued prayer for the relief of the sufferers by famine and plague in India. (Pp. 118—123, 127, 129.)

Thanksgiving and prayer for the Society's Vice-Patron. (Pp. 132—136, 145.)

Continued prayer that the Society's means may be adequate for its needs. (Pp. 145-6.)

Prayer for the new party of missionaries for Fuh-kien. (P. 148.)

THREE MONTHS OF MISSIONARY MISSIONS.



HE year which has lately closed has witnessed a remarkable development of that comparatively new feature of C.M.S. effort—Missionary Missions. During 1895 only seven such Missions were held, but in 1896 that number was nearly quadrupled, no less than twenty-four Missions taking place last year. The fact is that Missionary Missions, like all new departures, had to make their way amid a variety of obstacles, including, perhaps (and naturally enough) some small amount of prejudice. But these have been to a large extent overcome, and the value of these Missions is now being increasingly recognized.

The programme of the different Missions appears to have varied but very little; they all practically consisted of a daily Prayer-Meeting, Bible Reading, and Evening Service, with After-Meeting, throughout the week, with special services on the Sundays. The largest of the nine Missions, and in some respects the most important, was held at *Belfast* in October, no less than twenty-one parishes joining in the movement; but the Mission was also remarkable from the fact of a new method of organization being adopted: the twenty-one parishes were divided into ten sections, each section having a Missioner for itself; these Missioners, seven of whom were provided locally, conducted the meetings or services for that section during the first four days of the Mission, while on the two closing days the whole of the parishes concerned united in great central meetings conducted by two of the C.M.S. Missioners. This new departure in the plan of Missionary Missions was remarkably successful in working up to the concluding meetings. Naturally the local gatherings varied considerably, some being most encouraging and others quite the reverse, but there was no doubt about the central meetings; except when Bishop Tucker visited Belfast such crowds had never been seen at any missionary gatherings in that city, while the hundreds who remained for the after-meetings clearly showed that they had not come from mere idle curiosity. "The opening up of the Scriptures during the Mission," writes a Belfast friend, "was to many a subject of wonder and delight, and a means of great blessing." There was only one fault—the Mission was too short. Had it been for ten days, instead of a week, the great blessing would have been extended and intensified. Since the Mission four parishes in Belfast have decided to support their "Own Missionary," while several offers of service have been received.

In *Brighton* the parishes of St. Mark's and St. George's united in a joint Mission conducted by one of the C.M.S. Missioners, and well prepared for by a house-to-house visitation in both parishes. The peculiar feature of the Mission seems to have been the alternation of Bible readings and services, first in one church and then in the other: this was a plan which would not at first sight appear very promising, but it evidently answered admirably at Brighton. The attendance was good, while special care was taken to provide for the large number of children and young people connected with the two parishes, both in the day and Sunday schools and in private schools. A correspondent writes:—"No sincere disciple of Jesus Christ could fail to be helped and stimulated by the Missioner's clear, convincing, Scriptural addresses."

Yet a third method of procedure was adopted at *Reading* in November, where three separate Missions were held simultaneously in St. Mary's Episcopal Chapel, St. John's, and Greyfriars. From the latter no report has been received, but those from the two former are most encouraging. The

attendance at St. Mary's was very large, and also very good at St. John's. At both Missions there were many applications for Cycles of Prayer, magazines, and boxes, while at one Mission between forty and fifty signed the Declaration of surrender for service "just as God wills, and when, and where." "The Mission," says one of the parish magazines, "was conducted with a total absence of excitement; there was a solemnity about the services which made us feel that God was speaking to us, and that our answer to His call must be real, and not uttered upon the impulse of the moment."

At Christ Church, *Winchester*, very careful preparation was made for the Mission, without which little blessing can be expected; indeed, in the one or two failures which took place last year there was manifestly little or no previous prayer and work. In this case it is not surprising to read that "from the first, real interest was manifested in the services." Here the Bible readings were given alternately in the morning and afternoon. As the Mission progressed the attendance increased, "the Missioner just striving quietly, but most solemnly, to bring his hearers face to face with God in His Word, and to make them see and feel the claim which He has upon their lives." Many written testimonies to the helpful character of the Mission have been received, and definite results have appeared, both in the way of pecuniary gifts, and in the declarations of willingness to work "in the place which the Lord shall choose."

At St. Stephen's, *Newcastle-on-Tyne*, a prayer-meeting was held from 7.30 to 8 *every morning* for five weeks before the Mission, the average attendance being seventeen! During the Mission prayer-meetings were held twice daily. The Vicar writes:—"That God abundantly blessed the short ministry of the Missioner among us I gladly and thankfully testify. Our expectations were more than fulfilled. It was a holy, blessed season; the Missioner most wisely going down to the foundation, and taking us back to the Bible and to God Himself. I cannot tell you how great has been the blessing that has been vouchsafed to us; many of us have been helped in spirit as we never have been before. I am sure that not a few will regard the Society henceforth as a Missionary Society in a double sense. Too often we think of it as a money-raising and missionary-supply Association at home, and a Gospel-heralding Society abroad; but in future many of us will recognize it as a true Missionary Society both at home and abroad. I am sure you will be pleased to know what is the honest testimony of a plain parish clergyman about Missionary Missions; ours has been used of God as a means of untold spiritual blessing, which must result in an ever-deepening interest in *all* the work of the Lord."

The object in writing this brief sketch of the Missionary Missions during three months is not, however, only to give information or to arouse interest. *It is also to evoke assistance.* The Missions already fixed for this year at various places, including, among others, Manchester, Nottingham, Birmingham, Shrewsbury, Islington, and Dublin, extend to next December, and are yet more numerous than those of 1896, while the tiny staff of C.M.S. Missioners is even smaller than it was twelve months ago. Our hope is that God will put it into the hearts of some of our clerical friends, who are specially qualified for this difficult work, to afford us some voluntary help by taking an occasional Missionary Mission. Two or three friends have already promised to do this. May not these pages be a call from God to some others to follow the example of those "governors of Israel" of whom Deborah sang, and "willingly offer themselves" for a work which is as blessed as it is responsible and arduous; blessed, not only to clergy, congregations and churches, but also to the Missioners themselves?

W. J. L. S.

HOME DEPARTMENT.

NOTES AND COMMENTS.



It is proposed to hold a Missionary Mission in Dublin next autumn, and by way of preparation to have a Missionary Week some months before. Besides many direct advantages which may be expected from the adoption of this course, there will be the indirect gain that the people will be able to understand that a Mission and a Week are quite different things. Unfortunately it seems to be impossible for some, even of those who may be supposed to read the magazines and papers of the Society, to grasp the fact that there is a real and great difference between the two. It certainly does no good for people to expect, since a *Mission* is advertised, devotional addresses bearing on the evangelization of the world, and then find that they have come to a missionary meeting on the ordinary lines. A Missionary Week is a very good thing, but it is not improved by being called what it is not, viz. a Mission—and a Missionary Mission also is a very good thing, but it is not helped by being confused with a Week. Mr. Sheppard's pamphlet on the subject, which makes the distinction between the two perfectly clear, should be widely read.

The example set by the great children's meeting in Exeter Hall is being followed in various places in the country. Manchester and Leicester are taking steps to hold similar meetings, and other towns will probably soon do the same. It is proposed, on the recommendation of the T.Y.E. Committee which is dealing with the work amongst the young to have a meeting in Exeter Hall on April 24th for children between the ages of seven and fifteen who do not attend National, Board or ordinary Sunday-schools. Details will be announced in due course.

Canon Scott Robertson's Annual Summary of British Contributions to Foreign Missions can scarcely be said to be encouraging reading, for while the total has increased by 12,000*l.*, purely Church societies received 28,400*l.* less in 1895 than in 1894, and joint societies of Churchmen and Nonconformists 27,200*l.* less. It may be said that the falling off is chiefly in legacies, and it is possible that this is the case, but the drop under this head as far as the C.M.S.—the income of which is nearly as great as that of all other Church societies combined—is concerned, was only about 4500*l.*, so that it seems probable that there has been a general decrease in other contributions. Under any circumstances the figures quoted furnish additional proof, if one is required, of the urgent need of a general forward movement.

The last ten years have witnessed a large increase in the circulation of the C.M.S. magazines. In 1885 the number printed was 1,017,841; in 1895, not including the Lay Workers' monthly paper, it was 2,208,350; in the former year the *loss* on the magazines was 334*l.*, in the latter the *profit* was 183*l.* Taking the chief publications, we have the following table which gives the number printed:—

	<i>Intelligencer.</i>	<i>Gleaner.</i>	<i>Juvenile Instructor.</i>	<i>Awake.</i>
1885 . . .	46,500	440,241	402,900	—
1895 . . .	75,950	890,000	664,000	499,000

The *Juvenile Instructor* has, of course, become the *Children's World*, and *Awake* was not in existence in 1885. In every year but one of the period under consideration the *Gleaner* has shown an increased circulation.

In the programme issued in connexion with the recent Loan Exhibition at

Bristol there appeared a list of C.M.S. and C.E.Z.M.S. missionaries connected with Bristol, Clifton, Gloucestershire, and Somersetshire. Since 1817 there have been ninety of the C.M.S., and since 1880 eleven of the sister Society. We confess that the connexion with the neighbourhood appears in some cases to have been very slight. All are included—those who were born in the district, those who were educated in it, those who worked in it. The desire seems to have been to name those in whom Bristol, &c., might be supposed to take a special interest, and therefore it was well to mention missionaries who had worked in the neighbourhood. The matter is referred to here because places often seem to take to themselves the credit, such as it is, of having sent out missionaries, because they had been born there, regardless of the fact that sometimes they had left the said places when they were babies. We have known a missionary claimed by two parishes: by the one because she used to work in it, and by the other because she used to live in it! Only the church which a missionary attended when the offer of service was made appears to have the right to speak of that missionary as having gone out from it.

C. D. S.

CHURCH MISSIONARY HOUSE.

ON Tuesday, January 5th, the usual New Year's Holy Communion Service for members of the Committee was held at St. Bride's Church, Fleet Street, at 10.30 a.m. The congregation was somewhat smaller than on some recent occasions, owing no doubt to the bad weather. The Revs. H. E. Fox, W. E. Burroughs, and G. Furness Smith officiated, and an address was given by the Rev. Canon Streatfeild on the lost piece of silver (St. Luke xv. 8-10).

The Rev. J. E. Padfield gave his closing lecture on Hinduism to the London Lay Workers' Union on December 22nd, dealing with "Hindu Symbols." These lectures have been most useful and instructive, and well attended throughout.

The New Year's and "invitation to non-members" meeting (to which members were asked to bring at least one friend with a view to membership) was held on January 11th. The Rev. G. Denyer, Association Secretary, Mr. J. A. Burness, missionary from East Africa, and Mr. H. Mathews, a member of the Union proceeding to Nyassa under the Universities' Mission, gave addresses.

On the invitation of the C.E.Y.M.S., the members met on January 18th at the Leopold Rooms. The Rev. Preb. Whittington presided, and the Bishop of Ballarat spoke.

At the monthly meeting of the Ladies' C.M. Union for London on December 17th, the Rev. F. Swainson gave an account of "Work among Indians at Fort Macleod." On January 7th the usual New Year's Prayer-Meeting was held, and addressed by Miss G. A. Gollock; and the monthly meeting, held on January 21st, was addressed by the Rev. J. Roscoe, of Uganda.

YOUNGER CLERGY UNIONS.

A MEETING of the Bath Y.C.U. was held at Widcombe Vicarage on December 18th, the Rev. F. La Trobe Foster in the chair; eight present. After a hymn, prayer, and the minutes, arrangements were made for the giving of missionary addresses in several parishes, and for a missionary library. The Rev. R. N. Howard, vicar of Combe Down, read a paper on the T.Y.E. In the ensuing discussion it was suggested that attempts should be made to get at Sunday Schools, Ladies' Working Parties, Young Men's Classes; also to plant a missionary seed in a parish where it has never taken root before. The meeting, though small, was the best yet held in spirit and interchange of thought; all present spoke.

Bristol and Clifton Y.C.U. held a meeting at Holy Trinity Vicarage, Clifton, on

December 15th, the Rev. G. Hemming in the chair : nine present. The Rev. C. R. Cottell read a paper on the origin and development of C.M.S. work in New Zealand. The meeting, which maintained a devotional tone, was very helpful.

A meeting of the Bradford Y.C.U. was held at the Church Institute on November 13th, the Rev. John Robertson in the chair : twenty-three present. The Rev. J. E. Padfield gave a lecture on Hinduism, tracing the origin of the cult from the earliest times. At the outset he combatted the statements made by Mr. E. W. Beckett, M.P., in the *Yorkshire Post* concerning Christian Missions in India.

A meeting of the Sheffield Union was held on November 21st at the Y.M.C.A., Fargate, the Rev. E. Tankard in the chair ; nineteen present. The Chairman read Acts viii. 26-40, pointing out God's use of human agency and the responsibility of obedience to God's call. The Rev. L. E. Day read a paper on Central Africa, giving a history of the Universities' Mission from its foundation, in answer to a request of Livingstone, to the present day. A meeting was also held on Friday, December 18th, at the Y.M.C.A., the Rev. E. P. Blakeney in the chair ; sixteen present. Various matters of business were settled, and it was suggested that whenever practicable three short papers should be read at each meeting instead of one. On the Wednesday nearest St. Andrew's Day, sermons on missionary work were preached in most of the churches in Sheffield by the members of the Union, by kind invitation of the Vicars.

At the meeting of the Nottingham Y.C.U. on December 4th, a paper on "Ceylon" was read by the Rev. F. Barnes. It was agreed that a C.M.S. breakfast should be organized at the forthcoming Church Congress.

The Rev. J. E. Padfield addressed the members of the London Younger Clergy Union on January 18th, on the subject of "Hinduism." The Rev. G. Furness Smith gave some latest information from the Mission Field.

LOCAL ASSOCIATIONS AND UNIONS.

ON November 17th, by the kind invitation of Colonel and Mrs. Williams, the Hon. Dist. Secretaries of Dorsetshire met this year for their annual Session at Bridehead. The Conference opened by partaking of the Lord's Supper. The Rev. H. E. Fox, Hon. Sec. C.M.S., gave a solemn exposition of John xx. 21, "As My Father hath sent Me, even so send I you." Then followed the practical business of the day, which lasted for two hours, in which two M.P.'s, Colonel R. Williams and Mr. J. K. D. Wingfield-Digby, took a keen interest, and rendered help in Council which the Secretaries greatly appreciated. The Rev. W. Clayton, Assoc. Sec., referred to the financial advance made in the county in the past year. The Rev. H. E. Fox addressed the Secretaries, and gave them much valuable information which encouraged them in their efforts to further the missionary cause in the county. Again in the afternoon Mr. Fox gave an interesting and impressive missionary address. Several friends were also present who had been invited to attend. Altogether we have had a stirring time. T. Y. D.

The half-yearly meetings of the Dorset C.M. Union were held on November 18th at Dorchester. There were good attendances both at the meeting of the Committee of the Union and at the afternoon gathering of members and friends of the missionary cause. Colonel R. Williams presided on each occasion. The Secretary's report and balance-sheet were encouraging. The Rev. T. K. Allen, Rector of St. Peter's, Dorchester, read a paper on "Encouragements to Missionary Work," and the Rev. F. W. Wingfield-Digby, Vicar of Great Toller, read a paper on "Discouragements at home to Missionary Work." A resolution of the Committee was announced to the members, to the effect that the Hon. Dist. Secretaries of the county had pledged themselves to raise a fund of 100*l.* at least to aid the Committee towards the maintenance of a missionary, who would be called "Our Own Dorset Missionary," and that the Rev. Walter S. Moule, of Mid-China, had been selected. The Rev. H. Gouldsmith, from Calcutta, who was

the deputation, spoke earnestly on the crying needs of the Heathen and Mohammedans in India, which call us to their rescue. His address was much appreciated. In the evening Mr. Gouldsmith preached an impressive missionary sermon at St. Peter's to an attentive audience. T. Y. D.

A Conference of members of the Norfolk and Norwich Ladies' C.M. Union was held on December 3rd at Norwich, to consider the Three Years' Enterprise. Mrs. Sheepshanks presided and opened the meeting with earnest words on the privilege of sharing in missionary work—a work dear to God—which must be carried out in the power of the Holy Spirit. Mrs. Faithful's subject was, "How to increase Interest in Missionary Work among Women and Girls of all classes." She urged the duty of seeking to influence those of the same social standing as ourselves, who can only be reached in social intercourse, and dwelt upon the importance of being prepared with facts to bring forward. The Secretary (Miss Buxton) suggested that the advance movement should cover fresh ground, and that all should try to get new subscribers. Other members took part, and hearty words of prayer from Mrs. Patteson brought to a close a meeting marked by a spirit of renewed earnestness. A. C. B.

The anniversary of the Torquay Church Missionary Association was held on December 6th, 7th, and 8th. As a preliminary there was a prayer-meeting on Saturday, December 5th, fairly well attended in spite of bad weather. Intercessory prayer was offered for all Missions, and for a blessing on the Anniversary. Sunday, December 6th, was very stormy and rough. Sermons were preached in Christ Church, Ellacombe; Holy Trinity; St. Mary's, Upton; and, in the evening only, at St. Mark's—the Revs. W. E. Burroughs, F. Baylis, E. Lombe, A. P. Cox, G. F. Whidborne being the preachers. The annual meeting in the Bath Saloon on Monday afternoon was well attended, the Lord Bishop of Exeter presiding. The Rev. W. E. Burroughs gave an admirable address, and was followed by Dr. Ardagh, of the British Columbia Mission. An evening meeting was also held in the Bath Saloon, when Dr. Ardagh again spoke on British Columbia, his remarks being illustrated by lantern views. At Ellacombe on the evening of the 8th, Dr. Ardagh gave another lantern address. On Wednesday, 9th, the annual sale of work held in the Bath Saloon was opened by the Rev. A. P. Cox, and continued open during Thursday. Notwithstanding exceptional wind and rain, the amount of nearly 180*l.* was taken in the two days. Altogether we cannot but thank God for our bright anniversary. If not bright in the weather, we believe it was so to the Lord's people, gathered to hear of the Lord's work in the mission-field. T. R. L.

YOUNG LADIES' MISSIONARY BANDS.

A FRESH endeavour is now being made to promote more direct missionary work among young ladies of the upper and middle classes. In connexion with the Women's Department, a Girls' Central Band has been formed to meet monthly at the C.M. House. Mrs. Percy Grubb is the President of it, and Miss Trotter, daughter of Canon Trotter, of High Barnet, is the Hon. Secretary. The Band has been joined by representatives of thirteen Young Ladies' Missionary Bands, the other invited members being girls who in some way or other are seeking to interest and draw in those of their own class and age. It is hoped that in time more groups of missionary-hearted girls will be heard of, who might find it a stimulus and strength to send a representative to the Central Band. The object is to confer and pray together over this special work in order to strengthen and encourage one another, and to gain suggestions and consider methods for further advance. The Band met for the first time in November, when twenty-three members were present, and a bright, helpful meeting was held, in which many present took part. Every third meeting is to be an open one, to which members may bring girl friends, and these will probably lead to further developments of the work, and, it is hoped, to openings for the formation of new Bands in different neighbourhoods for study, reading, and prayer.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, December 15th, 1896.—On the recommendation of the Ladies' Candidates Committee, the Misses Emma Ada Lawford, Anna Maud Tottenham, Ellen Elizabeth Massey, and Mabel Freeman, were accepted as Missionaries of the Society.

The Committee accepted offers of service from Mr. Cecil Pryor Lankester, Mr. Marcus Mackenzie, M.B., C.M., Edin., and Mr. J. Craven R. Wilson. Messrs. Lankester, Mackenzie, and Wilson were introduced to the Committee, and addressed by the Chairman. Having replied, they were commended in prayer to Almighty God by the Rev. R. W. Atkinson.

The acceptance of Mr. Francis Edward Webb, M.B., by the Victoria Church Missionary Association was recorded.

The following locations were fixed:—Mr. H. G. Harding to Palestine, Miss E. A. Lawford to Egypt, Miss E. E. Massey to Fuh-kien.

The subject of slavery on the East Coast of Africa having been discussed, it was resolved:—

“That in the opinion of this Committee the time has fully arrived to give effect to the long and definite promise of Her Majesty's Government to abolish the status of slavery in the Dominions of the Sultan of Zanzibar, including Mombasa and all the country within the ten-mile limit. They would earnestly and respectfully press upon Her Majesty's Government the urgent necessity for prompt and resolute action in the matter.”

The Committee had the pleasure of an interview with the Right Rev. Bishop Tucker, recently returned from Uganda. The Bishop spoke of the decidedly hopeful prospects of the work in the East Africa Coast district, particularly at Mombasa and Rabai. At the latter station he had recently confirmed nearly 350 candidates, and there were at one service over 520 communicants. Of the Uganda Mission, he reported on the large staff, some 800, of Native teachers, of whom some 250 are employed by the Central Church Council, most of the others working under local Church organization. He explained the course adopted for the selection from among these agents of men to be licensed as lay-readers, and their training, and further selection from among them of candidates for ordination. He reported also that there are as many as 20,000 Gospel readers (many already baptized), and some further 32,000 readers at earlier stages of instruction. He said that the women readers were at present behind the men in numbers, but they were rapidly increasing. The Bishop also referred to the urgency of the need of dividing the sphere at present committed to his episcopal jurisdiction.

The Committee took leave of the Right Rev. Bishop Tugwell, and the Rev. D. H. D. Wilkinson, proceeding as Deputation to the West Indies; the Rev. F. Baylis, proceeding as Deputation to West Africa; and Miss E. E. Massey, proceeding to Fuh-kien. The Instructions to the Deputations proceeding to the West Indies and West Africa were read by the Rev. H. E. Fox; and the Secretaries were instructed to convey Miss Massey's Instructions by post. The Deputations having replied, they and the outgoing Missionary were addressed and commended in prayer to the favour and protection of Almighty God by the Rev. D. J. Stather Hunt.

Committee of Correspondence, January 5th, 1897.—A renewed offer of service from the Rev. H. Horsley to take up Tamil work in Ceylon for a period of not less than three years was cordially accepted by the Committee. Mr. R. J. Bowen and Miss R. M. Elwin were accepted as Missionaries of the Society in local connexion.

The Committee took leave of the Rev. E. Sell, returning to South India; the Rev. and Mrs. H. Gouldsmith, returning to Bengal; Mr. and Mrs. H. G. Harding, proceeding to Palestine; and Miss E. A. Lawford, proceeding to Egypt. The Instructions to Mr. Harding and Miss Lawford were read by the Ven. Archdeacon Hamilton, and the Honorary Clerical Secretary addressed Messrs. Sell and Gouldsmith. Messrs. Harding, Sell, and Gouldsmith having replied, the outgoing Missionaries were addressed by the Chairman and the Rev. A. E. Barnes-Lawrence, and were commended by the latter to the favour and protection of Almighty God.

The Rev. W. B. Collins, who has returned from Meerut on furlough, had an interview with the Committee, and spoke of his work there.

On letters from the Ven. Archdeacon Wolfe, the Rev. W. Banister, and the Rev. Ll. Lloyd reporting the death of the Rev. Ting Sing Ki, a Minute of condolence with the Mission and with the widow and children of the deceased clergyman was adopted.

The Secretaries having stated that from time to time communications from individual Missionaries in the mission-field in India as to the progress of the famine, and as to the serious distress among the people, had reached them both direct and through the private friends of the Missionaries, and that also influential friends in England had approached them as to the desirableness of raising a public fund for the relief of distress, and the Secretaries having further stated that they had been in communication with Indian statesmen of experience at home seeking counsel as to action which might now be taken by the Society, and had received letters entering fully into the question and containing valuable advice, it was, in accordance with that advice, resolved:—

“That the remainder of the Indian Famine Fund be placed at the disposal of the Society’s Missionaries in the afflicted districts (under regulations to be made by the Secretaries) for the purpose of enabling them to give relief in special cases under their notice, and that the Society’s friends be informed that the Committee have taken this step, and that they will be told immediately, as necessity may arise, of the need for further contributions for the same purpose.”

General Committee, January 12th.—The Committee expressed their cordial congratulations to the Right Honourable Sir John H. Kennaway, Bart., M.P., for the distinguished honour conferred upon him by Her Gracious Majesty by his appointment as a Member of the Most Honourable Privy Council.

The Secretaries reported the death on December 14th, 1896, of the Earl of Darnley, Vice-President of the Society. The Secretaries were instructed to convey to the Countess of Darnley and the surviving relatives of the late Earl of Darnley an expression of the Committee’s respectful sympathy in their bereavement.

On the motion of the Secretaries it was resolved:—

“That as the Government of India have invited private benevolence in aid of the sufferers from the famine in India, and as the funds already in the hands of the Society destined for such a purpose will soon be exhausted, the friends of the Society be invited to give further contributions for the same object, to be distributed through the Society’s Missionaries in accordance with regulations to be drawn up by the Secretaries.”

The Secretaries having stated that the Archbishop of Canterbury had appointed January 14th to receive a Deputation from the Society, the President and other members of the Committee, with the Secretaries, were requested to wait upon his Grace to congratulate him upon his appointment, to ask him to accept the office of Vice-Patron (reserved by Law II. for the Primate of all England), and to take the chair at the next Annual Meeting, and an address, which had been prepared for that purpose, was read and approved.

A letter was read from the American Board of Commissioners for Foreign Missions with reference to a General Missionary Conference to be held in New York in 1900. The Secretaries were instructed to acknowledge the letter, and to express the hope that the Committee would be able to co-operate with the proposals contained therein when the time approaches.

NOTES OF THE MONTH.

ORDINATION.

Punjab and Sindh.—On the 4th Sunday in Advent, December 20, 1896, at Lahore Cathedral, by the Bishop of Lahore, the Revs. Mulaim ud din (Native) and A. O. Clarke to Priests’ Orders.

DEPARTURES.

Sierra Leone.—The Revs. W. J. Humphrey and W. S. Cox left Liverpool for Sierra Leone on January 2, 1897.

Egypt.—Dr. A. C. Hall left London for Cairo on January 7.

Bengal.—The Rev. and Mrs. H. Gouldsmith left London for Calcutta on January 14.

Punjab and Sindh.—Mrs. Grime left Trieste for Bombay on January 3.—Dr. and Mrs. W. F. Adams left London for Bannu on January 14.

South India.—The Rev. E. Sell left London for Madras on January 15.
Ceylon.—Miss A. Thomas left London for Colombo on December 31, 1896.—The Rev. H. C. Townsend left London for Colombo on January 14, 1897.
South China.—The Rev. and Mrs. J. S. Collins, Dr. Mary and Miss M. G. Harmar, and the Misses E. E. Massey and K. Power left London for Foo-chow on December 31, 1896.
Japan.—Miss A. M. Tapson left London for Hakodate on December 31.

ARRIVALS.

Eastern Equatorial Africa.—Dr. P. Rattray left Zanzibar on December 4, and arrived in London on December 26.
Palestine.—Miss J. Wenham left Jaffa on December 20, and arrived in London on January 8, 1897.
North-West Provinces.—The Rev. W. B. Collins left Bombay on November 28, 1896, and arrived in London on December 14.
Punjab and Sindh.—The Rev. E. F. E. Wigram left Lahore on December 9, and arrived in England on December 25.
South India.—The Rev. J. Harrison left Bombay on December 10, and arrived in London on January 5, 1897.

BIRTHS.

Eastern Equatorial Africa.—On September 17, 1896, at Kisokwe, the wife of the Rev. H. Cole, of a daughter.
Bengal.—On November 21, at Baghaya, the wife of the Rev. H. J. Jackson, of a son.
Ceylon.—On October 25, at Kandy, the wife of the Rev. J. G. Garrett, of a son.
Mid-China.—On January 2, 1897, at Shanghai, the wife of the Rev. W. G. Walshe, of a daughter.

MARRIAGES.

Niger.—On January 1, at Christ Church, Lagos, the Rev. N. Hamlyn to Miss Isabel Rogers.
Eastern Equatorial Africa.—On December 22, 1896, at Frere Town, the Rev. J. E. Hamshere to Miss M. J. Lockhart.
South India.—On December 29, at the Parish Church, Hampstead, the Rev. E. S. Carr, of the South India Mission, to Eleanor Selina Wigram, of the Punjab Mission, daughter of the Rev. Prebendary Wigram, late Hon. Secretary C.M.S.

DEATHS.

Eastern Equatorial Africa.—On December 12, Miss Mary Elizabeth Conway. [By telegram.]
South India.—On October 24, at Nazareth, the Rev. A. Gurubadham (Native), Pastor of Kodankulam.
British Columbia.—On December 6, at Metlakatla, Jane Helmer Ridley, wife of the Right Rev. the Bishop of Caledonia.

On December 3, in London, Charlotte Ann, widow of the Rev. R. M. Lamb, formerly of the North India Mission.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Latest Uganda Statistics. This Paper contains the collection of Statistics of the Uganda Mission, brought home by the Rev. J. Roscoe, with an explanatory statement by Mr. Pilkington setting forth the need for more European workers. The Statistics themselves show the astonishing progress made since the establishment of the Mission. *Copies supplied for distribution free of charge.*

The Sacrifice and the Song. Hymn Leaflet with music. Words by W. J. L. S. from the *Gleaner* for January, music by C. H. Forrest. *Price 2d. per dozen, or 1s. per 100 post free.*

One Step Forward. The T.Y.E. Paper for working men, by the Rev. F. S. Webster. *Copies free of charge.*

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THE
CHURCH MISSIONARY INTELLIGENCER.

"GO IN THIS THY MIGHT."

(Judges vi. 14.)

An Address to the C.M.S. Association Secretaries, January 13th, 1897,

BY THE REV. HERBERT JAMES, M.A.



YOU are met to-day, friends, for mutual stirring and strengthening. You are about to receive, as the shepherds in Palestine were wont yearly to receive, certain "goads and nails" fastened by your "masters of assemblies" here which will be given them from the "One Great Shepherd," for the furtherance and force of your coming work.

I have been requested to aid in this furtherance if God so will, and as God may help; and I would do so by leading your thoughts (not unseasonably, I hope) to an Old Testament Epiphany which may well be termed the Epiphany of Strengthening.

You have it in our Lord's appearance to Gideon, and in his setting apart and establishing as a worker for Him.

It is full, as I would believe, of helpful suggestions for other workers. It is true that there is a marked contrast between that meeting of the Lord and that lonely one and your present gathering here. For Gideon there was none of the spur of loving interest, brotherly communion, sympathizing prayer. But there are still these points of contact. There is the same *pressing object*—the deliverance of men; the same *instrumentality*—men to work on men; the same *spring of authority*—an appointing God; the same *secret of success* declared in the going forth of God-appointed men in the might of God.

It is to this last point that I would more especially draw your attention now. I desire by it to encourage you who are standing at the head of a new way, and are about to take up new service for the Lord in your ministry of ministries.

May I then speak to you in a way of brotherly reminder, and as one who does not forget that he speaks to veterans and experts, on these two matters:—

- (i.) *Your peculiar need of might.*
- (ii.) *Some peculiar sources of that might.*
- (i.) In Gideon's case the need was clear enough. The Midianitish hosts; the unreadiness of his people; the fearfulness of his own heart; all these had to be met and overcome. He must have supply of power, or he could not prevail. Your need is, I would believe, not less clear.

To speak generally, your need is great in view of your unique

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position. I magnify your office. For you stand in the front rank of those hosts which come forward to turn the Kingdom to the true David, and your possibilities of influence are simply unbounded. But this very importance of position must bring with it an ever-deepening sense of responsibility, and so of need.

Then, again, with the undoubted growing acknowledgment of the claims of Christ, with the openings for His Gospel continually being multiplied, with the tide of interest in Missions gradually rising, with the development of new movements urgently calling for new lines of action, with the expansion and extension of the work on every side, you may well feel that the care of many Churches is upon you. Your need is great in view of the increasing demand upon your powers.

But I pass from these generalities to one or two particular points connected with your work:—(1) As organizers; (2) as deputations. In both departments you find not a few Midianites to be faced.

(1) As organizers you can testify that the constant labour of mapping out and remapping your various districts calls for no small amount of patient toil. Then, when your yearly campaign has to be arranged, you are confronted by the chronic difficulty of finding preachers and speakers, with its worry of incessant correspondence. Unreasonable incumbents make unreasonable demands. A score of applications come for the same day, and you are asked to perform the impossible, and meet all these applications with success. Then this parish must have a missionary for deputation, and that one would rather not have the man whom you have taken pains to secure. You make plans only to have them unmade. Perhaps when you think that you have brought about a very satisfactory arrangement, and met with a suitable helper, some sedulous marplot of an Hon. District Secretary has crossed your path, and manoeuvred at headquarters for a totally different person. Or things may take the opposite line, and you may find that either through the incompetence or remissness of other Hon. District Secretaries, you have the whole work of organizing thrown upon your hands. You have to be importunate where importunity is likely to be an offence, to put up with rebuff, or, what is sometimes worse, with delays, to swallow many a bitter draught of disappointment, to meet candid and uncandid critics with a smiling face. You have, in short, to be many men in one. Is it not so? And does not all this press home your need, your peculiar need, of a might which results in a true meekness of tactful wisdom and ingenuity to please, together with the grace of an imperturbable good temper, and an exhaustless long-suffering and perseverance.

(2) But I turn from this to that side of your work which is more directly deputational. You go forth with this threefold object in view (the old *docere, delectare, flectere* of St. Augustine): (a) To impart knowledge; (b) to impress consciences; (c) to inspire hearts and lives.

(a) *You have to enlarge the bounds of a peculiar kind of knowledge.* We live, it is true, in an age of advancing acquaintance with most things. Each day seems to produce some new marvel of science.

Men's minds are largely astir. Receptivity is marked. But there is one department of knowledge which is still comparatively undeveloped, and that is the knowledge of God's purpose touching the nations of the earth. The world is largely ignorant of this. The Churches are only half-enlightened. Your own experiences have doubtless taught you how little people, even men who minister, really understand the place that mission work holds in the Word of God. And so it lies very mainly with you to dissipate in a measure these mists of ignorance. You have to take your stand with St. Paul, and "to make all men see what is the dispensation of the mystery"—the open secret—of God's will touching the Gentile world, and to trace out the ever-broadening stream of His mercy towards it. It rests with you also to indicate His way of working, which is *not* by leaps and bounds, and to set forth the claims and commands of the Lord Jesus touching His Kingdom, which you are to hasten on; and very especially are you called upon to show by sermons, or at meetings, or in private talk, how these claims have been, and are still being met in every quarter of the mission-field; in a word, to make known what Dr. Pierson calls the "Energetics" of God. For all this you feel that you are constrained to be, in the first place, deeper and ever-deeper students of God's Word, kindling and rekindling your torches at that sacred central fire, getting fresh insight into His purposes, apprehending more of the science and philosophy of Missions from the Divine Mission-Teacher, God the Holy Ghost. And with this you will feel that you must be "Intelligencers incarnate," steeped in and saturated with the latest news from the front, full of those facts which are the fuel of action, freighted with a goodly cargo of information as to new developments and instrumentalities, and so able (to use the words of a Red Indian convert) to get "the sand out of the eyes, and the wool out of the ears" of objectors and ignorant ones, that they may see and hear to purpose. But for all this how great your need of the might which will lead to the prayerful application of your powers and the possession of the "tongue of the taught."

(b) Coupled with this imparting of knowledge, *you have, in the hand of God the Holy Ghost, to impress consciences.* I am sure that this lies very near the hearts of you all. You feel that there is not only much land to be possessed in the mission-field, but also in the hearts of those with whom you have to do. Interest in Missions is not visible everywhere. It is a measurable quantity, great as the efforts are which have been made to call it forth, and successful as those efforts have been of late. The opposition of Amalek is mated with the indifference of Abiezer. If it were not so, the wedge of 4,000,000 Native converts would be broadened and driven deeper into the mass of the world's Heathendom.

And so, whilst you give yourselves to meet carping and cavilling with corrective truth, after the manner of the Bishop of Newcastle, whilst you expose the futility of objections and the falseness of prejudiced assertions, you will aim at awakening the conscience of the Church of Christ, which has slumbered so long, so fatally long, and at

implanting and quickening the sense of individual responsibility. And this you will do, will you not? by endeavouring to make each sermon and meeting a directly spiritual force, so that those who hear from you of the conquests of the Cross, its offers and obligations, may be led to take a new or revived interest in their own soul's health, and then lay themselves out for the souls of others. The Gospel tasted will never be the Gospel wasted. The grasp of God's compassion, and the sense of personal indebtedness will issue in a conviction of past negligence and selfish apathy, and lever up lives to labour for the Lord.

Whilst, however, this may be done in your more public ministrations, may I remind you that another and very large field lies before you for this influence of impression. It is found in the homes of those who are good enough to receive you on your missionary journeys. Whilst the majority of these kind hosts are already warm friends of the cause, true followers of Gaius, you will find from time to time that your lay or clerical entertainer or some member of the family requires right direction on missionary topics. Use your opportunity. Put the case plainly and lovingly before them, and you may come to find that the veil is drawn aside and the coldness gone, because your words have touched the conscience, and that conscience is now awake and astir.

All this again calls for might, a might which leads to a deepened spiritual earnestness, untiring watchfulness for opportunities, and a zealous occupying of right occasions.

(c) *I advance now to that further province of your work which lies in inspiring hearts and lives.* You are set (to use the quaint phrase of an old Cambridge divine) to "beget begetters," to produce a true enthusiasm of humanity, and so to stir the hearts of men and women that they may offer themselves willingly for service. You know the need which exists for them; for you know the Church-condemning word that is written over against station after station, "undermanned," "undermanned." You do not forget, e.g., that India, if dealt with in proportion to its population, should have its 60,000 clergy instead of its 500; or that China should have the same number instead of its 100, to say nothing of the cry of the unevangelized in other lands. The men of Macedon are multiplied; but where are the Pauls and Lukes and Timothys and Silases? Does it not rest very largely with you to call them out? I know, indeed, that God the Holy Ghost must separate them for His work. But then He makes use of human agencies and human influence for this separating, and you, with your truthfully vivid setting forth of Heathen and Mohammedan needs, of God-given calls to meet it, and of God-given success in the meeting, you, I say, can put the torch into some ready hand and be the honoured instruments in the "thrusting forth." It has been so before. It will be so again. If a book could be written which should contain the answers of our missionary men and women to this question, "What made you a missionary?" I think it would be found that a very large proportion of such workers would trace their self-consecration to the clear statements, the fervent appeals, or

speaking life of some member from your devoted body. Yes! you can inspire hearts. But for this, again, how great your need of might, the might which will urge you to zealous action upon others, and a wise discrimination in dealing with those whose spirits have been stirred.

I will not dwell further on your need. But I am very sure that in view of the solemn importance of your work, its pressure on the secular and spiritual sides, the demands which it makes on physical power and mental vigour, coupled as it will be at times with a deep and Gideon-like sense of unfitness and unworthiness, the cry must come up from heart after heart, "Who is sufficient for these things?" Very thankfully can I make answer, "Your sufficiency as well as your efficiency is of God." For I would ask you to mark now:—

(ii.) *Some peculiar sources of might.*—You have these suggested in the Lord's words to Gideon. We are told that the Lord "looked upon him," not only with a look of penetrating insight, but with a look of loving encouragement, and said, "Go in this thy might."

The Lord was no mocker. The might was manifest. What was it? (1) It was, in the first place, *the might of a Divine Commission*. "Go! have not I sent thee?" There is the same might at hand for you. Your peculiar ministry is the appointment of God. It may be in one sense of man's conferring, but it is in the line of the purpose of God. As such it carries with it its own encouragement. It implies all needed help. For with God there is no waste of purpose. When He made the worlds He did not leave them without fit provision for development. Their very creation argued His constant forthcoming care. Is this less true of the work connected with His New Creation? Will He devise a ministry for the winning of souls (and that is emphatically *your* ministry) and leave it to work itself out at its own charges, and in its own strength? *Never!* Or will He miss the joy and honour that comes of souls that are won by withholding the wisdom that shall be effectual for the winning? *Never!* You are men with a mission, and He who sends you will not be wanting to you. If He has separated you as He separated Barnabas and Saul, you will lack neither the winning persuasiveness of the one nor the courage and constancy of the other. As men of God's appointment you are fellow-workers with Him. As Bishop Lightfoot puts it, "You have Him side by side with you, an inexhaustible fountain of ability from which you can draw. God's strength, God's knowledge, God's skill, will be employed with yours. You need no longer be dismayed by the difficulty of any task. You can look with unblenching eye on the glory which comforts you. This very glory will be assurance, will be vigour, will be renewed and ever-renewing energy and life to you." Go then in this your might, *the might of a Divine and Divinely-renewed commission*.

(2) Go, next, in *the might of a Divine Presence*. What said the Lord to Gideon? "Surely I will be with thee." What says the same Lord to you, His servants, now? "Lo! I am with you alway, even to the end of the world." This Presence is power. For it is no mere outward Presence.

That "I am *with* you" carries with it also that "I am *in* you." It is the promise of the Holy Ghost, and so the promise of "power from on high." With Him and through Him the great Worker in missions, you His under workers have every needed element of strength. Where the Spirit of the Lord is there is liberty, and liberty is strength. Where the Spirit of the Lord is there is joy, and joy is strength. Where the Spirit of the Lord is there is wisdom, and wisdom is strength. It is just this Presence of the Holy Ghost, of the Lord by His Spirit, that makes all the difference between a service of poverty and a service of power. He *gives*, He *is* the grace of a true Apostleship. Without Him you will feel that any gifts of intellect, of character, of position, of knowledge, are but as mere ciphers as respects a fruitful testimony. They require the gift of the Holy Ghost to give them their true value, as well as ensure their truest use. But with Him you will see the pleasure of the Lord prospering in your hand. Go then, I would say, you that are commissioned of God,—go! in this your might, *the might of a Divine Presence*. Let us take a step further. (3) The Lord's look discerned in Gideon *the might of a real though feeble faith*. *There was faith*, inasmuch as he was looking to the Lord as the only Deliverer at a time when the greater part of His people were looking only to Baal. *But it was feeble faith*, inasmuch as he complains, "Why is all this befallen us? Where be the Lord's miracles?" Such as it is, however, it is recognized and encouraged, "Go in this thy might." There is a mine of heartening in this. I gather, and you may gather too, that the feeblest faith has a power of its own. The measure of its reality is the measure of its force. As the principle of dependence it ignores and represses self and looks away from all its weakening influence. As the principle of reliance it rests upon unlimited resources. As the principle of appropriation it takes to itself a whole God. Its faintest touch draws forth immediate virtue. Seeing God, as it does see Him, over the head of all opposing circumstances, it can animate your souls for every possible conflict just as it can nerve them under every possible disappointment. Do not forget the great things which such a faith can do, such a faith can suffer. Have it in your hearts. Keep it, cultivate it, and you will realize its all-sufficiency. It will call you into action and cheer you in it. It will summon to its side the twin graces of Love and Hope, and by these urge you to the labour that cometh of the one, and the patience which cometh of the other. For it will be a faith that waits as well as works. It will lift you up when downcast, speak peace when you are most troubled. Nay! it will enable you, through the Christ who comes with it, to add another verse to the eleventh of Hebrews: "By faith we overcame ourselves, went forth boldly in God's name, gave out needed knowledge, stirred consciences, and inspired hearts." Go then, brethren, in this your might, *the might of a real, however feeble, faith*.

(4) Go also, as Gideon went, in *the might of a felt humility*. The true man spoke out in those words: "Oh my Lord, wherewith shall I save Israel? behold my family is poor in Manasseh, and I am the

least in my father's house." It was the language of an honest self-distrust.

In this quality lies a hidden spring of strength. For the more a man is "aproned" with humility the more of grace will God bestow upon him. The low-lying valley gets most of the dew of blessing, the deepest root comes nearest to the well of living water. There is an honour put upon humility, and therefore a helpful power in it, because it puts all honour upon God. In discrowning yourselves you crown Him. Will you not then allow that the first step in all Christian service, new or renewed, must needs be a downward one into the depths of self? There must be emptying before there can be filling. The conviction of this will be strength. For it will place you more at Christ's disposal. It will fit you more for sympathy with the sinful and the struggling. It is the bowed back that adapts itself best to the heaviest burden. It is the humblest heart that will bear most for Christ. Let then your position ever be this—to use the words of the saintly Charles Simeon—"Your hand on your mouth, your mouth in the dust." The more you can gauge, the more you can acknowledge the presence of your personal sinfulness, and your infirmities, the more deeply you are humbled by the failure of your plans, any apparent blight in your service, any evident want of power, any consciousness of unfitness or unfruitfulness, and the oftener you can remember that you are only the arms that wield the sword, only the hands that proffer the cup of cold water—servants all and only servants, not masters—the more certainly will the power of God rest upon you, and His grace be sufficient for you. If you cannot trust Him too much, you cannot trust yourselves too little. Be humble and you will be helpful. Go then, brethren, go in this your might, *the might of a felt humility*.

(5) Then take to yourselves this other source of might, *the might of a settled peace*. This was given to Gideon in answer to an earnest request. He offers a sacrifice. He receives a revelation. The Lord of Peace speaks peace to his heart, and his might is thus increased. This is a point which no worker for God can afford to overlook. Peace with God means power from God. And it not only means it, but gives it. "We are confident," says the Apostle, "therefore we labour." It is the saved soul that serves best. "It is only when we speak what we do know, and testify what we have seen that the blessing is likely to rest upon our ministry, as the morning dews upon the mount of God." May I then ask you to take a thought from the conduct of Gideon here? Will you not bring yourselves day by day into closer contact with the Lord Jesus, and so into closer connexion with Him and His great love? You have not indeed to bring a sacrifice, but you will ever remember that a Sacrifice has been offered, and a covenant made with you on the ground of it. Will you not bring that Sacrifice, that covenant, freshly before your minds? Will you not constantly remember their sufficiency, their blessedness? Let the "live coal from off the altar" continually touch your lips, and you will go forth with your minds at rest, your hearts reanimated, your whole selves freshly consecrated

to God. Peace will be power, as you hear the Lord saying, and saying most lovingly to each of you, "Peace be unto thee. Fear not." "Go in this thy might," *the might of a settled peace.*

(6) May I touch but one point more and say, "*Go in the might of an assured success.*" "Thou shalt save Israel," was the promise made to Gideon. He should disarm prejudice, draw forth helpers, deliver his people. Will the Lord do less for you? Certainly not! As you will have more than Gideon's might, you shall have more than Gideon's victory. Encouragement shall abound on all sides. From those who have openly opposed, or carelessly neglected, any call to Mission-interest or Mission-work; from those who seemed so little likely to be impressed by your words; from those whose ignorance you have dispelled, whose excuses you have shattered, whose hindrances you have helped to remove,—from all these quarters shall encouragement flow into your souls. As there is no feebleness out of which you cannot be made strong, so is there no force which you cannot in God's name and by God's grace overcome. Go then, brethren, in this your might, *the might of an assured victory.*

And will you let me ask you, if it may so be, to get one at least of the teachings of this Epiphany graven on your hearts. It is this: *The Lord who looks to you for action stands ready to fit you for it.* You have indeed to be many-sided men to meet a many-sided need. But grace is provided, fitness is at hand. The Lord reveals Himself as the Helper to action, ready to empower, to quicken, to guide those who will be guided by His ever-abiding, ever-comforting Spirit. *It is the Epiphany of Strengthening.* May I ask you to lay it well to heart, and to go forth taking up afresh God's work at God's bidding, with a higher conception of duty, a deeper resolve to gird yourselves for it.

Yes, *go*, trusting in Him, trusted by Him. *Go*, making much of your labours for the Lord's sake, little of yourselves for your infirmities' sake, little of your difficulties for love's sake. *Go*, taking with you that Gospel which is not a dry assortment of doctrines, or a dry enforcement of commands, but a Person and a Life, the Person and the Life of the crucified, risen, coming Christ. *Go*, saying if you will, but feeling, whether you say it or not, "I will go in the strength of the Lord God." "I can do all things through Christ which strengtheneth me."

"To know, to do, the Head's commands,
For this the Body lives and grows;
All speed of feet and skill of hands
For Thee is spent and from Thee flows.

"Thou, Lord, in strong communion still,
Oh! faster bind us, to be free;
Thou working out by us Thy Will,
We working out Thy Will, by Thee." (H. C. G. M.)

VIA DUCIS: VIA CRUCIS: VIA LUCIS.

NUPE—PAST ENDEAVOURS AND PRESENT OPPORTUNITIES.



THE events which have taken place during the past few weeks in the Nupe territory on the Upper Niger, culminating in the bombardment and capture of Bida by the small Hausa force of the Niger Company, have brought into prominence once more the importance from every point of view of this interesting region. It will therefore be appropriate to make a brief survey of some of the attempts which have been made—whether from political or missionary motives—to open up the Niger district.

It is remarkable that from the first the objects of the chief political expeditions were stated to be based on philanthropic grounds, and in each case missionaries occupied an important position. An extract from a letter written by Lord John Russell, then Colonial Secretary, to the Lords of the Treasury, dated December 26th, 1839, will show better than anything else the motives which influenced Her Majesty's Government:—

“Her Majesty's confidential advisers are compelled to admit the conviction that it is indispensable to enter upon some new preventive system, calculated to arrest the foreign slave-trade in its source, by counteracting the principles by which it is now sustained. Although it may be impossible to check the cupidity of those who purchase slaves for exportation from Africa, it may yet be possible to force on those by whom they are sold the persuasion that they are engaged in a traffic opposed to their own interests, when correctly understood.

“With this view, it is proposed to establish new commercial relations with those African chiefs or powers within whose dominions the internal slave-trade of Africa is carried on, and the external slave-trade supplied with victims. To this end the Queen has directed her Ministers to negotiate conventions or agreements with those chiefs or powers, the basis of which conventions would be: first, the abandonment and absolute prohibition of the slave-trade; and, secondly, the admission for consumption in this country, on favourable terms, of goods, the produce or manufacture of the territories subject to them.

“Of those chiefs, the most considerable rule over the countries adjacent to the Niger and its great tributary streams. It is therefore proposed to despatch an Expedition, which would ascend that river by steamboats as far as the points at which it receives the confluence of some of the principal rivers falling into it from the eastward. At these, or at any other stations which may be found more favourable for the promotion of a legitimate commerce, it is proposed to establish British factories, in the hope that the Natives may be taught that there are methods of employing the population more profitable to those to whom they are subject than that of converting them into slaves and selling them for exportation to the slave-traders.”

Under these auspices the first Niger Expedition, which included in its number Mr. Schön and Mr. Crowther, started in the year 1841. A chaplain, the Rev. T. Müller, was also appointed, and as they entered the chief mouth of the river on August 20th, 1841, and prepared for their journey up-river, a special prayer was composed by the chaplain and appointed by the commander to be offered up on all the vessels. The following sentences from this prayer may be quoted:—

“Our help is in Thee, O God! Who hast made heaven and earth. Undertake Thou for us, and bless Thou the work of our hands. Give success to our endeavours to introduce civilization and Christianity into this benighted country. Thou hast promised—‘Ethiopia shall soon stretch out her hands unto God’: make us, we pray Thee, instrumental in fulfilling this, Thy promise. We trust, O Lord, that the Expedition in which we are engaged is the work of Thy own hands, and the

thought of Thy own heart: we would therefore plead Thy promises of protection and guidance with a peculiar confidence. Thou hast promised to be with Thy people even unto the end of the world, and to be a Refuge to all who put their trust in Thee."

How many of our modern enterprises have been conducted in such a spirit as this?

September 27th, in the same year, found them at Egga. Usman Zaki was the Emir of Nupe at that time, having his capital at Rabba. He was the son of Mallam Dendo, a Fulah Mallam, who, by intrigue and by the co-operation of Ilorin, obtained possession of the throne of Nupe.

During their stay at Egga they were able to make observations with regard to the customs of the country and the industry of the people, and an account of them is given in the journals of Messrs. Schön and Crowther, published in 1842: and yet these are the facts which have so greatly surprised some of the newspapers of our land on being told in the year 1897!

Valuable information was gained with regard to the languages spoken by the people, and Mr. Schön was able to converse in Hausa with some of the people at Egga. With regard to their chief business, namely the question of the slave-trade, they found great sympathy from many of the Nupe chiefs, who even then, at that early stage, were burning under the horrors of the Fulah dominion. Mr. Schön, in speaking of the feeling of the people, says: "Little as I am inclined to favour revolutions, I must say that I wish them good success: for the Fulahs have been a great plague and scourge to these countries for many years." It is thus clear that the Fulah conquest was most distasteful to the true Natives of Nupe.

The illness of various members of the Expedition unfortunately made a return to the coast at this time a necessity, so that there was no possibility of proceeding to Rabba.

It was during this Expedition that the country immediately surrounding Lokoja was purchased for Great Britain, with the object of starting a model farm, which created so much interest in England at the time, and which is referred to by Dickens in *Bleak House*.

Many years elapsed before any further attempts were made to explore the Niger, but after the discovery of the preventive qualities of quinine, and other improvements in the treatment of African fever, another Expedition was organized by Mr. Macgregor Laird, a well-known African merchant, and the screw-steamer *Pleiad* was sent out in 1854, under the command of Dr. Baikie. The *Pleiad* stayed in the river 118 days, and returned without the loss of a man. It was on this occasion that sites were chosen for Mission stations by Mr. Crowther—Onitsha, Gbebe, and Rabba being specially indicated; and it was at this time also that Mr. Crowther stated his firm conviction, after having visited the above places, which is expressed in the following words:—"I assuredly gather that the Lord had called the Church to preach the Gospel to them."

The success of the *Pleiad* determined the Admiralty to enter into a

contract with Mr. Macgregor Laird for five years, commencing from January 1st, 1857, to explore the Niger and its tributaries. Under this agreement was despatched the steamer *Dayspring*, which entered the Niger in July of that year. Mr. Crowther was again in the party.

Reaching the Nupe Country, it was found that changes had taken place. Usman Zaki had associated with him a powerful prince, Massaba, who conducted much of the slave-raiding in the country round Lokoja; but at this early date we learn how the Basas were able to resist his attacks. They found also that Rabba had been destroyed, and that Bida had become the centre of government, which was accordingly visited by Dr. Baikie and Mr. Crowther in September, 1857. Apparently Bida was a very different place then from what it is at the present time. An extract from Mr. Crowther's journal speaks of his reception by Usman Zaki:—

"After this I introduced myself to him as a *mallam* sent by the great *mallams* from the white man's country, to see the state of the heathen population and to know the minds of the rulers, whether we might teach the people the religion of the Anasara, and at the same time introduce trade among them. To this he at once gave a full consent, saying that it was all one, we might teach them, and that he would give us a place for a station at Rabba on their return after the rains. He also gave free consent to trade in all parts of the river, with his protection as far as his influence extended. He then entertained us with a large calabash full of kola-nuts, some of which he first took himself, and, after dividing them, gave the parts to Dr. Baikie as a token of great friendship between us."

They were then urged to visit Massaba, who was half-brother to Usman Zaki on the father's side, but whose mother was a Nupe, who received them with equal friendliness. They also visited three other prominent people, Umaru, the king's first cousin; Isa, who was a representative of one of the old heathen kings of Nupe; and the king's own sister. This lady was probably one whom I met at Bida, and who had special remembrances of Bishop Crowther.

On leaving Bida they proceeded to Rabba, but close to this place a serious accident befell the *Dayspring*, which was wrecked on a rock in the river close to Jebba. The superstitious Natives said that the reason of the accident was that the god of the rock on which the boat was wrecked had a particular dislike to red clothes, and that as there were red things about the ship the god's anger had been excited—hence the fate of the vessel.

Owing to this accident, Bishop Crowther remained in these parts for a considerable time, and it is remarkable, on reading his journals, to find what very careful observations he had made of the people. He did a considerable amount of work in the Nupe language, and compiled a vocabulary, besides comparing it with the languages of some of the surrounding parts. He was also profoundly convinced of the importance of the study of Arabic. He says:—

"I believe that in this part of Africa, where the knowledge of Arabic is so imperfectly known, the use of the Arabic character, combined with teaching in Roman or Italic characters in the native tongue, would be the means of counterbalancing the rapid spread of Mohammedanism among the rising generation. But as long as the use of the Arabic character is excluded from our schools, and left to the use of the ignorant followers of Mohammed alone, they will take

advantage of this to continue their deception upon the ignorant Heathen by holding these letters as more holy than any others in the world; but by these characters being brought into common use, their artful cheat would be laid open. It appears to me that there has been an increase of Arabic schools, both at Idda and Gbebe, since our last visit: the people are nevertheless very friendly, and warmly welcome our intended establishments."

It is evident from this extract that Bishop Crowther, in his plans of work, was far ahead of any of his fellow-workers. If only such methods had been followed, what great results might have been obtained, instead of the incessant teaching in the English language which has chiefly characterized the schools of the Niger Mission.

But we must rapidly pass on to sketch some of the developments which took place after this time. Massaba succeeded to the throne about the year 1860. At Bishop Crowther's suggestion he placed Musa as Mohammedan Governor at Lokoja, who continued in this position until his death a few years ago. Bishop Crowther's relations with King Massaba might best be described by an extract from a letter written by the Bishop from Lagos on February 8th, 1872, in which he says:—

"The kindness and attention we met with from King Massaba of Bida was beyond expectation. From the date of our returning to Bida, to our departure (though the king himself was under the fast during the Ramadan month), he did not neglect sending us large supplies of provisions of every kind, both cooked and uncooked, that we might not be in want. The care he took in sending messengers to Ilorin to make inquiry as regards the safety of the road through the Yoruba Country, to be certain of our safe passage unmolested; the free carriage of our loads by his subjects through his dominions to Ilorin; and his supplying us with twelve horses gratis for the journey, as a token of gratitude to Her Most Gracious Britannic Majesty the Queen for her kindness to him during the last nine years: all these acts proved King Massaba to be really grateful to Her Majesty's Government for the expenditure of money and lives to improve his country by the introduction of civilization and legitimate commerce among his subjects."

In the year 1876 Kipo Hill was opened as a Mission station, Umaru having in the meantime succeeded Massaba as Emir of Nupe; the place of the latter was filled, on his death in 1882, by Maliki.

In the year 1886 Bishop Crowther, who was accompanied amongst others by Archdeacon Hamilton, visited Maliki at Bida, and arranged for the occupation of Wonangi (which is close to Bida) and of Shonga (which is on the opposite side of the river to Rabba) as Mission stations. Mr. J. J. Williams was appointed as the agent, but neither of these stations was really opened for work.

Four years later came the founding of the Sudan and Upper Niger Mission, the Rev. J. A. Robinson having been Secretary of the Mission since 1887, and having his eyes set upon the Mohammedan races of the Sudan, and Mr. Graham Wilmot Brooke having also visited the river with the same object. It is unnecessary to speak of the party who went out under the leadership of these two pioneers, for their work, and that of others who have laboured at Lokoja since that time, is well known to readers of the *C.M. Intelligencer*.

Accounts of my two visits to Bida—the first in 1891, in company with Mr. Robinson and Mr. J. J. Williams; the second in 1892, accompanied by Mr. J. J. Williams—have also been published in full.

It may, however, be interesting to explain, in conclusion, the object of the recent Expedition to the Niger, and its probable consequences.

Bishop Crowther's journals have familiarized us with the barbarous practice of slave-raiding carried on by the Fulah conquerors of Nupe. This had continued to such an extent that even tribes under British protection were attacked by the princes on their slave-catching expeditions. After frequent remonstrances the Niger Company determined that this must be stopped, and accordingly some Special Service officers were sent out to the Niger a few months ago, and in the early part of January a force was prepared at Lokoja. This consisted of about 1000 of the native Hausa force, commanded by their regular English officers, in addition to those sent out from England. Two new gun-boats, stern-wheelers, specially built for the river, besides a number of the boats of the Royal Niger Company, were also brought up to Lokoja. The land force started from here to go to Kabba, where they expected to meet the army of the Makum, one of the Nupe princes, with about 10,000 men; whilst the flotilla of boats proceeded up the river to Egga, in order to cut off their retreat. It is well known how this army fled, whilst the steamers destroyed Egga and Ladi, on the right bank of the river. At Kabba, Sir George Goldie invited the native chiefs to rally round the Company, and from all parts they flocked to him, glad to throw off the yoke of their Fulah oppressors. The army then marched directly north to the river, and after crossing it, proceeded to Bida, which is now in the hands of the British.

The results of this victory can hardly be over-estimated, but it may be said at once that there never was a greater opening for the preaching of the Gospel in Nupe than at the present time. No doubt a number of the heathen tribes who had temporarily accepted Islam, in fear of their Mohammedan rulers, will be only too glad to know the religion which brings peace and freedom to them; and if volunteers can be found to go forward at this time, a great reaping-time may be the result of the long sowing which has taken place during the past fifty years.

CHARLES F. HARFORD-BATTERSBY.

VISITS TO THE BASA COUNTRY FROM LOKOJA.

BY THE VEN. ARCHDEACON DOBINSON.

Lokoja Mission-House,

Sept. 30th, 1896.

THE attention drawn to the Basa country by the events related at length in *The Times* of July 20th, 1896, lends an additional interest to our recent visit to the scenes so vividly described by the writer to that journal.

In pursuance of a promise made some time before to visit Gendé before deciding in which place to make a formal

beginning of work among the Basa people, Mr. L. H. W. Nott, Mr. E. A. J. Thomas, Mr. O. Thomas (C.M.S. agent at Gbebe), and myself started from Lokoja on Monday, Sept. 14th, to make a few days' journey among the Basa villages in the direction of Gendé.

By the kindness of Mr. Festing, Commandant of the Royal Niger Constabulary, I was able to take a horse with me, and so got over a difficulty which I had feared would prevent my

going so far on foot owing to my lameness of late. This horse managed wonderfully well, and proved most clever at stepping in and out of various canoes, and in scrambling up and down the steep and rocky path leading up to Gendé at the far end of our journey.

Mr. O. and Mrs. Thomas very kindly received us at the mission-house at Gbebe, after an hour and a half's canoe journey from Lokoja on Monday evening, and glad we were to be under good cover, for it poured in torrents during the night.

We were early astir on Tuesday morning, and after overcoming the usual delays, always involved in making an "early" start, we really got off about 6.30 a.m., and by nine o'clock were four miles (!) on our journey. The two hours and a half had been spent in getting through a sort of sea of mud, and in ferrying ourselves, carriers, and horse across the lagoon lying between Gbebe and Kpata, the first village on our route.

The rain during the night rendered the roads very wet and slippery in the low-lying lands, but on drawing near to Kpata the country gradually rises, and we passed close beneath some quaintly grouped rocks and boulders, which lie close to the village. Some of these huge blocks of stone are perched on the top of larger ones in such a way as to appear to be ready to fall at any moment: just as if they had been tossed up into the air by some mighty force and had fallen about into every conceivable position.

After passing Kpata, a beautiful country opens out to view. Between the hills, distant about twelve or fifteen miles, and the Kpata ridge, lies a well cultivated and open district. As far as the eye can reach may be seen the Basa farms, full of yams, corn, rice, and beans. The trees in this country are small and insignificant, but what there are help to make a pretty landscape. The lack of good timber is a marked feature of the district, evidence of which is plainly visible in the miserable habitations of the inhabitants; nowhere did we see a single house anything like as substantially built as the houses of the Igara and Ibo tribes.

After an hour and a half's walking from Kpata, we arrived at a small village called Okabé. Like Kpata, this little place is beautifully situated on a

hill-top, commanding grand views westwards towards Lokoja, and eastwards to the hilly country stretching away to the Binué Valley. The village of Okabé is small and of no importance in itself, but we were all struck with its good position. We felt that it would be a good place for a training school. The site is fine, the water, as we proved by a visit to a neighbouring streamlet, is satisfactory, and the hamlet is not too large to be a distraction from the work in the school.

The chief of the village is a woman—very simple and kind. She came out to greet us before we passed on, invigorated with excellent plantains, to our last stage for the day.

Less than an hour's walk brought us to Aké. This "town," like most other Basa towns, is divided up into five or six villages or groups of huts. These groups are a mile or half a mile apart, and have each a head-man or head-woman in them, who, without being formally king or chief, take rank as the leaders. The Basa people appear to be quite devoid of political organization. No king, no chiefs, no Parliament; certainly they have no sanitary authorities, as we found from walking about the village streets. Here we had our excellent tent pitched, in an open space close by the market-place, and proceeded to get what rest and food we could amidst an ever-increasing and interested crowd.

The remainder of the day was spent in visiting the chief man, and in preaching at our tent door and in the market-place. Mr. E. Thomas' concertina proved a great attraction, and was exceedingly useful throughout our visits to the various towns. It is to be feared that our presence in the market-place was embarrassing to several old ladies with baskets of provisions to sell.

Aké has been frequently visited before by our missionaries from Lokoja and also by Mr. O. Thomas from Gbebe. The people are friendly and listened patiently. They understand the Nupe language easily. Three men in a small tent is close work, but we were very comfortable and slept well.

On Wednesday morning (Sept. 16th) we rose early to go to Gendé. How long it is since some of us first determined to go to Gendé, and now it is quite close! The tent was taken down and packed

up in a surprisingly short time, and we were on the road at 6.45. As before, our road lay among corn farms, but the villages are more frequent, and at one time we could count as many as ten, and at another time eight villages in sight at one time. The road led us up a gradually narrowing valley, towards the end of which, on the left side, we arrived soon at another group of villages named Amudu. From one of these the road to Gendé strikes abruptly up a very steep hill-side, up which we accordingly toiled. One was reminded of a lake-country track in England. After a short but sharp climb we reached a plateau, beyond which, one and a half miles distant, we could see Gendé rising above another ridge. Looking back, grand views of Lokoja and the Niger Valley were obtained. After a short rest, during which the horse alone refrained from remarking on the fatigue of the climb we had just had, we went towards Gendé and arrived there at nine o'clock, having been two and a quarter hours in coming from Aké.

Lokoja was still in view, the Mission buildings and white houses of the Royal Niger Company being conspicuous, distant probably about eighteen miles.

Gendé lies S.S.E. from Lokoja, and is about 1100 feet above the river. Here again we pitched our tent and stayed until the following morning. We visited one of the three principal water sources and found it very good. The inhabitants received us kindly. The old chief assured us that there was nothing he would refuse to do for the white man—a sure proof of his gratitude for the protection recently afforded him by the Royal Niger Company, as described in *The Times* of July 20th. The town is composed of two different sets of people. The great majority are Akpotu or Igara people, and speak the Igara language. The minority are Basas, who, however, speak only with difficulty the Nupé language, which is easily understood and spoken at Aké and Okabé and Kpata.

Perched on a high hill and surrounded with a rather tumbled-down mud wall, built at a short distance below the hill-top, Gendé is beautifully situated, and in every direction views of lovely mountain scenery are got, both towards Idda on the south, and towards the

Binuá on the east, and northwards to Lokoja. We had several preachings to the people, and, by securing double interpretations, we spoke in one place to about 200 people sitting under some shady trees. No fear of further attacks from Idda or elsewhere appeared to be oppressing the people, and they seemed to dwell at ease.

Thursday morning saw us early astir to go back to Kpata. The hill-top was enveloped in a cold mist as we turned out of bed and packed up our tent for the start. The air of Gendé is quite a change from that of the lower country of Gbebe and Lokoja. It is cool and bracing, and probably much more healthy.

We started at 6.30 and had no adventures until we reached Kpata, four miles from Gbebe, at 11.45 a.m. The last two hours had been spent under the sun, and we were a good deal tired on arriving at the last village at which we proposed to stay. Musa, the man in charge, soon had our tent up for us, and glad we were to rest.

Kpata is the largest town we had visited: probably there may be 1100 inhabitants here, whereas at Gendé probably not more than 900. Some work has been going on here for a few months past, carried on from Gbebe. Twice a week the young schoolmaster walks over to teach the boys who assemble in the chief's house for school.

The situation of Kpata is good and promises well from a health point of view. Our talk with the chief man about the land we are to have did not turn out very well, and we felt another visit would be necessary in a short time to clinch matters. Here we found the people more excitable and shy; probably owing to the fact that it is only a short time since the Royal Niger Company were obliged to attack the town and punish the people for some acts of kidnapping and theft.

On Friday morning (Sept. 18th) we were up early, and on our way to Gbebe, which we reached without adventure at eight o'clock. From thence we went by canoe to Lokoja, arriving about noon.

Feeling that we had not been able to settle matters finally as regards land at Kpata, and that another visit would be good to Okabé, we decided to

celebrate September 23rd, a day of rejoicing on account of the Queen's long reign, by a general expedition to those two places.

On Wednesday night (Sept. 23rd), therefore, we slipped down to Gbebe in the moonlight, and just got safely housed before a tremendous rain came on, just to prepare our road for the next morning. Our party consisted of Messrs. L. H. W. Nott and E. A. J. Thomas, Mr. O. Thomas of Gbebe, and the Revs. J. L. Macintyre and E. F. Hill and myself, together with a good party of boys.

Skirting Kpata in the morning, we went towards Okabé directly. We arrived there about ten o'clock, and at once proceeded to enter into negotiations with the head-woman of the village. Her reply, in effect, was that she was glad we were come, and it was good that we were thinking of sending a teacher to the place, and that we might look round to see which place would suit us for a house. This was good, and we soon fixed on a spot on the south side of the village as being suited to our purpose.

Basa household arrangements are extremely primitive. We asked the old lady to show us a guest-house, or at any rate a place to rest, other than the open street, in which we seemed to be expected to settle down, and we were conducted to a shady tree with a few rocks beneath it where we made ourselves as comfortable as possible. The houses and compounds look exceedingly small and paltry. Mr. Thomas, of Gbebe, however, says we must not be misled into supposing that the people are poverty stricken because they build such poor houses. The Basas, he says, are a frugal and industrious people, who do not spend money recklessly. Each man has a hidden spot, where, beneath the ground, lie buried pots on pots full of cowries, never destined to see the light of day till their owner is dead; then they are to be unearthed, and all men are to be amazed at the accumulated wealth of a man who lived with every appearance of poverty in house, food, and dress.

We were again pleased with the situation of Okabé, but more than ever convinced that strong sanitary reforms are needed by the Local Board! After preaching to a good crowd we left

before 2 p.m., feeling that our way was now open to commence building as soon as we are ready to do so. We got to Kpata soon after three o'clock, and made our way to the chief's house to try and settle matters in regard to the land for building upon. We found him rather depressed. He had gathered from our talk with him last week, that we did not wish to come to his town, and was therefore relieved to find that we *did* want to come, and wished also to start building at once. Some land which he had given us in May had since been sown with corn, and as the harvest of that corn is not until December is past, the land was occupied. However, the difficulty was settled by his giving us another bit of land close to the original piece, on which to begin building at once, on the condition that we are to occupy the other piece after the corn is off it.

On arriving back at the chief's house from the land, we found Mr. E. A. Thomas surrounded by a dense and interested crowd of Kpatans, to whom he was preaching most vigorously, notwithstanding our long tramp and tiring day. He was well rewarded by the keen attention of 200 or more people who were gathered round. Gbebe was reached at six o'clock on the same evening, and Lokoja next morning before midday.

REMARKS AND CONCLUSIONS.

(i.) *Language*.—The language of the Basa people is undoubtedly Nupé. There are differences in names of some common things, but not more different than is usual in different localities of the same country. Any Nupé-speaking missionary from Lokoja would have no difficulty in living in the Basa country about Kpata, Aké, or Okabé. This has been felt to be the case by most of the Lokoja missionaries. Bishop Tugwell's words, however, in the September number of "Niger and Yoruba Notes," where he says that "he is prepared to *insist* on Basa missionaries learning Nupé first," seem to imply a difference of opinion which, so far as I am aware, does not exist.

(ii.) *Gendé*.—The case of Gendé requires further explanation. This town, being situated on the border line between the Basas and Igaras, has a mixed population and language. No missionary at Gendé would make anything of the

work unless he learned the Igara language. This would be to add another to the already too numerous languages in which missionary work is now, with our present staff, carried on in the Mission. This consideration alone is fatal, in my judgment, to our occupying the place, apart from the fact that no other villages can be got at except by clambering down the steep height into the surrounding valley, to do which continually would be most fatiguing, and practically out of the question.

The grandness of the situation, and the good water, do not, I think, constitute a sufficient case in favour of our occupation of the town, especially as we were surprised to discover that it is a smaller place than even Kpata.

(iii.) *Aké*.—The group of villages known as Aké are attractive on account of the large number of inhabitants within easy reach of anyone resident among them; but its situation is not good; it lies at the bottom of a valley, and cut off from the prevailing breeze.

(iv.) *Okabé*.—This town, as being the smallest, is perhaps on that account, most suitable for the proposed training school under Mr. Macintyre. There are enough people to form a good groundwork for night schools and other small evangelistic efforts, which can be carried on entirely by the students under direction. This advantage, in addition to the good situation and its moderately easy distance from the river, has decided us in favour of this place for the training school to be established here, and we are accordingly arranging for the iron hospital building on the hill at Lokoja to be taken down and re-erected, with improvements, at Okabé as soon as possible. It will then form a good house for one or two Europeans, while suitable buildings for the boys can be put close beside it as soon as opportunity offers. The money for this latter building we hope may be given by the friends of the late Rev. C. E. Watney, so that the building may form a memorial of his short but much-valued work in the Niger Mission. There are already six boys eager to begin work. Provision is being made now at Lokoja for them to begin

lessons in a regular course under Mr. Macintyre, and when all is ready they will move to the new premises.

(v.) *Kpata*.—Kpata is about three miles distant from the river, and is well situated on a small ridge of hills well exposed to the breeze. Here we have acquired a suitable piece of land, and are preparing to build a house at once for Mr. O. Thomas, of Gbebe, who will remove thither, we hope, in three or four months' time. In the coming year (1897) we intend (p.v.) to erect a second house which will be suitable for one or more Europeans, with whom we hope to see a few young men associated for training in evangelistic work among the people of the district.

(vi.) *The Basas*.—The Basa tribe is no doubt small and insignificant in point of numbers and territory, when compared with the large races of the Upper Niger, but their open country, their friendly attitude, invite our approach to them for Mission work. Hitherto they have proved themselves a sturdy and independent people, and have up till now resisted all attempts at invasion, and what is more important, they do not tolerate the slave-raiders who have infested and depopulated the western banks of the river. The Mohammedans as yet have had no success among them. And last, but not least, there is almost an entire absence of gin among them. Whether they are too careful of their pockets to indulge in the spirit, or whether they resist it for other reasons, remains to be proved; the fact exists, and long may it continue to be so.

When to all these advantages is added the consideration of the easy distances which separate village from village, and the ease of travelling about, a strong case is made out, I think, in favour of a vigorous and well-manned Mission among them at once. At present we have the Rev. J. L. Macintyre, the Rev. E. F. Hill, and Mr. O. Thomas, definitely assigned to this work. We hope that on the return of Mr. E. A. J. Thomas from his furlough at the end of 1897, he may also be available for this work. That we shall need others soon is very evident. May we not look forward confidently to receive offers of service for this field?

STATISTICS OF THE WORK IN UGANDA.

NOTES BY BISHOP TUCKER.

"Who can utter the mighty acts of the Lord? who can show forth all His praise?"
—*Psalm cvi. 2.*



It is a common saying that you can make figures prove anything. Notwithstanding the general belief in this popular fallacy, I venture to think that a statement of the very remarkable statistics collected during the past twelve months, mainly through the energy of Mr. Roscoe, will not only be interesting in itself, but will convey to any unprejudiced mind the conviction that in Buganda we are face to face with a work almost unparalleled in the history of the Christian Church.

I dislike the counting of heads intensely. To the popular notion that successful missionary work is to be judged by the number of converts, and that Missions which cannot show a strong muster-roll of adherents are failures, I enter my most earnest protest. Some of the best and truest missionary work has been and is being done where no such statistics as these can be produced. My object in drawing attention to these figures is not the glorification of the Mission or the missionary. God forbid! It is rather to attempt to convey such an impression of the nature and extent of the work of the Church in Buganda, about which a good deal of misconception exists, as will lead men to ascribe to Him, whose due alone it is, the praise, the honour, and the glory.

I have now completed my third visitation of the Buganda portion of my diocese, and I have examined the work in all its departments and phases, and if there is one thing more than another of which I am convinced, and to which I feel it to be my most solemn duty to bear witness, it is that the work of which these figures speak so eloquently, and of which we are the humble and unworthy instruments, is nothing less than the work of the Eternal Spirit of God. Let us not say—as we, alas! are only too apt to do—that the work is mainly this or that man's. Many men and many minds have been used to bring about the present results in which we all so unfeignedly rejoice. Let us seek rather to give praise to Him to Whom alone it is due, and to unite with the Psalmist in saying with one heart and voice, "Not unto us, O Lord, not unto us, but unto Thy Name give the glory, for Thy mercy and for Thy truth's sake."

In analyzing these statistics perhaps the best plan to adopt will be to take the total for the whole country of Buganda, and then afterwards discuss the significance of this or that item as relating to this or that province or district, trying at the same time to learn some lesson which may prove helpful to us in the furtherance of the work of winning the country for Christ our Lord. I may say that all these figures, with the exception of those which refer to the islands and to Toro, have been gathered by Mr. Roscoe on the spot from those actually engaged in the work at the various centres. Of their substantial accuracy therefore there can be no doubt.

I. First let me take the estimated number of readers. The question has often been asked, How many readers are there in Buganda? "Random shots," so to speak, have been made from time to time at the total—10,000, 20,000, &c. —but nothing like a careful estimate has ever been made, nor from the circumstances of the case was it at all possible until very recently to make one. Then again it is often asked, What do you mean by a reader? A "reader," I may say, is any man, woman, or child who is learning or who has learnt to read. He is not necessarily a Christian or a catechumen, or even wishful to

become one or the other. He is what his name implies—a reader pure and simple. He has become enamoured of the new learning, or he has heard the Gospel preached, and wishes to read the Word of God for himself. He wishes to become a Christian, or, it may be, he sees that it is becoming the fashion to read, and he will go with the stream. No doubt each and all of these motives are to a certain extent urging men to read at the present time in Buganda. But what rejoices the heart of the missionary when he hears of men becoming readers is the fact that sooner or later they come to the Scriptures—the Word of God. The result will be apparent later on. It will be seen in the catechumenate, the baptismal register, the communicants' roll. In this fact lies the real significance of this estimate. There is a very close and real connexion between the number of readers and the number of Christians. Let us not, however, confuse the one with the other.

I now append a table of the estimated number of readers:—

TABLE No. 1.

Province or District.	Estimated Readers.	Province or District.	Estimated Readers
1. Bulemezi	8,398	10. Kyagwe	6,209
2. Bukoba	2,416	11. Mengo	7,000
3. Busiro	4,888	12. Mengo (suburbs)	4,181
4. Busi	1,720	13. Sesse Islands	6,395
5. Budu	238	14. Singo	4,345
6. Gomba	1,115	15. Toro	1,000
7. Jungo	2,023	16. Unga (Bunyoro)	448
8. Koki	424		
9. Kyadondo	6,580	Total	57,380

Thus it appears that there are upwards of 57,000 readers in Buganda at the present time. The approximate numbers in the various provinces or districts will be seen at a glance.

When we remember that it is only within the last three or four years that the work was commenced in the *Sesse Islands*, the figures which deal with that portion of the field are certainly the most striking feature of the return. The people are poor, they are widely scattered, and there is always the difficulty of communication by water, and yet there are some 6395 readers scattered over some thirty-three islands of the Nyanza. The islands of this great inland sea are indeed "leaping up to embrace His law." How do we account for the forward position of the Sesse islanders in this matter of reading. Sesse has had one or two singular advantages. In the first place it has come very little in contact with outside influences—such, for instance, as Mohammedanism. For whatever certain critics may say to the contrary, the influence of Mohammedanism is hardening and degrading, and wherever it has had time to work, there Christianity and morality find their deadliest opponents. Then, again, in the Providence of God, Sesse was particularly fortunate in having such a Native evangelist to initiate the work as Adam Musoke. Later Mr. Pilkington was able to pay the islands several visits; and last, but not least, they have enjoyed the privilege of having so experienced a man as Mr. Gordon as missionary in charge.

Bulemezi rejoices in the possession of some 8398 readers, but then this is one of the great provinces of Buganda, and has the advantage of having one of our Native deacons as its ruler—Zakeria, the Kangao. Although *Bulemezi* is already at the head of the list with its number of readers, the work is only in its infancy. In a very little while, from all I can learn, the readers of this province will be more than double their present number.

Gomba, it will be noticed, is very low down in the list, having only

some 1115 readers. The explanation of this fact is easy. Gomba is only a very small province (Kitunzi), which until recently was in the hands of the Mohammedans. It was almost depopulated at the time of the Mohammedan rising. To those acquainted with the whole state of the case 1115 readers under such circumstances is most encouraging. Gomba is at present being worked by Mr. Fletcher from Kasaka, an out-station of Mitiana, which has Mr. Sugden as the missionary in charge.

Busi, Zinga, and Nsonga are three islands very close to the mainland, and not therefore included in the Sesse group. That some 1720 readers should be found in this small area is very largely due (under God) to the energy and devotion of a Native worker (Samwili Kamwakabi), who on Trinity Sunday last received my licence as lay reader. The future of these islands, I may say, is highly promising.

Singo is one of the largest provinces in Buganda, and it is divided for the purposes of our work into North and South Singo. North Singo is much more populous and prosperous than the southern portion of the province. The latter division is worked from Mitiana, and the former from Kinakulia. The work in North Singo is in some respects much more forward than that in South Singo, although of more recent date. This is due in a large measure to the sympathy and encouragement which such chiefs as Terah and Marko Luimbazi give to the work in North Singo, while in the southern portion of the province the unsatisfactory character of the Mukwenda (the supreme ruler of Singo) has a chilling and deterrent influence on the people. Still it is cheering to know that notwithstanding this fact the work is making real progress.

Jungo, in the province of Busiro, is the capital of the country ruled by the Gabunga—the chief responsible to the king for the fleet of canoes. It borders upon the Lake, and is some thirty miles from Mengo. Here we find some 2023 readers. Jungo is particularly interesting as being the sphere of work which has recently been assigned to Yairo Mutakyala, one of our first Native priests.

Kyagwe is the province under the Sekibobo, and lies between Mengo and the River Nile. The centre of the work is Ngogwe, which is Mr. Baskerville's sphere of work, and where he had formerly the able and sympathetic assistance of Nikodemo, one of the first deacons of the Church of Buganda. Kyagwe, for the purposes of our work, has been divided into two parts. The second portion will be found under the heading "Bukoba." In the portion worked from Ngogwe we find some 6209 readers; while in the Bukoba portion—which is at present worked by Mr. Blackledge, assisted by one of the new deacons, known to all friends as Samwili Mukasa—there are 2416 readers, making a total for the whole of Kyagwe of 8625 readers.

Kyadondo is the province ruled by the Kago, one of the great chiefs of Buganda. Here we find 6587 readers. Paulo, who is the Kago, is one of our licensed lay readers.

Busiro is, roughly speaking, the country which has the Mugema as its chief. Wherever the tombs of the kings of Buganda are to be found, there the Mugema holds sway. He is one of the great chiefs of Buganda; indeed, so great a chief is he, that his dignity will not permit him to live on the same hill as the king. He is a Christian of some years' standing. We find 4888 readers in this district.

Mengo (suburbs).—The district included under this heading is that which is worked from the capital, and includes the twenty-three churches which are regularly supplied from thence Sunday by Sunday with preachers and teachers. Under this heading we note some 4181 readers.

Toro is the country of King Daudi—better known by his old name of **Kasagama**. It includes within its limits the great mountain-range of **Buwenzori**. The number of estimated readers is 1000.

Koki is a small kingdom to the west of the province of **Budu**. The king (**Kamswaga**) is a reader, but not of very satisfactory character. In **Koki** are some 424 readers.

Budu is a great province of **Buganda**, to the west of the **Katonga River**, and is ruled by the **Pokino**. By the treaty of 1893 it was assigned by **Sir Gerald Portal** to the **Roman Catholics** as a political division of the country. Owing to this fact, and not to any undertaking or promise not to carry on missionary work in that part of **Buganda**, no attempt has been made until very recently to evangelize the people of **Budu**. Now, however, an attempt is being made to gather together the scattered remnants of the old Protestant party who previous to the war of 1892 held possession of this province. At present some 238 readers have been discovered in this centre of **Roman Catholicism**.

II. Having thus touched briefly on the number of estimated readers in the various provinces and districts, let us now turn to the number of churches or reading-houses in which the greater part of our regular instruction is given. Below will be found two tables. No. 2 gives the actual number of churches and in No. 3 will be found stated the aggregate sitting accommodation :—

TABLE No. 2.

Province or District.	Churches.	Province or District.	Churches.
1. Bulemezi	52	10. Kyagwe	46
2. Bukoba	15	11. Mengo	1
3. Busiro	36	12. Mengo (suburbs)	23
4. Busi	7	13. Sesse Islands	46
5. Budu	2	14. Singo	36
6. Gomba	14	15. Toro	4
7. Jungo	12	16. Unga (Bunyoro)	3
8. Koki	1		
9. Kyadondo	23	Total	321

TABLE No. 3.

Province or District.	Church Seats.	Province or District.	Church Seats.
1. Bulemezi	8,555	10. Kyagwe	6,003
2. Bukoba	2,190	11. Mengo	4,000
3. Busiro	3,720	12. Mengo (suburbs)	3,578
4. Busi	1,950	13. Sesse Islands	5,160
5. Budu	70	14. Singo	3,200
6. Gomba	1,745	15. Toro	1,000
7. Jungo	2,030	16. Unga (Bunyoro)	700
8. Koki	250		
9. Kyadondo	5,600	Total	49,751

From these tables it will be seen that the number of churches or reading-houses in **Buganda** at the date when the returns were compiled was 321, and the actual aggregate sitting accommodation was 49,751.

What, it may be asked, is the character of these churches? Of what materials are they built? What is the nature of the services held, and what are the instructions given in these buildings? First of all, I may say that they are of all sizes—from the great cathedral church on **Namirembe Hill**, which accommodates some 4000 worshippers, down to the little prayer-house on the little island of **Ziru**, which has sitting room for perhaps thirty readers.

They are built generally of reeds, timber, and grass; the reeds and the timbers forming the walls, and timber and grass the roof. Of course the general effect of such structures is entirely in harmony with the country and the life of the people. They are bright and airy, and I may say, in many instances, beautiful. They are easily built by the people themselves and easily repaired. These are their advantages. Their disadvantages may be summed up in the one word "unsubstantial." This, without doubt, is their great drawback. The life of one of these buildings is only a very short one—three or four years at the most. There is no doubt but that as time goes on and things develop in the country, these bright and airy churches will have to give place to structures more substantial. At the same time it will, I think, be a matter for deep regret if ever churches replace them which the Natives themselves will be unable to build, repair, and maintain.

With regard to the services held in these churches, I may say that in all the principal ones, such as the churches at Mengo, Ngogwe, Mitiana, and all the Mengo suburban churches, the ordinary Sunday services are held, and the Holy Communion administered at regular intervals. In the smaller churches in the more remote districts where no ordained man is stationed, a shortened form of service is generally used, which is usually preceded by one or two hours' regular instruction by the appointed teacher. In all these churches, with the exception of that at Mengo, which has its own adjacent reading-houses, classes are held daily, which are attended by a varying number of readers. This instruction is in every case, without exception, followed by a hymn and a short service of prayer. Such, very briefly, are the churches in Buganda; each one a centre of influence, telling in a most appreciable way on the life of the people.

Below I append two tables. No. 4 gives the Sunday attendances in each of the above-mentioned provinces, and No. 5 the week-day attendance, with the total in each instance, for the whole of Buganda:—

TABLE No. 4.

Province or District.	Sunday Attendance.	Province or District.	Sunday Attendance.
1. Bulemezi	3,132	10. Kyagwe	2,298
2. Bukoba	1,423	11. Mengo	3,500
3. Busiro	2,180	12. Mengo (suburbs)	2,138
4. Busi	835	13. Sesse Islands	2,540
5. Budu	70	14. Singo	1,876
6. Gomba	546	15. Toro	700
7. Jungo	1,176	16. Unga (Bunyoro)	225
8. Koki	298		
9. Kyadondo	2,313	Total	25,800

TABLE No. 5.

Province or District.	Week-day Attendance.	Province or District.	Week-day Attendance.
1. Bulemezi	565	10. Kyagwe	645
2. Bukoba	305	11. Mengo	2000
3. Busiro	257	12. Mengo (suburbs)	382
4. Busi	212	13. Sesse Islands	494
5. Budu	20	14. Singo	350
6. Gomba	63	15. Toro	200
7. Jungo	209	16. Unga (Bunyoro)	70
8. Koki	66		
9. Kyadondo	469	Total	6307

From the above it will be seen that there is a regular Sunday attendance at church of some 25,300 worshippers, and that during the week the daily attendance is something like 6307. Both these totals are significant. The former tells us that the people have learned not to "neglect the assembling of themselves together, as the manner of some is," and the latter their eager desire for instruction.

III. I come now to what I think is one of the most significant and startling features in the whole of these returns—the number of teachers at work in the country. Below in tabulated form will be found the details. Table No. 6 gives us the number of Church Council teachers, whilst Table No. 7 gives us the teachers, male and female, in local connexion:—

TABLE NO. 6.

Province or District.	Church Council Teachers.	Province or District.	Church Council Teachers.
1. Bulemezi . . .	21	10. Kyagwe . . .	41
2. Bukoba . . .	9	11. Mengo . . .	—
3. Busiro . . .	21	12. Mengo (suburbs) . .	13
4. Busi . . .	3	13. Sesse Islands . .	20
5. Budu . . .	2	14. Singo . . .	16
6. Gomba . . .	2	15. Toro . . .	18
7. Jungo . . .	3	16. Unga (Bunyoro). .	4
8. Koki . . .	16		
9. Kyadondo . . .	8	Total . . .	192

TABLE NO. 7.

Teachers in Local Connexion.

Province or District.	Teachers in Local Connexion.		Province or District.	Teachers in Local Connexion	
	Male.	Female.		Male.	Female.
1. Bulemezi . . .	75	—	11. Mengo . . .	24	16
2. Bukoba . . .	23	—	12. Mengo (suburbs) . .	86	30
3. Busiro . . .	30	1	13. Sesse Islands . .	54	3
4. Busi . . .	20	1	14. Singo . . .	20	—
5. Budu . . .	4	—	15. Toro . . .	—	—
6. Gomba . . .	12	1	16. Unga (Bunyoro) . .	3	—
7. Jungo . . .	24	2			
8. Koki . . .	—	2	Totals . . .	472	61
9. Kyadondo . . .	45	—			
10. Kyagwe . . .	52	5			
				533	

It will thus be seen that engaged in the work of the Church in Buganda there are no fewer than 725 teachers. Of these 192 are Church Council teachers, whilst the remaining 533 are teachers in local connexion.

This classification will need a little explanation. The *Church Council teachers* are those who have been recognized and accepted by that body as teachers, and who on being sent out are furnished with a formal Commendatory Letter. They are also paid by the Church Council. The stipend, in the case of unmarried men, may amount to 5000 shells per annum, which is equal to Rs. 25, or at the present rate of exchange, 1*l.* 10*s.* sterling. Married men are allowed to draw up to 6000 shells, or 2*l.* per annum. This sum, as a matter of fact, is only sufficient to furnish clothing; the people themselves, among whom the teacher works, provide a house and food.

The *teachers in local connexion* have not been recognized by the Church Council at Mengo, but only by the local Church Governing Body, together with the European missionary-in-charge. Many of the local teachers are paid

by the local body, but the majority are not paid at all, they are simply honorary workers.

Of course it will be easily understood that owing to the very recent development, comparatively speaking, of the work of the Mission, qualifications of so large a body of teachers must of necessity be of a somewhat limited character. It cannot be said that they are a highly trained body of men. At the same time let us be careful not to underrate their powers. They are men for whom I am deeply thankful. They have, as a rule, a thorough knowledge of the Gospel in their heads and the love of God in their hearts. They have a certain work to do, and up to a certain point they do it, and do it very well too—perhaps as no European could do it. This work may roughly be described as of a threefold character, and for it there are three classes of teachers required.

First there are what are called the teachers of the "Mateka." I may explain that the "Mateka" is a little book containing the alphabet, syllables, simple words, the Creed, the Lord's Prayer, and the Ten Commandments, with a few texts of Scripture. Then, secondly, there are the teachers who have in hand the Gospel readers. These are supposed to be qualified to prepare candidates for examination for baptism. They instruct them, of course, in the Church Catechism, and, when prepared, present them to the European missionary for his testing. Then, lastly, we have the most highly trained and experienced men engaged in the work of preparing candidates for confirmation. They are expected to take the candidates through such an Epistle as that of St. Paul to the Romans, as well as through a final course on the Church Catechism.

This, then, is the composition of this noble band of seven hundred and twenty-five teachers, whose work, from Busoga in the east to Toro in the west, and from Bunyoro in the north to Nassa in the south, is spreading over and changing the whole face of the country. Wherever the teacher goes, there the Scriptures go; a reading-house is soon built, which rapidly becomes a church, a place where God is worshipped. A new interest is awakened in the lives of the people, new aspirations arise, new hopes are given birth to, men begin to see that there is something in life worth living for, a dawn of a new existence has come:—

"Heaven above is softer blue,
Earth around is sweeter green,
Something lives in every hue
Christless eyes have never seen."

IV. Having thus glanced at the tables which refer to the estimated readers, churches, and teachers let us turn now to the "Mateka" and Gospel readers, of whom mention was made above. Of course in the terms "estimated readers" are included those reading the "Mateka" and Gospels. Table No. 8 gives the number of the former, and Table No. 9 the number of the latter:—

TABLE No. 8.

Province or District.	"Mateka" Readers.	Province or District.	"Mateka" Readers.
1. Bulemezi	3,634	10. Kyagwe	2,428
2. Bukoba	1,551	11. Mengo	2,500
3. Busiro	1,560	12. Mengo (suburbs)	1,491
4. Busi	709	13. Sesse Islands	2,738
5. Budu	175	14. Singo	1,719
6. Gomba	456	15. Toro	540
7. Jungo	737	16. Unga (Bunyoro)	214
8. Koki	212		
9. Kyadondo	2,308		
		Total	22,972

TABLE No. 9.

Province or District.	Gospel Readers.	Province or District.	Gospel Readers.
1. Bulemezi	1,941	10. Kyagwe	2,500
2. Bukoba	787	11. Mengo	4,000
3. Busiro	1,576	12. Mengo (suburbs)	1,650
4. Busi	785	13. Sesas Islands	2,258
5. Budu	47	14. Singo	1,506
6. Gomba	401	15. Toro	204
7. Jungo	1,088	16. Unga (Banyoro)	158
8. Koki	107		
9. Kyadondo	1,578	Total	20,586

These tables, I may say, are to those acquainted with the condition of things in Buganda a sure indication of the present state of the work and of its possible development in the future. Let us see how this is. Under the heading Bukoba, we find set down 787 Gospel-readers, while there are just double that number of "Mateka"-readers, 1551 being the actual number. What do we gather from these figures? Two things. First, that the work in Bukoba is of recent date, as shown by the comparative fewness of the Gospel-readers; and second, that it is full of promise for the future, as is evident from the large number of "Mateka"-readers.

Turn now to the figures for Mengo. Here we find 4000 Gospel-readers, and only 2500 "Mateka"-readers. From these figures one would gather, on the principle already laid down, that the work at Mengo is well established and of much older date than that of any other centre. These are inferences proved in each case to be facts by the history of the Mission. Thus the value of these tables, as giving a fair indication of the condition of the work, will be recognized in a moment.

With regard to the total for the whole country, is it not indeed a matter for deepest thankfulness and praise to God that we have at this moment upwards of 20,000 Gospel-readers in Buganda? Think what this means! In the first place it means baptism for the great majority, for it is from the ranks of the Gospel-readers that our catechumens come. It means prayer. It means praise. It means holiness of life. It means service for God. It means not merely that 20,000 people are able to read a Gospel (that is the minimum), but that practically every day of their lives these people are engaged in the study of the Word of God—all the Books of the Bible, in fact, they can get hold of. The Baganda do not read as we at home, alas! too often do—a few verses in the morning, hurriedly read, and as soon forgotten, and the same again in the evening, and the Book closed for the rest of the day. For hours they pore over their books, comparing Scripture with Scripture. The result is a knowledge of Scripture, certainly of the Gospels, far beyond that of the average professing Christian at home, and a change of life as significant as it is real. Men who once lived lives of debauchery, sin, and immorality, have their fetters broken and go forth continually into the glorious liberty of the Gospel of Christ. And this, not as the result of a mere gradual improvement from evil by the exercise of a strong will, but as by the finger-touch of the Most High, Who has raised them from being the slaves of Satan and the captives of vice, and set them on high, capable of living to His glory.

V. I have said that it is from the ranks of the Gospel-readers that our catechumens come. Experience tells us that sooner or later the vast majority, probably nine-tenths of them, will offer themselves for the Sacrament of Baptism. This fact alone is sufficient to confirm us in what certainly since 1890 has been a cardinal point in our policy—the flooding the country with

the Scriptures : not, be it remembered, their free distribution—that, I believe, would be a grievous mistake ; but a persistent effort to meet a demand which the people themselves were manifesting on every hand, and which they were prepared to defray the cost of. The immediate result has been the purchase of some 25,743 New Testaments and Gospel portions, and the ultimate outcome the number of catechumens, baptized Christians, and communicants stated in the following tables:—

TABLES NOS. 10 AND 11.

Province or District.	Catechu- mens.	Baptized Christians.	Province or District.	Catechu- mens.	Baptized Christians.
1. Bulemezi . . .	291	438	10. Kyagwe . . .	262	689
2. Bukoba . . .	149	247	11. Mengo . . .	424	2993
3. Busiro . . .	123	311	12. Mengo (suburbs) . . .	277	539
4. Busi . . .	28	167	13. Sesse Islands . . .	147	340
5. Budu . . .	—	—	14. Singo . . .	261	326
6. Gomba . . .	47	86	15. Toro . . .	40	13
7. Jungo . . .	230	236	16. Unga (Bunyoro) . . .	8	70
8. Koki . . .	18	6			
9. Kyadondo . . .	186	442	Total . . .	2591	6905

TABLE NO. 12.

Province or District.	Communi- cants.	Province or District.	Communi- cants.
1. Bulemezi . . .	85	10. Kyagwe . . .	254
2. Bukoba . . .	42	11. Mengo . . .	515
3. Busiro . . .	28	12. Mengo (suburbs) . . .	147
4. Busi . . .	6	13. Sesse Islands . . .	90
5. Budu . . .	—	14. Singo . . .	51
6. Gomba . . .	14	15. Toro . . .	17
7. Jungo . . .	39	16. Unga (Bunyoro) . . .	12
8. Koki . . .	—		
9. Kyadondo . . .	55	Total . . .	1355

I may say with regard to the table of communicants that the numbers have been largely added to since the above figures were tabulated: for instance, I was permitted to confirm some 2025 candidates during my recent visit to Buganda. The number of communicants, therefore, at the present time, is probably not far short of 2500. The same remark as to an increase on the tabulated returns applies to the whole mass of statistics. Things are going forward so rapidly that what is stated to-day needs revision to-morrow. But as far as is possible, however, under such circumstances, these statistics which are considered in these notes present a fair picture of the Church of Buganda in (say) March, 1896. And what a picture that is! How wondrously does it tell of the grace and power of God. How hopefully does it speak of the days to come, and how solemnly does it remind us of our duties and responsibilities. The Lord is adding to the Church daily such as are being saved.

Nearly *sixty thousand* "readers" needing instruction and guidance as to the way of life and salvation! Thank God for the readers, but where are the teachers? *Seven hundred and twenty-five Native evangelists and teachers*, although a noble band for whose work and devotion one has only thoughts of praise and thankfulness, are altogether unable to cope with the growing needs of such a mass of seeking souls. Although men full of love and zeal, they need instruction and guidance. Whence are these to come? Without

force and consolidation at the base, extension will be but the frittering away of our strength. This consideration is constantly being pressed home upon us by the course of events. We are continually being reminded of the fact that the great Enemy of souls is at work seeking to ravage the flock of Christ. The Church of Buganda, be it remembered, is not a perfect Church. Sad to say, we hear from time to time of the fall of this or that one, of whom we had hope and who seemed to be full of promise. Then again we are told of the sin of drunkenness laying hold of the converts. Only very recently it was brought to the knowledge of the Church Council that something like eighty of the Christians at Mengo were known at times to be guilty of this great sin. Where drunkenness is rife, impurity and other sins of the flesh are generally in close connexion. All this emphasizes the need of men of experience who shall take in hand the training of our Native clergy and teachers for the sacred and solemn ministry entrusted to them. A little band of European missionaries sent now to Buganda would do a work in the way of organisation and instruction that will tell on the Church's life down through all the ages.

The one great lesson which these figures seem to teach is the absolute necessity of acting in the present with all energy and zeal, with holy wisdom and entire dependence on the grace and power of God. The time has come. Now is the opportunity. Now is the crisis in the history, it may be not of Buganda merely, but of nations in Central Africa whose millions are as yet lying in darkness and the shadow of death, but who, through the grace and power of God and the instrumentality of the Baganda, may even in this generation be brought out of darkness into the marvellous light of the Gospel of Christ.

Statistics of the Work in Buganda (March, 1896).

TABLE NO.	1	2	3	4	5	6	7	8	9	10	11	12	
Province or District.	Estimated Readers.	Churches.	Church Seats.	Sunday Attendance.	Week-day Attendance.	Church Council Teachers.	Teachers in Local Connexion.		" Mateka " Readers.	Gospel Readers.	Catechumens.	Baptized Christians.	Communicants.
							Male.	Female.					
1. Bulemezi . . .	8,398	52	8,555	3,132	565	21	75	...	3,634	1,941	291	438	85
2. Bukoba . . .	2,416	15	2,190	1,423	305	9	23	...	1,551	787	149	247	42
3. Busiro . . .	4,888	36	3,720	2,180	257	21	30	1	1,560	1,576	128	311	28
4. Busi . . .	1,720	7	1,950	885	212	3	20	1	709	785	28	167	6
5. Budu . . .	238	2	70	70	20	2	4	...	175	47	...	...	...
6. Gomba . . .	1,115	14	1,745	546	63	2	12	1	456	401	47	86	14
7. Jungo . . .	2, 23	12	2,030	1,176	209	3	24	2	737	1,088	230	236	39
8. Koki . . .	424	1	250	298	66	16	...	2	212	107	18	6	...
9. Kyadondo . . .	6,580	23	5,600	2,313	469	8	45	...	2,308	1,578	186	442	55
10. Kyagwe . . .	6,209	46	6,003	2,298	645	41	52	5	2,428	2,500	362	689	254
11. Mengo . . .	7,000	1	4,000	3,500	2,000	...	24	16	2,500	4,000	424	2,993	515
12. Mengo (suburbs) . . .	4,181	23	3,578	2,138	382	13	86	30	1,491	1,650	277	539	147
13. Sesse Islands . . .	6,395	46	5,160	2,540	494	20	54	3	2,738	2,258	147	340	90
14. Singo . . .	4,345	36	3,200	1,876	350	16	20	...	1,719	1,506	261	326	51
15. Toro . . .	1,000	4	1,000	700	200	13	...	...	540	204	40	15	17
16. Unga (Bunyoro) . . .	448	3	700	225	70	4	3	...	214	158	8	70	12
Totals . . .	57,389	321	49,751	25,300	6,307	192	472	61	22,972	20,586	2,591	6,605	1,355

DAILY LIFE ON THE ARCTIC CIRCLE.

EXTRACTS FROM JOURNAL OF THE REV. E. J. PECK, CUMBERLAND SOUND.

BLACKLEAD *Island, Sept. 28th, 1895.*—Mr. Noble's brig, the *Alert*, left to-day. Many messages have been written to loved ones, and God, we believe, will take the little vessel home in safety with news from a far country. How well that we are in living contact with that Immortal Friend to whom time and place are as nothing.

29th (Sunday).—Had very full meetings in our little tabernacle, and in greater comfort than we have hitherto experienced. Kind friends sent out a nice supply of canvas, so we have been able to line our church and make it quite snug and warm. Mr. Hall (Mr. Noble's agent) attended our morning service, and he seemed much surprised to notice the people's attention, and the readiness with which they read their books. Certainly there is a great change. To God be all the praise and glory for anything He has enabled us to do.

Sunday, Oct. 20th, to Sunday, 27th.—A week of much prayer, trial, and conflict. As we have had a succession of snowstorms for some time past, some of the heathen Eskimo, headed by the conjurers, organized a regular series of heathen incantations, &c., for the purpose (as they expressed it) "of commanding that there should be no more wind." Connected with these superstitious practices the conjurers recommend, and in a measure enforce, customs of a most immoral nature. As the whole thing was directly opposed to the truth of God, Parker and myself set our faces dead against it. This incensed many of them not a little, and thinned out in a remarkable manner our "stony ground" hearers. But some, thank God, stood firm, and for this I rejoice, yea, and will rejoice. We ought not, I think, to be dismayed or downcast at this revival of heathen opposition. Satan is evidently stirring up his agents, and this is in itself a sign that his kingdom here is being really assailed. Again, the people are beginning to realize that to become a Christian means something more than attending meetings and formally assenting to the truths they hear. There is a cross to be taken up. They cannot have Christ and their heathen supersti-

tions, and it is right that they should know this.

Nov. 1st.—A fine day. Had a nice walk. Attendance fairly good at our evening meeting. Some of the Heathen appear utterly ashamed of themselves, and seem anxious to attend the meetings again.

3rd (Sunday).—Held usual meetings for adults; school for children was also kept by Mr. Parker. Another demon, in the shape of strong drink, has found its way here. A woman was picked up almost dead outside one of the houses. She had been drinking heavily, and was almost frozen with the cold. I spoke plainly to the white man who was principally to blame in this matter. He promised to be careful as regards giving the Eskimo intoxicants. I only hope he may be careful.

19th.—Had our house "banked up" with snow. A wall of snow some five feet thick and ten feet high was built close to our house. This was the work of some twenty Eskimo, who cut out and hauled to the house several large sledge-loads of frozen blocks of snow.

20th.—A very heavy gale raged during the day; indeed, the heaviest we have experienced since landing here. One of our fires could not be kept alight, as we were almost suffocated with sulphur and smoke. How we would have fared I hardly know had we not been led most providentially to encircle our house with what proved a real shelter. A snow wall five feet thick keeps out not a little wind.

Sunday, Dec. 1st, to Sunday, 8th.—Weather much more settled. Was able to go out on the frozen sea and enjoy some good walks. Our usual work is kept, through God's help, well in hand. We spend an hour every morning over language. School for children is held daily. An evening meeting is regularly held for adults, followed by a knitting-class for women. Nearly all my time between other duties is spent in finally revising and writing out St. Matthew's Gospel. What a privilege to help in some little way to give the people in a readable form the Word of God! A copy of this Gospel in the Syllabic character will soon be ready for the people's use. By the intelligent reading of this we trust that some souls at

least will be brought into living contact with Christ, and become through His merits partakers of everlasting life. Men may write books, and good books too, but many of these are soon forgotten. Not so with that immortal Word, the influence of which shall *never* pass away.

8th (Sunday).—Had Holy Communion with brother Parker; had a very blessed season together. Mr. Parker spoke at the evening meeting. People very attentive. The good seed sown in many hearts must, we feel sure, bring forth fruit in due season.

11th.—Finished St. Matthew's Gospel; it is now ready for printing. Greatly has this portion of God's Word been blessed to my own soul: may it be made a means of much blessing to the Eskimo.

15th (Sunday).—A very happy day. The people manifested a much more serious and earnest spirit than I have hitherto noticed. At our evening meeting, especially, they listened with deep attention when I spoke to them of the need of true repentance and faith in Jesus if they wished to be saved.

21st.—The shortest day. Weather being clear we were able to take a few observations. At no period of the day did we see the full orb of sun, but the upper rim of disc was seen for one hour and ten minutes. As the mountain range where the sun was seen varies much in height, sometimes the half and even more of the sun's face could be seen as our globe moved on its course.

22nd (Sunday).—Held usual services. Thought much of loved ones far away. God, we feel sure, will be their Friend and Keeper.

25th (Christmas Day).—Had quite a number of our Eskimo friends along to-day. Several brought presents of gloves, caps, &c., which they had knitted, and some of which they desired us to use for our own comfort, and also to show to the kind ladies in England who had sent them the wool and knitting-pins. After friendly greetings we entertained our visitors with coffee and cake, and pointed out to them the true reason why we should rejoice on this day. Poor people, we do desire for them to know Jesus as a living, personal Saviour.

27th.—Children's day. Tried to make the little ones happy. Feast commenced at 3 p.m.: this consisted of plum-pudding, tea, and coffee. How the little things did eat! What capa-

cious stomachs these Eskimo have! But at last they had, in many cases, to cease the attack. I then advised them to carry off the fragments that remained for their mothers and fathers—a hint, by the way, they were not slow to take advantage of. Seven p.m., the great events of the season, viz. distribution of prizes and illumination of Christmas-tree. The latter, made by Mr. Parker, proved a great success. This was made from the hoops of an old flour barrel, the hoops being very ingeniously and tastefully decorated, and were then hung on a pole. Candles were distributed in due order, and various ornaments made our tree, when lit up, quite brilliant. Mr. Hall (Mr. Noble's agent) took the chair at 7 p.m. sharp, while various people crowded in to see this novel sight. After singing a hymn and engaging in prayer the distribution of prizes took place. These were, first, for the most regular attendants at school; second, for the most cleanly. One girl who had not missed a day at school received the first prize, another girl had only missed one, while another had only been absent twice. Fourteen prizes were given to those who had shown some love, at least, for soap and water, and had made their appearance at school with clean faces and hands. This is encouraging, for on our arrival here one could not tell the natural colour of their skins, so thickly were they coated with dirt and grease; but now there is, in several cases, a great change. After distribution of prizes the tree was stripped of its ornaments, and each member of our little flock was presented with some article. After prayer we separated, thanking God for the happy time we had spent on our island home.

New Year's Day, Jan. 1st, 1896.—Spent a very happy day. Carried the dear ones to God in prayer, and pleaded for a blessing on the future. Made up register of school attendance for the last three months, and find that the average daily attendance has been thirty-one out of a total of forty-five on the books.

9th.—Magic-lantern lecture in evening for people. The slides, which were sent by a kind lady in England, gave vivid sketches from Bunyan's wonderful work, *The Pilgrim's Progress*. The Eskimo were greatly interested, instructed, and, I believe, edified.

Sunday, Feb. 2nd, to Sunday, 9th.—Weather very fine lately. Had several long walks on the frozen sea. Captain

Clisby arrived on Friday from his station near Frobisher Bay. He reports the capture of a large whale last autumn at his post.

9th (*Sunday*).—Besides our usual services in Eskimo, held also English services in the evening. Captain Clisby and two other traders attended. We had a very hearty and profitable meeting, and the address, from Rom. viii. 1, was, we trust, blessed to their souls.

15th.—Weather still fine. How thankful we feel to God for His mercies! One does appreciate a bright day in these desolate regions. Mr. Parker started to-day on a journey to the Eskimo, several of whom are now living some little distance from the place.

22nd.—Mr. Parker arrived to-day from visit to Eskimo. The change has been beneficial, and he had the privilege of speaking to many of the Lord Jesus. He tells me that he has lived almost entirely on native food. He is indeed a wonder to many in this respect. I have never met a white man who can so thoroughly enjoy the company and fare of these poor people.

Sunday, 23rd, to Sunday, March 1st.—Fine weather still. Have daily walks on the ice. Remainder of time spent in teaching, study, preparation in Syllabic character of St. Mark's Gospel, cooking, &c., &c.

Sunday, 1st, to Sunday, 8th.—A party of Eskimo arrived from Captain Clisby's station during the week. Mr. Parker had seen some of these last summer, and one woman especially, named Foologak, had not only retained much of what she had heard, but she has also mastered the Syllabic characters, and, indeed, seems one of the most earnest women I have ever met amongst this race.

14th.—Finished to-day first copy of St. Mark's Gospel. This we have transposed from the Roman character (used in the Moravian Brethren's translations) into the Syllabic, and made necessary dialectal changes. After examining every word in the Brethren's translations of St. Matthew and St. Mark's Gospels, it is only right and just that I should state how ably they have, through God's help, performed their sacred task. We missionaries following in their path owe them an unspeakable debt of gratitude. Truly it may be said of us, especially in connexion with their literary work, "One soweth and another reapeth,"

"Other men laboured, and ye are entered into their labours."

18th.—Mr. Hall informs me that there will be an opportunity of going to the Kikkerton station. I have therefore decided, after consulting brother Parker, to start (D.V.) on Monday next. We have arranged to go in company (to the station): our brother will thus have an opportunity of making the acquaintance of the people living in that vicinity, and of helping me for a short time with the work.

March 23rd.—Left Blacklead Island at about 6.30 a.m. Weather cold, and wind rather strong. Pressed on over the desert waste of ice and snow. Met a party of Eskimo. These were located near some rough ice, and their snow-houses were almost hidden from view by the rugged masses. How desolate a scene! How unhappy, one might think, such surroundings. But God has given to these people such powers of endurance and such cheerful spirits that they have, I trust, in this latter respect often taught me a lesson. Journeyed on until about 4 p.m., when we met another band of these people. They received us very kindly, and soon took our sleeping-bags, &c., and invited us to remain with them. Parker and myself had very close quarters, and the smells, &c., were almost unbearable, but still we made the best of our surroundings, and spoke to our friends of the Saviour's love.

24th.—After commending ourselves and the people to God's care, started on our way. As our dog-driver hoped to meet some Eskimo further on we determined to go on to the place where we expected to find them. On arrival, however, no one could be found: we had therefore to make a shelter for the night right out on the frozen sea. We made the walls of our temporary dwelling of blocks of snow, and then covered the top with our canvas tent. Our methy-lated-spirit lamp was then lit, kettle filled with snow, and patiently we waited until water boiled. Parker made some cocoa (Cadbury's), and in the midst of vapour—which froze as soon as it reached our canvas roof—we drank with avidity the warm and refreshing beverage. After blocking up the small hole which we had used for a door with a block of snow, we managed, by the light of our candle, to crawl into our sleeping-bags, where we

slept in tolerable comfort through the night.

26th.—Arrived at Kikkerton station in good time. Mr. Mutch (Mr. Noble's agent here) received us very kindly, and we had also the pleasure of finding a considerable number of people at the place. Slept—or I should rather say, tried to sleep—in one of the Eskimo residences, but the smell and heat of oil was almost unbearable, while the snoring of an old man who was quite close to me, and which sounded almost like the braying of an ass, made sleep an impossibility.

27th.—Busy, in company with Mr. Parker, visiting the people.

30th.—Morning wild, also snowing heavily. Cleared up about noon. Determined to start and try to reach a large party of Eskimo living in a northerly direction. Had travelled about five miles when we discovered the tracks of a large bear. Could not, however, see the creature, although it had evidently passed shortly before we arrived. Reached our destination about 8 p.m. The people received Mr. Parker and myself most kindly, and we soon prepared something for our evening meal and then retired to rest.

31st.—I remain on the ice with the people, while our brother Parker (as previously arranged) returns to Black-lead Island. The morning was cold and rather windy, but travellers in this region cannot wait for a really fine day, as such days are few and far between. After commending our friend to the care of a loving God he started, and I watched him till he was hid from view amongst the rugged boulders of ice.

April 1st.—A sketch of our home and surroundings may be of interest, especially as I am now just near the Arctic Circle. (1) Eskimo village. This consists of fourteen snow-houses. These are built near large boulders of ice, and look like large bee-hive-shaped piles of snow. This peculiar "Arctic town," the inhabitants of which number in all fifty-five souls, is situated on the frozen sea some four miles from the mainland. The coast-line in this locality is rugged in the extreme, and the mountain-peaks rise, covered with a white mantle of snow, far into the clear blue sky. The sight, though desolate, is one of rugged grandeur and boldness, and the picture fills one's soul with feelings of wonder and solemn awe as we gaze

upon the Creator's handiwork. My snow-hotel is inhabited by three persons besides myself. My host has been a noted conjurer: his wife, who is rather young, is cleanly in appearance, which fact speaks volumes for an Eskimo, while their little foster-son—a nice, hearty little fellow about six years of age—makes quite at home with me, so that we get on famously together.

(2) Our daily life is as follows:—Kettle, filled with snow-water, is placed over oil-lamp about 6 a.m. I creep out of fur bag about seven, and dress. Breakfast then follows. This generally consists of fried seal-steak, biscuit, and coffee. After breakfast have prayer with the people, and then go out for a walk on ice-field. After walk have private reading, and seek to realize in one's own soul the presence of the Lord, for in vain do we speak to others if our own hearts are dead and cold. From 10 to 12 a.m. visit the people in their snow-houses. The inmates are taught the leading facts of the Christian faith—man's lost state, Christ's all-sufficient Salvation, and the power of God the Holy Ghost to convince, teach, and sanctify. At 12 a.m. prepare dinner, which generally consists of seal-steak, &c., as at breakfast. After dinner hold school for children. We have sixteen on our list of names, and bright, intelligent little creatures they are. After school take long walk on the vast ice-floe, and then visit again till tea-time. When the men return from hunting in the evening they assemble in our snow residence, and listen attentively while I unfold to them the great truths of the Christian faith. The people do certainly show a remarkable desire for instruction, and some of them are now able to read very well. The reading-sheets which I gave them last year have been used to good purpose, and as I promised to give a book to every one who mastered the Syllabic characters and could read the sheets, I am besieged with applicants, who, after passing through a rather "tough" examination successfully, carry off the books they have thus won, with many exclamations of joy and pleasure.

5th (Easter Sunday).—Before speaking to people had long walk on the ice, and had sweet communion with the risen and glorified Saviour. Thoughts much centred on 1 Cor. xv., where the evidences and fruits of the Resurrection are so vividly set forth. How

much spiritual food there is in this precious chapter to strengthen and sustain the faith of God's people! Especially do we think this portion fitted to cheer and comfort the soul of the missionary. Situated as we are here, there is little from outward sources calculated to strengthen the inner life. The poor people, though so willing to learn, are in life and practice Heathen, and some of them—through contact with ungodly white men—Heathen of the basest moral type. How well then amidst this mass of corruption to look right up to Jesus the risen and ascended Lord, and in view of the mighty victory He has already accomplished, and of victories still to come, to link Him, so to speak, with our daily life and work, and thus become strong to labour or to wait because strong in Him Whose risen life is our own.

8th.—A fearful day. Heavy gale from the north. Snow driving furiously. Weather so bad that I could do little for the people. All eatables such as meat frozen during night, so had to thaw our seal's-meat over lamp before we could have a breakfast.

10th.—A fine day. Had a long walk which was most beneficial. Visited people during remainder of day, also had service behind a wall of snow.

11th.—Started this morning to visit another band of Eskimo living somewhere on the ice. After a drive of some hours through rather rough ice we found our friends. They received one with many expressions of joy, put my kettle over their oil-lamp, filled it with snow-water which they had previously made for their own use, and, indeed, were most hospitable and kind. Having made a kettle of coffee I invited them to have a cup with me, and a right happy party we were as we eagerly devoured some hard biscuit, and warmed our chilly frames with the steaming cup. Towards evening it came on to blow and drift furiously. One of the men who had gone off early in the morning to catch seals has not returned, and the people are somewhat anxious regarding him. During night the storm increased, and our little dwelling seemed almost to shake with the violence of the wind. Fortunately our snow-house is situated on the leeward side of a large block of ice, and this acts as a break to the wind. What would become of us should the ice break up I hardly know, and certainly the fact of

there being only some three or four feet of ice between us and the sea below does not tend to make one feel over-comfortable when trying to sleep in an Eskimo dwelling under such conditions.

12th (Sunday).—Storm moderated. Missing man arrived about 10 a.m. Both dogs, sledge, and driver were literally covered with the driving snow. The poor fellow had quite lost his way in the storm, and was obliged to remain in a snow-drift during the night. Had profitable day with people. Taught them several times, and sought the Lord's presence for my own comfort and support.

13th.—A fine day. Men went away to look for young seals. These are found between the ice and the snow-drifts on the top. The mother makes a house in the cavity, and the young seals are born and, for a time, suckled inside.

15th.—My birthday. For twenty years has the Lord now kept me in work amongst this people. Had a most blessed day in communion with God. Truly a season of peace and joy, through the power of the Holy Ghost.

17th.—Accompanied some of our friends to the Kikkerton station. Was very kindly received by Mr. Mutch, and several of the people gave one a warm welcome.

21st.—Through Mr. Mutch's kindness was able to erect a kind of canvas tent to gather the people in. The poles for this were kindly lent by Mr. Mutch, and an old sail was stretched over these. The snow made a nice floor; we also had the same material for seats—not a very warm church, surely, but certainly a great improvement compared with our snow-church of last year.

26th (Sunday).—Happy day spiritually. Was much impressed with an Eskimo named Singak. This man is suffering from consumption, and cannot, I am afraid, live long. I was informed that he had not sought help from any of the conjurers, and he certainly shows a marked desire for instruction, and seems to have a clear view of the plan of salvation. He was with us at Blacklead Island last year and heard much of Jesus. The Word of God has thus been cast into good ground. Lord, I must not doubt Thy power to reveal Thyself more fully, and to keep this poor creature—so precious to Thee—to the end.

27th.—Visited during the day; people also assembled in tent for service. As they have only a bank of snow to sit on, many of them brought to our evening meeting quite an assortment of the most novel seats imaginable. Some brought the lids of old boxes; another I noticed with an old saw, the flat part of which was used for a seat; another marched along with a box, and another with a piece of old seal-skin. What would many in Christian England say, I wonder, if asked to worship God under such uncomfortable conditions? Does not the earnestness of these poor Eskimo put us to shame?

May 3rd (Sunday).—Visited sick man Singak twice during the day. He was very pleased to hear several of our Lord's precious words, such as Matt. xi. 28. "Come unto Me," &c. When I spoke of the Saviour's unfailing love he said, "Jesus is good; I thank Him." He has also used the few words of praise and prayer it has been our privilege to teach him: "Jesus, I thank Thee because Thou hast died for me."

4th.—Left Kikkerton for Blacklead Island. Visited sick man Singak. He seemed so grateful for what little we had done for him. Commended him to God in prayer, and then clasped his hand to bid him farewell—a hand, I fear, never to be held again in this life. May the Lord of Life hold him up and keep him to the end! While we were preparing to start, several of the people brought young seal-skins, for which I gave them "tabouyootiksak" (i.e. a parting present) in return. As the sledge moved down on the frozen sea I heard some of our friends singing hymns. What a joyful sound to hear in this frozen land!

5th.—Continued our journey. Met some Eskimo in the afternoon who were on their way to Blacklead Island. We all camped together in the evening. Our tent (of myself and the two Eskimo who were driving dogs for me) was soon erected. Snow was then melted with our methylated-spirit lamp, the precious gift of a friend; tea was then made, and all was done in about one hour and twenty minutes.

6th.—Snowing heavily the greater part of the day, but we pushed on our way, and after a long day's travel we managed to reach Blacklead Island at about 10 p.m. Here I was very kindly received by the people, and was most

thankful to meet again my fellow-labourer and friend, Mr. Parker, who, I am glad to say, seemed well and hearty. Thank God for His upholding and sustaining grace so freely shown to us both.

11th.—Commenced transposition and translation of St. John's Gospel.

Sunday, 24th, to Sunday, 31st.—People suffering much from lack of food, and the poor dogs are really in a famished state. We experience much difficulty in holding our meetings, as the people can hardly leave their dwellings on account of the dogs, which are always on the alert to break through and steal. We do what we can to help the poor children and others, and our house is turned into a kind of coffee-saloon almost every evening. Mr. Noble's agent also does everything that lies in his power, but when seals are scarce—as they have been lately—it is hard to supply the needs of these people.

Sunday, June 7th, to Sunday, 14th.—A boat arrived from Kikkerton during the week. News was brought of the death of Singak, the sick man previously mentioned. By accounts received he evidently died in the faith of Christ. Here we have another token of the Gospel's power. We need never despair while we have such a message to proclaim to fallen man. Weather very fine now. Snow all gone in some places; little green blades of grass are beginning to appear. I cannot express my feelings of joy on beholding these signs of what one may almost call an Arctic resurrection.

Sunday, 28th, to July 4th.—Weather still warm. Busy with St. John's Gospel. School for children held daily, also meeting for adults. We have now almost finished the exposition of St. Matthew's Gospel. Both the people and ourselves have found the study of this a great blessing.

5th (Sunday).—Held usual services for people morning and evening. Mr. Parker takes the children on Sunday. The little ones like him very much.

31st.—Captain Clisby arrived from his station near Frobisher Bay. He brought in boats some whalebone. He remains here till arrival of vessel (the *Alert*), when he hopes to go home.

Sunday, August 2nd, to 8th.—Mr. Hall is making arrangements to go to a river to catch salmon, some twenty miles away. Mr. Parker, who has been working very hard of late, especially in

copying out an Eskimo Dictionary, told me that he had arranged to go. Captain Clisby, who is a most experienced boatman, together with four Eskimo, also go in the boat. As our brother really needed a rest and change, I quite agreed with him that the trip would (b.v.) be beneficial. I also offered to remain and mind the station while they are away.

9th (Sunday).—Very happy meetings. Mr. Parker spoke in the evening from Acts i. 6 and following verses. People very attentive.

10th.—Weather fine. Mr. Hall called on Mr. Parker and told him that he intended starting for Salmon River on the morrow. Our brother busy during portion of day preparing for trip.

11th.—Rose early. After breakfast we had our usual reading and prayer together. Portion for the morning was from Luke xiii. 31 to end of chapter. Went out to see Mr. Parker start. There was a fresh breeze blowing, but nothing to cause anxiety. After a hearty shake of the hands, I saw the boat out of sight of island, and then returned to our little house. As I was reading through the Acts of the Apostles I read from xx. 17 to end. While reading this portion, which speaks so touchingly of St. Paul's farewell address to the elders of the Ephesian Church, I felt almost overcome with most solemn feelings, accompanied with a tender, constraining sense of love to the Lord Jesus and affection to Mr. Parker.

14th.—Weather very fine. Went with some Eskimo to an island called Nawyaktalik. We had been ashore about three hours when an Eskimo, who had been some distance to the north in his canoe hunting, came to us with the awful news of his having found a boat with a dead body inside. I was almost overcome with such tidings, and could only kneel down and cast the matter on the Lord. Having gathered the people together we rowed some miles in a northerly direction, and there we found the very boat in which our friends had sailed, with the body of Captain Clisby inside. As the weather was calm, and the boat did not seem much damaged, I desired two of the men to help me to bale out the boat. After some hard work we got the water under. We then took the boat in tow, and succeeded in reaching Blacklead Island late in the evening. Our arrival

caused, as may well be imagined, great consternation and grief, for the people know what a friend they have lost in Mr. Parker, and some of the poor creatures had relatives in the ill-fated boat. Captain Sheridan (Mr. Noble's other agent, who fortunately remained on the island), myself, and others carried the body of Captain Clisby up to Mr. Noble's store. Here, on examining the body, and from the marks and wounds discovered, we are led to believe that after the boat left (the wind was quite fair when she started), she was probably struck by a squall, the boat's boom was then rolled under water, and while she was, as it were, held down, the sea rushed in. In this emergency Captain Clisby most bravely rushed forward, cut the halyards of the sail and rigging on one side of the mast (evidently with the object of getting the boat upright); he then managed to get to the other side and was engaged in clearing away the remaining stays which held the mast, when the vessel seems to have suddenly righted herself, the mast toppled over, tore away the socket in which it was held, caught Captain Clisby (on what was now, in a measure, the lee side), and there the poor fellow must have been held by the weight of the mast and so perished. We suppose that the others held on to the boat as long as possible (none of the Eskimo could swim, and Mr. Parker and Mr. Hall could only swim a little), but were finally overcome with the cold and the sea, and were then washed right out of the boat. How sad! What can we do in this trying season? Our refuge is in God. What He doeth we know not now, but we shall know hereafter.

15th.—After consulting Captain Sheridan it was decided that he should take the few men now on the island and look for any signs of the wreck. We also thought (although the chances are slight indeed) that some of the party might possibly have reached one of the adjacent islands. As Captain Sheridan knows the country it was arranged that he should take the search party, and that I, with the help of an Eskimo, should make a coffin for the remains of Captain Clisby. Captain Sheridan returned late in the evening, but sad to say, he had not seen a vestige of anything.

16th (Sunday).—Remains of Captain Clisby laid to rest. Nearly all the people attended the funeral. Two

boats were manned, the coffin being placed in the stern of one, while the other took us in tow. We then proceeded to an island some five miles from here. This has been used as a burial-place for men who have died in the country from time to time. After the Eskimo had made a grave I called them together, and close to the open tomb we all sang, "Safe in the Arms of Jesus." The Burial Service was then read in English (Captain Sheridan being present). I then read a portion of the same Service in Eskimo, and afterwards spoke to the people of the need of our ever being ready—through faith in Jesus—to meet our God. Poor people, they did seem touched. May the Lord speak to them and to all of us through this pressing sorrow!

17th.—Wind very strong. Captain Sheridan could not, therefore, send off another search party as intended. I feel the loss of brother Parker much. He was so willing to do anything, and so useful with the people. How lonely it feels now in our little dwelling! How everything reminds one of him who is now at rest!

18th.—Climbed the rocks and had a season of special prayer for support and guidance. Lord, let Thy will be made clear; yea, Thou wilt make it clear. Search party started to-day. They are to go along the coast and islands, and return in a week's time.

19th.—Had meeting as usual. Spoke to the people of the nearness of death, and the need of ever making Jesus our Rest and Refuge. Lord, make them Thine, through the power of the Holy Ghost.

22nd.—The *Alert* arrived to-day. People on board were greatly distressed to hear of the loss of our friends. The arrival of Mr. Sampson cheered my heart and strengthened my faith in God, and gave one the assurance that God wished this work prosecuted, and had therefore moved the Committee, with the help of His people, to send a brother here. I gave Mr. Sampson a hearty welcome, and the first thing we did on reaching our little home was to commit ourselves, the work, and the people to our covenant-keeping God. I am much exercised in mind regarding the will of the Lord in connexion with my movements at this critical time. One fact seems clearly impressed on my mind, viz. that God does not will my going further north in whaling-vessels

next year, as I had hoped to do. If I go home this year I have a strong desire to return here (p.v.) the next, and before deciding anything it is absolutely necessary to know more about Mr. Sampson; and arrangements must be made with Mr. Noble's agent here that, if possible, Mr. Sampson can live in his house before I can leave him even for the winter. Of course, one must not forget to weigh the great responsibility connected with Mrs. Peck's health, and what might be the result on account of further mental strain. The Lord will surely guide if we seek His guidance. True are the words, "In all thy ways acknowledge Him, and He shall direct thy paths."

30th (Sunday).—Had morning meeting for Eskimo, and evening service on board the *Alert* for the crew and others. Both meetings were hearty, and God gave me grace to lay before the people His message of salvation. I have decided (p.v.) to return to England this year, and return in the following. Judging from what I know of Mr. Sampson, I do not think there will be any danger regarding his health, especially as Captain Sheridan has arranged to house him if necessary, and he is also able, I find, to eat seal's-meat, which is considered a sure preventative of scurvy.

Sept. 5th.—The *Alert* left for Kikkerton station to-day. We have been very busy lately with study of the language, holding meetings, and in various domestic matters. Enjoy much the reading of God's Word and prayer with Mr. Sampson.

17th.—Heavy snow-storm raging this morning. Was greatly surprised to hear about 9 a.m. that a steamship was close to the island, and that some of the people from the vessel had landed. The steamer proved to be the *Hope*, with Lieut. Peary and a large party of scientific gentlemen on board. As the *Alert* will probably be late this year returning from the Kikkerton station, and as Lieut. Peary most kindly offered me a passage to a Canadian port (Sydney), I thought it well to take this opportunity of going home.

18th.—The *Hope* leaves to-morrow. Busy packing up. Had special prayer with Mr. Sampson. God gave us a refreshing season together. Entertained many of our Eskimo, who crowded into our little house to bid us farewell. I was much touched with the kindly

remarks of these poor people. Truly God has not left us without comfort in the ministry of His Word amongst this race. Went to bed at about 12.30 Saturday morning; up again at four. Commended ourselves again to God's keeping, and then went on board the vessel. Some of the Eskimo, even at this early hour, came on board to say farewell. Some of them had suggested that I should cut them with knives, so that the marks of wounds would be a continual reminder of our sojourn amongst them; but this privilege we thought it well to refuse. After starting we had to steam right against a head wind and sea; our progress was therefore somewhat retarded.

20th (Sunday).—A day of much blessing. Two of the leading gentlemen on board having kindly desired me to hold service, I gladly complied with their request. Spoke from the words, "I am come that they might have life, and that they might have it more abundantly." Had nice conversations with various members of the expedition during the day, and had a little meeting for men in the evening. Every one seems most kind. God has helped us of a truth.

22nd.—Had pleasant conversation with the ship's steward, who, I believe, is on the Lord's side. Have also had conversations with Lieut. Peary. He is evidently a person of much force of character—one evidently fitted to lead. He takes a lively interest in the Eskimo he has met on his northern journeys, and has done much to improve their condition.

26th.—Arrived at Sydney. Was most kindly received by the clergyman living here, and invited to preach on the morrow.

27th (Sunday).—Had much freedom in speaking of the Saviour's love. Enjoyed much worshipping God in a

civilized land again. The trees and green fields were also a source of pleasure and joy to one. We little realize how great our treasures are until we are deprived of them.

29th.—As I hoped to catch a steamer at Halifax, I reluctantly parted from friends at Sydney, whose kindness was indeed great, and took train for this port. Arrived at Halifax late in the evening.

From Sept. 30th to Oct. 3rd.—Met some very warm friends of the C.M. Society. Many remembered with pleasure the visit of Mr. Eugene Stock and the Rev. H. P. Grubb. Meetings were arranged for me at Halifax and another place called Dartmouth. Both of these, through God's blessing, were means of help to some of God's people. The kindness of many friends, whose names I cannot mention, will ever be remembered by me with feelings of pleasure. Certainly there is a wonderful, cordial, free, and hospitable spirit manifest amongst our Canadian friends.

Not being able to get a berth on board steamer at Halifax (as all were already taken), I had to go to a place called Kimonski, where I took passage in a steamer of the Dominion Line (the *Labrador*) on October 4th, and after a pleasant voyage and most profitable intercourse with some of our fellow-passengers, three of whom were ladies going to India for Mission work, we arrived at Liverpool on Monday, the 12th. On Tuesday I had the great joy of meeting Mrs. Peck and our dear children again; and on looking back over the path in which God has led us, we can truly say that in spite of tribulation and trial, the mercy and goodness of the Lord have compassed us about on every side. He has been our Shield, Defence, and Keeper—our exceeding great reward.

THE LATE REV. B. DAVIS.

In Memoriam.

I.



THE Rev. Brocklesby Davis was one of the oldest on the Society's roll of Indian missionaries. He was born in 1825 and received his school education at Sherborne, under Dr. Lyon. From thence he proceeded to the University of Cambridge and entered at Queen's College; but in 1846 he was elected Browne University Scholar and migrated to Peterhouse, as the scholarship was at that time only tenable at that college. He took his degree in 1849, as twenty-

first wrangler, and was also placed in the Third Class of the Classical Tripos; shortly after he was elected Fellow of his college, and was ordained on his Fellowship in 1850. In 1852 he took a mastership at Lancaster Grammar School, and is still affectionately remembered by some of his old pupils. In 1855 he became Curate to Canon Patteson at Spitalfields, where he worked with great energy until 1859. In that year he offered to the C.M.S., and was therefore at the time of his death in the thirty-eighth year of his service in the foreign mission field.

He has been a devoted missionary, conscientiously and heartily attached to the Evangelical principles of the Society. He was simple in his habits, full of quiet resolution and earnestness, uncompromising in faithfulness, indefatigable in labours, never sparing himself, rarely coming home to England; the principal exception was from 1870—1874, which were spent at home on account of family circumstances.

His chief work was as an educational missionary. From 1853 to 1879 he was stationed at Allahabad as Principal of the C.M.S. High School; from 1879 till the time of his death he was Principal of Jay Narayan's College at Benares. He carried on the work in both places with great ability and true missionary spirit, and won the love and esteem of his pupils. But he was also diligent in evangelistic preaching in the bazaars and villages. In fact it was in this service that he met his death, which was the result of a chill taken in camp when he was on a preaching-tour last January among the villages round Benares.

He was of a retiring nature, and did not possess those gifts of speech which kindle the enthusiasm of great meetings, consequently his name was not a household word among the supporters of C.M.S., as is the case with many of his brother missionaries. He needed to be known in order to be thoroughly appreciated; but, when known, his solid worth won for him the respect that he deserved. When he appears before the judgment-seat of Christ, to him will surely be addressed that honourable welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord." J. W. PRATT.

II.

ONLY a few short months ago the Church Missionary Society had to lament the loss of one of its most valued missionaries, the Rev. Dr. Baumann, who died at Benares after a very brief illness. Now again comes the news that in that same city the Society's veteran missionary, the Rev. B. Davis, has passed to his rest after nearly forty years of faithful missionary service. Pneumonia, the result of a chill contracted whilst he was itinerating amongst the villages in his district, was God's messenger to call him home. With him there passes from our N.-W.P. Mission a familiar and much-respected figure, one of the very few still left who link us on to the great missionary names of the past, Smith, Leupolt, and others—one whose strongly-marked personality will be much missed from all our Conferences and missionary gatherings, and whose earnest and unceasing labours will be remembered with gratitude for years to come by not a few. To those who knew him intimately the words that will most readily occur as best describing his life and work are those from Holy Scripture: "Faithful unto death." Faithfulness to duty, loyalty to principle, a fixed determination not to be moved by any influence, however attractive and plausible, from what he believed to be true; a life of incessant labour in preaching and teaching,—these were the most marked features of Mr. Davis' character, and will, I think, be recognized as such by all who knew him. He will be remembered by his brother missionaries especially, perhaps, as one who was loyal to the "old paths."

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest unto your souls," is a text which to many of us will always recall the prevailing tone of Mr. Davis' mind. It amounted with him almost to a dread of what was new. As a worker he was simply indefatigable. His work throughout his Indian life, first at Allahabad and afterwards at Benares, was mainly educational, but his energy could not be confined within the limits of his class-room.

During his residence in Allahabad he was for many years the Hon. Secretary of the Tract Society. Later on he was called by the Parent Committee of the C.M.S. to be the first Chairman of their newly-formed Church Council, and for some nine years he presided over the deliberations of that body and guided it through its early difficulties. Moreover, he always considered himself primarily an evangelist; and not only took his full share of the Bible-teaching, as of the other work, in the schools under his charge, but regularly preached in the bazaars. Year by year as the winter vacation came round, it was his invariable custom to spend a month in camp, preaching the Gospel in the village districts, and it was while engaged in this work that the call to a higher service reached him.

During the last nine or ten years of his life he had the great happiness of having his daughter with him. She shared her father's life-work, and only the great day will reveal the result of her manifold labours for Christ in Benares. It is a comfort to know she was with him to the end. His death was a fitting conclusion to his life. Death came as he would have wished it to come. He passed straight from the work he loved on earth to the reward of faithful service above. One may confidently believe he has heard the word of welcome, "Well done, good and faithful servant." G. B. D.

TWO LATELY-DECEASED NATIVE PASTORS.

I. THE REV. JOHN WILLIAMS, MEDICAL PASTOR OF TANK.

BY THE REV. ROBERT CLARK.

(Reprinted from the "*Punjab Mission News*.")



HE Rev. Henry Venn, who for so long a time was the Honorary Secretary of the C.M.S. at home, used to speak of *persistence* as being one of the principal qualifications of a true missionary. When once he was called of God, and gave himself to God for the work of a missionary, he never looked back, but (if permitted to do so) he continued to the end to carry on the work which was committed to his charge. He did not become "weary in well-doing," for he knew that "in due season he would reap, if he fainted not."

Such a missionary was the Rev. John Williams, of Tank. Called to the work of a missionary by Bishop French (when he was sent out by the C.M.S. in 1862 to establish the Derajat Mission), John Williams joined the Dera Ismail Khan Mission with all his heart and never

left it. The circumstances connected with the establishment of the Derajat Mission are well known. General Reynell Taylor had sent a thousand pounds to the C.M.S., and had asked them to give to the people of the Derajat the blessings of Christianity which had done so much for himself. Sir Robert Montgomery wrote, "We have held the frontier against all comers for twelve years, and now we are at peace with all the tribes. Now is the time to hold out the hand of friendship, and offer through the Missions the Bread of Life. It is not the duty of the Government to proselytize—that is left to those who have given their lives to the work; but I rejoice to see Missions spreading, and the Derajat is a fitting place for the establishment of one." General Taylor from beginning to end gave some Rs. 30,000 to the Derajat Mission.

The hospital and dispensary at Tank was soon afterwards commenced through the instrumentality of Lieutenant Grey, then Deputy-Commissioner of Dera Ismail Khan (afterwards Colonel Grey, Commissioner of Delhi), who gave Rs. 300 towards the building of the dispensary, and engaged to pay "Rs. 50 per mensem for five years, provided the Society would appoint a Christian Native doctor who would attend the Waziri and other hillmen gratuitously, and endeavour to give them some enlightenment respecting our religion."

This was in 1868; and Dr. Williams was then appointed to Tank. From that time till his death on August 10th, 1896, he lived (with his family) almost alone as a Christian teacher and a medical missionary in Tank. Forty-two miles from Dera Ismail Khan, at the mouth of the Gomal Pass, with the Waziri tribes and the Povindahs all around him, he spent twenty-six years unsupported by any European or Indian missionary, as a witness of Christ to some of the wildest people in Asia. An Indian Christian by birth, he has done a work in Tank which probably no European could there so well have accomplished. By his gentle and winning manners, his kindness to the people, and his medical skill, he won his way amongst the Waziri clans, and he was probably the only Christian man in India who could in those days travel unarmed, and without any escort, uninjured throughout the length and breadth of that mountainous country of wild Mohammedans.

What those Waziri tribes were, and are, is well described by Sir Herbert Edwardes in his *Year on the Punjab Frontier*. Wild as the Scottish people of old were in the days when Campbells and Macgregors slaughtered each other at Glencoe, they may yet become what the Scottish people now are, some of the strongest missionaries and propagators of the Faith of Christ in many lands. It may indeed be, as Maclear says of the Northmen of the ninth and tenth centuries, that the Church may have "to treat them with more than usual discretion and forbearance." It may be that the leaders of the Church of Christ in years to come may have to "advise clemency and extenuation of ecclesiastical rules," when the Waziris begin to come over to Christianity, just as Pope John IX. advised

the Archbishop of Rheims to treat the Northmen or Norman neophytes, many of whom "after having received baptism sometimes were wont to relapse into the habits of pagans, and slay the faithful and their ministers, and then sacrifice to idols." And yet what grand missionaries some of these Normans afterwards became in many ages and countries of the world! The Gospel of Christ can tame, and can then use, both Northmen and Afghans.

Sir Herbert Edwardes tells us also of the Povindahs and the Lohani merchants of Afghanistan, whom he describes as "amongst the most remarkable people in the world." They are "the carriers through whom the products of Central Asia are poured down into the Punjab, and the products of India and England are pushed up into Central Asia." About 2000 of them are encamped every year in the Derajat plains, and then carry their experience of what they have seen and heard of Christianity into the strongholds of Islam—Cabul, Ghuznee, Candahar, Herat, Balleb, Bokhara, Khiva, and Kohab.

It was amongst people of this class that John Williams began, and for twenty-six years carried on, his medical missionary work in Tank. And surely the best kind of missionaries we can send them, whether they be English people or Indians, are men like John Williams of Tank,—gentle, faithful, and persistent men, who can spend their whole lives for them,—men who are not "weary in well-doing," but "are faithful unto death, knowing that they will receive the crown of life."

The Government repeatedly bore witness to the influence which John Williams had gained over these wild tribes, and to the political advantages which they had received through his means. When the Waziris attacked and burnt Tank in 1879, they placed a sentry of their own over the Christian hospital, and over the house of their Christian friend and teacher, from whom they had often heard of the Gospel of Christ, and thus ensured his safety in perilous times.

In no less than five places do we read of John Williams in the Biography of Bishop French—first when he was a student in St. John's Divinity School in Lahore; then when Bishop French presented him to Bishop Milman for deacon's orders; then when he visited

him in Tank in 1878, and again in 1883; and once when he took him with him during his visit to Kashmir.

Bishop French wrote in February, 1883: "I have been pleading for the Tank Mission this morning, of which my old student, John Williams, is the medical missionary. I was pleased to collect about 117, a large sum for Dera Ismail Khan. One gentleman who has never been to church here before, put in 57. In the case of a people like the Waziris, with whom we have had so many feuds, who commit so many frontier raids which our frontier army has to punish, it is surely the very genius of the Gospel to return peace for war, and love for hatred, and messengers of healing for the emissaries of rapine, war, and bloodshed."

John Williams was ordained deacon by Bishop Milman on December 18th, 1872, and priest by Bishop Matthew in 1893. Bishop Milman in 1872 wrote of St. John's Divinity School,

"Dr. French's College supplies a great need of the Church. It promises to give us really useful candidates for the ministry and educational work of the Church—men of ability, devotion, and earnestness, thoroughly trained and prepared for the development of the spiritual life of the converts, and for the necessary controversial work." This was said at the time of John Williams' ordination as deacon.

The Rev. John Williams will be long remembered on our Dera Ismail Khan Frontier. He leaves behind him a widow and six children, all of them, alas! unprovided for. And he leaves behind him the name of a Punjab missionary of whom it can be said (in the words engraved on a tomb in Exeter Cathedral, quoted by Bishop French in his reply to the Instructions of the C.M.S. when he set out to found the Derajat Mission), "This man put his hand to the plough and never looked back."

II. THE REV. TING SING KI, SENIOR NATIVE PASTOR OF FUH-CHOW.

LETTER FROM THE VEN. ARCHDEACON WOLFE.

Fuh-chow, Nov. 6th, 1896.

I HAVE to communicate to you the sorrowful tidings of the death of our beloved senior Native presbyter, the Rev. Ting Sing Ki. He died this morning a little after one o'clock. He had been ill with fever for nearly three weeks, and suffered much from pain and weakness for several days before his departure. He was unconscious for some time, and although before the end consciousness returned, he was too weak to speak, and he peacefully passed away to the presence of his Lord whom he loved and served so well. He was a "man greatly beloved," and exercised great influence in the Native Church among all classes.

Speaking from a human point of view, his loss is to us irreparable, especially at the present time, when men such as he was, are deeply needed in this Mission. We have no one who can take his place. But the Lord Who has taken him from us is Himself with us. He will never leave us. This is our comfort and our stay, and He can raise up men of faith and power from amongst these Natives to carry on His own blessed work in this Mission.

I loved Sing Ki with a brother's love.

It is now thirty years since I first met him, then a poor, dark idolater, in the town of Ming Ang Teng. Ting Sing Ki was one of the first listeners to the preaching of the Gospel there, and by God's grace the seed of the Word fell on a heart prepared to receive it. He was by profession a landscape painter, and perhaps the beauties of nature with which he was continually engaged as a landscape painter helped him to look through nature up to nature's God, and recognize in Him the great Creator of all. At all events as soon as it was pointed out to Him that God was the Creator, his heart at once responded to the Truth, and he began to manifest great interest in the preaching and in the blessed Scriptures of Truth. He was now a constant attendant at the little church, and spent most of his spare time in company with the catechist, hearing all he could from him, and helping him to persuade others to listen to the preaching. Soon after this he succeeded in bringing another young man to the Sunday service, and persuaded him also to become a Christian.

Whenever I visited the station Sing Ki always remained with me during my

visit, and often accompanied me in my visits around the neighbourhood. He soon showed a remarkable knowledge of the Truth, and was most zealous in making it known to others; and soon, chiefly through his influence, a small congregation of Christians was gathered at Ming Ang Teng, one of the largest villages on the banks of the Min. Here lived Phœbe and Hannah and Dorcas (the latter is still with us), and others whose names were once familiar in Church Missionary circles. All of these were friends and neighbours of Sing Ki, and were brought to Christ chiefly through his influence.

After the usual period of probation as a catechumen, I admitted him by baptism into the visible Church of Christ, the first convert at Ming Ang Teng, and the sixty-ninth in the Fuh-kien Mission! His baptism took place twenty-nine years ago, and he was confirmed the year after by Bishop Alford. After a period of training by myself he was called to help me, in the big city of Fuh-chow, in preaching to the Heathen. He has been employed since then in different parts of the Fuh-kien Mission, preaching the Gospel as a catechist till 1876, when, with three others, Tang, Ling, and Su, he was ordained deacon by Bishop Burdon. Tang, Ling, and Su have long since entered on their heavenly rest, and this morning, about one o'clock, Ting Sing Ki joined them in the Home above.

During the whole time of his service as catechist, deacon, and presbyter, I have never had occasion to find fault with him. He was an able preacher, a faithful pastor, and a truly humble man of God. He has not left his peer in the Mission. We mourn his loss, and we pray the Lord of the Harvest to raise up many more like him in this Mission. "The memory of the just is blessed."

During the last few years our dear departed brother had been engaged in the Fuh-chow Theological College as Vice-Principal. He was also Vice-Chairman of the Provincial Conference. His influence was all for good in the College. I personally felt from the very first that college work was not his *forte*. He had long felt this himself and often told me so, and of late earnestly longed to be removed to a country pastorate. During Bishop Burdon's recent visit here in the spring, Sing Ki presented a petition to the Bishop,

earnestly begging to be relieved of College work. The Bishop placed the petition in my hands, and Sing Ki begged that the subject should be brought before Conference with the view to have him appointed to pastoral work. And now, on the eve of the Conference meeting, he has been called away from all work on earth, to a much higher service in the presence of his Lord.

The Ming Ang Teng station, after years of considerable success, was abandoned for reasons which need not be detailed here. Most of its early converts have died, some of them removed to other places and are still members of the Church, a few have gone back to Heathenism, but the entire family of Ting Sing Ki are all members of the Church. His brother is the Rev. Ting Sing Ang, the faithful pastor at Lieng-kong. His mother and Dorcas are still with us, and the young man he influenced in his early days to become a Christian, and who was baptized along with him, is still living at Ming Ang Teng and a member of the Church.

It has been the earnest desire of Sing Ki for many years that we should reopen the Ming Ang Teng Mission-station, and some unsuccessful efforts have been made from time to time to do this. This year, however, the long-ing desire of our dear brother has been satisfied, and Ming Ang Teng has been reopened, and one of the first converts baptized there this year was Sing Ki's uncle. There have been altogether ten baptisms there this year, and about thirty attend the Sunday services, and the prospects of success are most encouraging. I am deeply thankful that the desire of our departed brother to have this place reopened as a Mission-station has been realized before he was taken from us by death, and he himself had the satisfaction, at my desire, of preaching the first sermon and holding the first service at its reopening.

I know you will all pray for us. I cannot tell you how keenly I feel the death of this dear Native clergyman. He has left behind him a widow and four young daughters unprovided for. He recently lost his younger son, who was a schoolmaster in one of our country schools. He was a most promising young man, and his death, which was terribly sudden, was a great grief to his father and family.

THE MISSION-FIELD.

WEST AFRICA.



THE Thirty-fourth Annual Report of the Sierra Leone Native Pastorate Auxiliary Association, which was presented at the Anniversary on April 29th, 1896, has just been received. There were 12 clergy, 86 lay teachers (of whom 35 are females), 10,420 Christians, 6340 communicants, and 3271 scholars in 34 schools. The sum of 2100*l.* was contributed, the expenditure amounting to 1987*l.* Bishop Ingham confirmed 613 candidates during the year. The Report makes mention of a visit paid by Prince Christian Victor to the Princess Christian Cottage Hospital when on his way to the Ashanti Campaign. The Churches of the pastorate observe a Hospital Sunday and have collections for this Institution, while a sale of work realized 84*l.* for the same good object. On April 12th, 1896, special sermons were preached in the churches of Freetown and adjacent parishes inaugurating the Three Years' Enterprise. The reports from the several districts refer to day and night schools, Sunday-schools, school libraries, Dorcas meetings, cottage meetings, Bible-classes, temperance meetings, &c. One of them refers to Agoogoolism, a kind of devil-worship, which receives encouragement, alas! from some who call themselves Christians.

In our January number (page 48) we stated that the Rev. J. Ransome-Kuti accompanied Bishop Oluwole from Abeokuta on his visit to the neighbouring farms. We should have said the Rev. D. O. Williams, who writes regarding Isan :—

The work at Isan is growing, and very encouraging; but the place requires organization, so some one is absolutely wanted there who can write and be able to enlist the members in their different classes, and who would always hold the fort whenever Mr. Fadipe goes out on his preaching grounds, which is over a considerable area.

Mr. L. H. W. Nott visited Egga, a former C.M.S. station near the town of Bida, from Lokoja at the end of November. He found a few Christians, but in the absence of teachers of their own faith they were sending their children to Mohammedan schools. He found the people bitterly hostile towards the English, and very bigoted. Of the work at Lokoja, Mr. Nott writes :—

The services are well attended, and many seem really in earnest, being desirous of passing on the Good News; self-support has started, and people are beginning to take an interest in their church and school. Just lately 14*l.* has been raised by our Native pastor towards a harmonium for the church: this shows interest, especially when we realize how much the Christians have taken upon themselves this year, i.e. support of their schoolmaster, repairs of the church and school, and lastly, but not least, a certain number are trying to support their own missionary to a neighbouring village. Praise God! we exclaim, as we recognize His mercy and blessing.

The following are the names of the clergy of the Bonny Pastorate, and the dates of their ordinations, which will, in accordance with Archdeacon Crowther's expressed wish, be placed (*replaced* in the case of three of the number) in the Society's list in the next Annual Report: the Ven. Archdeacon Dandesori Coates Crowther, 1870; the Rev. James Boyle, 1881; the Rev. Hugh Stowell Macaulay, 1887; the Rev. Josiah Antoninus Pratt, 1893.

EASTERN EQUATORIAL AFRICA.

The Rev. Douglas Hooper wrote on January 1st :—

You will be glad to hear of our Christmas at Jilore. Petro Vuko's wife and four bairns were baptized, and the next day a man, not of the village, but who has been a catechumen for some years, came and said he was prepared to part with two of his wives and live with only one—the senior. You may be sure it came to us as a blessed Christmas remembrance from the

Master. Of course this means a much-reduced income, amongst other things, as the wives hoe the fields which yield the maize, which is the only source of income the man has. He is sending

his children to live on the station, that they may be the better taught: this means the loss of sixty goats (120 dollars) for each unmarried girl, the money paid as dowry by the bridegroom.

Dr. E. J. Baxter wrote on December 13th from Camp Nyagarunga ya Manyani, reporting that the party for Uganda were all in the best of health and had so far enjoyed the journey very much. Some difficulty regarding a certain number of their porters had arisen, they being claimed by another traveller as having run away from his caravan. Mr. Pilkington had gone forward on his bicycle to see the traveller in question, and rode the seventy-eight miles intervening in nine hours.

The Rev. G. K. Baskerville's journal to hand carries us down to December 20th, when the party had reached Kibwezi. Mr. Pilkington returned on the 15th, having satisfactorily arranged regarding the porters. On the 20th Mr. Pilkington had again gone forward on his bicycle in order to inform an officer of the Government at Kikuyu, Mr. Snowdon, of the serious illness of his wife, who had accompanied the Mission caravan up-country with the view of joining her husband. Mr. Baskerville adds that Mr. Pilkington might "find it possible to go straight on to Uganda."

Miss E. M. Furley, in her journal-letter written on October 5th, remarks regarding her women's class at Mengo, and the work generally in Uganda:—

With me I think the pleasure of teaching has increased as I have felt that I was beginning to get a better hold of the language. We have finished St. Luke's Gospel in my afternoon class, and begun the Acts, and I certainly never enjoyed reading the Acts so with any class as with these women. They do not know it so well as the Gospels, and they have entered into it with a delightful freshness that one rarely sees in an English class. Their prolonged exclamations of keen sympathy, and the real delight with which they watch the success of the Apostle's

work, is most interesting. There is more need now than ever to pray very much for this Mission. God has blessed it most wonderfully in the past, and for that very reason Satan is not likely to let it alone, and we have been much saddened by some who did run well, falling away into great sin. Drink is a great evil, which here, as in England, brings worse sins in its train, and we have more need than ever to pray that the Native Christians may be kept pure, that religion may be a reality to them—a real power of God in their daily lives.

In September Mr. R. H. Leakey made an itinerating tour from Koki into the Province of Budu, where a Native teacher named Enoka is at work, and where, at a place called Kalongo Natete, about an hour's journey from Villa Marya, the Roman Catholic station, a small house is being built for the accommodation of a European missionary who may go into the district. There are some 300 Protestant Christians in the neighbourhood. There is a church at Nateta capable of holding about 120; 80 were present at one of the Sunday services during Mr. Leakey's visit. Mr. Leakey examined four candidates for baptism and passed three of them. He called upon the Father Superior, whose manner towards him was "most pleasant." Some Baziba from Mutatembena whom he visited told him that many of their people, including their king, longed for a Protestant teacher. He found a sister of Kamswaga, king of Koki, who had been stolen when a child from Koki and taken to Budu. She had been prevented for a while by her heathen master from learning to read, but under fear of losing her he had given his consent, and she was enrolled as a Protestant reader. On the return journey he passed through a crowd of locusts so dense as to obscure at times the sun's light. It took a whole hour to pass through them. Fears of a famine in prospect naturally arose in his mind.

PALESTINE.

The Rev. D. M. Wilson, of Salt, sends a sum of 5*l.* 12*s.* which was contributed by the Salt congregation after the services on a Sunday in October, for the promotion of missionary work at Nasa in East Africa.

PERSIA.

Bishop Stuart and his party reached Julfa safely from Baghdad on January 8th.

Just as we go to press we hear by telegram from Julfa that troubles have arisen. We commend the converts and missionaries to the prayers of our readers.

Miss Emma Ellen Martin, sent out by the Victoria C.M.A., arrived at Baghdad in December.

BENGAL.

The Bishop of Calcutta presided at the annual prize-giving of the Christian Boys' High School, Calcutta, in November, and dwelt on the importance of separating Christian lads from the influence of Hindus and Mohammedans as is done at this school.

The Bishop admitted the Revs. F. W. Bourdillon, A. Le Feuvre, W. P. Parker, H. Kitley, D. Biswas, and P. T. Biswas to Priests' Orders on December 20th in Calcutta Cathedral. The sermon was preached by the Rev. W. H. Ball from 1 Peter v.

In the Rev. W. H. Ball's Annual Report of the Calcutta Divinity College the following reference occurs to the inadequate and otherwise unsuitable accommodation provided in the present buildings:—

We are still in a building quite unfit for a Divinity School. Two lecture-rooms for three classes, no proper accommodation for eating, bathing, or sleeping, men crowded together for months at a time, never able to get any privacy for prayer, reading the Bible, or for study. In the midst of a crowded neighbourhood and noisy streets, never quiet for twenty hours out of the twenty-four, living, working, teaching in the midst of continual noise, sometimes the teacher has to stop simply because he cannot be heard. Living in the midst of a population crowded to the enormous extent of 68,480 per square mile; existing in the midst of insanitary conditions which the present Lieutenant-Governor of Bengal has described as unspeakable in their abominations. The next ward to this, and whose boundaries are only about two hundred yards from the College, is described by the Sanitary Commissioners as having houses built almost back to back, the narrow pas-

sages between them shut out from the sunlight, rats running about in the dark as they would at night, and a heavy, sickening odour pervading the whole place; walls and floors of the houses damp with contamination from liquid sewage, which lies rotting, and for which there is no escape. Jammed in among these are native huts, filthy, dilapidated, and foul beyond description, in many places it being impossible to walk round these huts where the ground is damp with liquid sewage and the stench is beyond description. Yet in this ward the population reaches as high as 144,640 per square mile.

As we have no convenience for married students, they have to live among Hindus and Mohammedans, in the midst of conditions similar to the above, many of them living in such a manner that the common decencies of life cannot be observed, in houses where an Englishman would not put his horse, let alone a human being.

Mr. S. W. Donne and Mr. P. H. Shaul arrived at Calcutta on December 22nd.

NORTH-WEST PROVINCES OF INDIA.

In August the Rev. A. H. Wright, of Allahabad, baptized four women and three children, converts of the Z.B.M.M. ladies of that station. One of the women was a Bengali Brahman, well acquainted with Hindi as well as Bengali. The second was a Mohammedan, who said that she had first heard the Gospel from

the lips of the Rev. H. M. M. Hackett, who showed lantern views of Christ's sufferings and death when itinerating in the district and near her home at Partabgarh. The third woman was a Brahman; and the fourth is an old widow woman who lost a finger at the time of the Mutiny in trying to ward off a blow from hitting her baby.

The Rev. W. and Mrs. Newby Fraser, of the New South Wales C.M.A., have been ordered by the doctors to go to Sydney for change of climate.

A sad telegram was received from Benares on February 2nd. It told us of the death of the Rev. Brocklesby Davis, who has laboured in these Provinces since 1859. (See page 196.)

In his Annual Letter, dated January 19th, the Rev. C. H. Gill, of Jabalpur, refers to the efforts he has inaugurated for the children left orphans and destitute by the famine. At Murwara, an out-station, there were at the time he wrote 163 of these children in a poor-house he had opened. He writes:—

It is fearful to think of the number of formerly happy families now broken up for ever by the grim hand of this famine. All these children were once the darlings of fond mothers, and the happy playmates of loving brothers and sisters. Now they are waifs and strays cast on the wide world; and all they know about their position in life is, "I've got no one to look after me." So we have taken them in. But to visit them is anything but a mournful affair. With heads shaved and little bodies washed, with new clothes and warm blankets, and straw at night and good meals twice a day, and, best of

all, separated from the scenes in the bazaars and the depressing influences of the crowds of famine-stricken adults struggling for bread, the scene they present is one at once inspiring and pleasure-giving. They are too young to realize their woes, but they are not too young to laugh and be happy; and so God has given us their fresh and impressionable minds on which to write His laws. May the Holy Spirit help us in this, and may the children be not only provided for, but prayed for and worked for, that, by God's blessing, they may shine for His glory.

The Rev. E. D. Price, missionary to the Gonds, writes as follows in a private letter dated Mandla, January 21st. Extracts from Mr. Price's previous letters regarding the famine were published in the *C.M. Intelligencer* for January and December last:—

The last few days I have been making a list of those who have been desirous of baptism for some time and who seem to be in earnest. We have twenty-four persons, of whom only seven are under twelve years of age.

The Molonys are coming here, we hope, the first week in February, to hold a "Mission." I pray that we may have much blessing.

This morning an old blind man came here for help. He was half-starved; and at the same time a decrepid old woman came along. They were just a pair. While we were relieving them a leper passed by—no fingers and half his arms raw—a fearful sight, flies surrounding the poor fellow in swarms. As he went along, a middle-aged man came up with a length of bark tied round his legs to support them, and asked for food. I said, "Sit down and I will see what I can do for you." The poor fellow in

sitting down fell right along the ground from pure weakness and starvation. He was a most pitiable object. His lips were all shrivelled up and covered with bits of grass he had not strength to brush off. Mr. Holloway and I got a bamboo screen and lifted him on to it and carried him off to a sheltered place near the servants' houses. Mr. Hack prepared some medicine for him, and we gave him some rice and water gruel. I think it doubtful whether he will live, but he seems a little better this evening.

We have a children's soup-kitchen every day. We give them two meals a day, one at noon and the other at half-past four. It is a funny sight to see them all sitting round in a circle and showing me their hands to see if they are clean. They get *kodai* boiled with water: it is a grain somewhat like rice.

PUNJAB AND SINDH.

The Rev. R. Clark sends home a letter written to him by Mrs. Ball, wife of the Rev. A. E. Ball, of Karachi, regarding the plague in that city:—

Karachi, Monday, Jan. 11th.

The 91st Psalm was my subject in the women's Bible-class yesterday, and they promised me to read it daily during this time of pestilence. We are anxious to have no panic among our people (as there is among Hindus and Mohammedans), and thus far, I am thankful to say, all seem at peace in their minds and trusting in our Father's care. Till yesterday we had the plague only on our right-hand side, but to-day it has passed by our compounds and has appeared on our left as well. I was out for fifteen minutes this morning in the street, in front of our compound, and three corpses were carried past during the fifteen minutes.

All our schools (except the High School and Gujerathi School) are closed now, and business seems paralyzed. Many city shops are closed, and many hearts are anxious and sad. I tell our people that we are in God's care; that we must do *our* part (having everything perfectly clean and taking all reasonable care), and we can leave all else trustfully to our Father.

Of course our end of Karachi is more or less tabooed and avoided by the European people.

Thus far our dear Christians have been mercifully preserved, and we pray constantly for the fulfilment of, "It shall not come nigh thee." Please continue to remember us in prayer.

WESTERN INDIA.

The Bishop of Bombay admitted the Rev. T. Davis to Priest's Orders on December 20th.

Writing on January 27th, the Rev. W. G. Peel said: "Death is all around us—100 new cases to-day. In Karachi nearly every patient dies who is attacked by the plague. The newspapers give the Municipal returns, which nearly all of us reckon quite misleading. On good computation, about 10,000 have died in Bombay, and half the population has fled."

The following short "In Memoriam" notice on the late Mrs. A. H. Bowman by A. J. P. appears in the Bombay *C.M. Gleaner*:—

It is with deep sorrow that we record the death of Mrs. Bowman, wife of the Rev. A. H. Bowman, of Girgaum Church. She came to Bombay with him in October, 1892, and, with the exception of a few months in England for health's sake in 1894, had spent the last four years in this country. Previously they had laboured together for two years in Calcutta, until her serious ill-health obliged her husband to resign his appointment as incumbent of the C.M.S. Church there and return to England.

But when the call to foreign work again came to him, she was ready once more to leave home and friends to face what was to her a very trying climate.

Though on this account she was debarred from much active work here, she always took a keen interest in all that concerned the spread of Christ's Kingdom. With her religion was a very real thing, and part of her everyday life, as those who knew her intimately can testify. She had a deep knowledge of God's Word, and was firmly attached to its truths. Quietly

and unassumingly, but unflinchingly, she ever upheld the honour of her Saviour. Her bright manner and ready sympathy in joy and sorrow quickly found their way to the heart, and we know that among the poor of the district there are many who mourn her loss.

After some months of more or less weakness and suffering, apparently brought on by a chill, she went to the convalescent home at Khandalla on November 12th, and we hoped that the change of air would soon restore her. But our all-loving Father had better things in store for her. She grew weaker, and peacefully passed away to the Home above about midnight on November 19th. The following evening, in the presence of a few of the many friends in Bombay who knew and loved her, her body was laid to rest in the little cemetery at Khandalla in full view of the setting sun, and of the beautiful hills which rise range after range towards the west, "In sure and certain hope of the resurrection to eternal life through Jesus Christ our Lord."

SOUTH INDIA.

An account of the fourth annual Ingathering service at Zion Church, Madras, which took place at Easter, 1896, has only lately come to hand. On Easter Monday there was a special collection for the Religious Tract and Book Society which amounted to Rs. 20. The communicants numbered 120. In the afternoon six adults and three children were baptized, who are described as "the first offering of praise and thanksgiving to the Lord of the Harvest." On Easter Sunday the William and Anna Saththianadhan Memorial Hall was opened by the Bishop of Madras, and in the Hall a thanksgiving service was held the following day, to which the free-will offerings of the people were brought. Among them were a cow, a number of sheep, fowls, turkeys, ducks, pigeons, and other birds, jewels of gold and silver, household furniture, fancy articles and toys, fruits and vegetables, &c., &c., which were disposed of by auction, and realized Rs. 380. At an Ingathering Dinner 150 men, women, and children sat down together, without distinction of caste or rank. A lantern exhibition was subsequently held.

CEYLON.

The Bishop of Colombo admitted the Revs. R. W. Ryde, G. Daniel, and S. Morse to Priests' Orders, and Mr. W. E. Boteju to Deacon's Orders in the Colombo Cathedral on St. Thomas' Day, December 21st.

SOUTH CHINA.

Bishop Burdon, before leaving Hong Kong on resigning the bishopric, addressed the following letter to the missionaries of the C.M.S., C.E.Z.M.S., and F.E.S. in his diocese:—

MY VERY DEAR FRIENDS,—I cannot leave the diocese without a word of good-bye to one and all of you. It is a great crisis in my life to lay down a work which has extended over so many years, and a time of self-searching and humiliation. The circumstances in your Mission have not allowed me to give you much practical help in consequence of the dialect or dialects being so completely different from Cantonese. Hence I could not have direct intercourse with our Native brethren. This is a most unsatisfactory state of things, and earnestly do I hope that my resignation will be the means of forcing the division of the diocese, that you may ultimately have a resident Missionary Bishop for

your large and increasing Mission in the province. I thank you for all your forbearance with me, and for all your kindness during my visitations. I pray that the opportunities we have had of meeting together from time to time for prayer and conference on holy things may lead us to think of each other with sympathy and prayer and intercession. And may you all be fellow-helpers one with another, and be the means of bringing the true life and light into the hearts of many of this great people. Good-bye (God be wi' ye), and may His Presence comfort your hearts and strengthen your faith.

St. Paul's College, Nov. 25th, 1896.

The Conference of Fuh-kien missionaries in November passed the following Resolution on the subject of the Bishop's retirement:—

We, the members of the Fuh-kien Mission of the Church Missionary Society in Conference assembled, beg to place on record our sense of the loss which the Mission has sustained by the resignation of the Chief Pastor of the Diocese. Bishop Burdon's long residence in China has given him exceptional opportunities of understanding things Chinese, and his knowledge of the language enabled him by his writings to render great service to Christian

Missions throughout the whole of China, no less than within his own diocese. We are glad to know that the Bishop intends returning to the scene of his long and unwearied labours in Christ's service, and we pray that his sojourn at home may strengthen him for future work. Lastly, we shall not cease to ask that those who have the appointment of our future Bishop in their hands may be divinely guided in their decision.

The Rev. E. B. Beauchamp baptized seven lepers at Pakhoi on August 4th. The following were the questions asked of each candidate and the replies given by one of their number :—

- 1.—Why do you wish to be a Christian?
- 2.—What has Jesus done for you?
- 3.—What is the meaning of baptism?
- 4.—What is sin?
- 5.—What kind of men should Christ's disciples be?

One of the lepers replied thus:—

After I believed in Jesus I went to my home, and my parents and brothers began to ridicule and persecute me. After reading (Matt. x. 23, 37, 38), I thought that I ought to leave them, for our Saviour says, "He that loveth father or mother more than Me is not worthy of Me . . . and he that taketh not his cross, and followeth after Me, is not worthy of Me . . . and when they persecute you in this city, flee ye into another." Jesus thus spoke to me, and told me that even though I was persecuted I need have no fear.

You have asked us these five questions to see if we clearly understand the truth. I will write a little about what I believe, but, sad to say, my bad hands prevent me from writing well.

A. 1.—I have entered the Church because for a long time I have been far away from the Heavenly Father; now I thank God for leading me to turn round and worship only Him; because I believe that Jesus has saved me, I wish to serve Him alone. If we do not believe in Jesus we cannot worship the Heavenly Father. In John xiv. 6 we read, "I am the way . . . no man cometh unto the Father, but by Me." Because I believe in Jesus, and worship the Father, I have entered the Church.

A. 2.—Jesus Christ left heaven to come into this world to preach the way of eternal life to us men. He laid

down His life, and was crucified for me and the whole world. He has redeemed us from all sin, and has poured out His precious blood to make our hearts clean. This is what Jesus has done for me.

A. 3.—Baptism is the symbol of our having been born again, and is also the outward sign that we have been saved by Christ, and we ask Jesus to put His Holy Spirit into our hearts.

A. 4.—We are by nature sinful creatures. In Genesis iii. 6, 7, we read of how sin came into the world. God commanded Adam not to eat of the tree of the knowledge of good and evil, for if he eat it he would surely die; so Adam at first would not eat of it. Afterwards the Devil tempted Eve, and she ate of the tree, and gave some to Adam, and he ate of it: thus they both committed sin. We are therefore inheritors of their sinful nature, for when we would do right sin is always present, and we rebel against God.

A. 5.—If we would be Jesus' disciples, our bodies and souls must belong to Him, and we must also love one another. In John xiii. 34, 35 our Saviour said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples if ye have love one to another." This is, therefore, the most important of the Christian's duties. Because God so loved the world He sent His only begotten Son into the world to save us from sin. This is what God's love to us is. Jesus loves us so much, that He bore our sins on the Cross. This shows how much Jesus loves us. (See Ephes. v. 2.)

Archdeacon Wolfe wrote on November 28th that persecution had again broken out at Hok-chiang, hundreds of the Christians being left without house or food. He was about to visit the place. He said :—

The persecution in Hok-chiang is of a very serious nature. About 4000 men, led on by an old enemy of the Christians, attacked two Christian villages and destroyed most of the Christians' houses, took away their cattle and everything in the houses, then went to the Christians' fields and carried away the crops which were just ready for harvesting, and did not leave a scrap behind, thus depriving our poor people

of the means of feeding their women and children for the coming year. The nice church, too, which the Christians erected for themselves has been severely injured. The persecutors shot bullets in through the doors and windows of the building, and some of our converts who were not able to run away were badly beaten. The wife of the pastor was delivered of a stillborn child from the fright which she received on the

occasion, and she is now in a most dangerous condition of health. The Christians appealed for protection to the magistrate, but in vain; he refused to take any notice except to insult them and throw their petitions on the ground. According to Chinese law the conduct of the persecutors is a crime of the first magnitude, but as Christians are the sufferers no notice is taken of it.

It is sad, but we can do nothing but pray and look on. This persecuting magistrate this very day took one of our pastors and three of his congregation and beat them and imprisoned them on a false charge. The mandarin sends his police to a village where he hears there is trouble from pirates or other criminals; they inquire if there are any Christians in the village; should there be any, these police proceed to their houses and charge them with some crime and drag them off to the magistrate, who at once, without trial or examination, has them thrown down

on their faces and hands, and orders his police to beat them till the blood flows from their wounds. He then places chains on their necks and throws them into prison and fabricates some false charges against them to the Viceroy, who at once orders the magistrate to have the supposed rebels severely dealt with. This magistrate dare not touch a Roman Catholic, because the French Consul would at once call him to order! This very mandarin, whenever I visit the district, is careful to invite me to dinner, and expresses himself in the most friendly manner, but I have long since discovered his hypocrisy. I am in great distress on account of the sufferings of my poor Native brethren, especially some of my most earnest helpers and catechists, one of whom is now in chains in prison, and I can do nothing for his relief. Pray for us: I know this will be done, and we can do no more.

A letter from the Rev. J. R. Shields Boyd is printed in the Canadian localized *C.M. Gleaner*, dated Fuh-chow, October 26th, in which he mentions that the head of the Taoist priests of the Fuh-chow district was baptized a few Sundays before he wrote. His whole family have become adherents. After his baptism he was asked to go and perform some of his old rites, and was offered ten dollars for the work, but he replied that he had nothing to do with that kind of thing now, as he was a Christian. Mr. Boyd says that ten dollars is a great deal to a Chinaman, who can live on ten cents a day, and it was no small sacrifice to give up his office with its money-making opportunities.

The following letter has been received by the Rev. W. Banister from Mr. W. C. Hixson, the United States Vice-Consul in charge at Fuh-chow:—

Fuh-chow, China, Dec. 17th, 1896.

SIR,—On behalf of the United States Government and by authority of the Honourable the Secretary of State at Washington, I have the honour to convey to you the Government's high appreciation of the valuable services you rendered the United States Commission during its investigation of the late Huashan massacre.

The Government is cognizant of the fact that you were the first person in Fuh-chow to volunteer to go in search of the survivors of the Huashan tragedy; that you were untiring in your zeal in aiding the investigation; that without your knowledge of the people and the geography of Kutien district, your ability to speak and read the language, and your unceasing attention to secur-

ing outside evidence for the Committee's use, the Committee would have been badly handicapped, and the Chinese officials would have doubled their rascality with impunity.

The people of the United States are grateful to you for the valuable humanitarian services so freely rendered the great family of civilized nations, and it affords me much pleasure to be honoured with the privilege of expressing to you the sincere gratitude of not only the United States of America, but also of its Christian people.

With the assurance of my most distinguished consideration,

I have the honour to be, Sir,

Your obedient servant,

WM. C. HIXSON.

The Rev. Dr. S. Synge and Mr. T. Woods arrived at Fuh-chow on December 4th.

P

MID CHINA.

Dr. W. Squibbs, Mr. W. Andrews, and the Misses I. K. S. Acheson, A. M. Barker, L. S. Digby, M. C. Gillmor, J. Grant, E. Green, and M. E. Turnbull arrived at Shanghai in November. Dr. Squibbs and Mr. Andrews were expecting to go forward up the Yang-tse about December 14th, and the ladies for Si-chuan hoped to start up the river about a fortnight later under the escort of the Rev. and Mrs. W. Taylor, of the China Inland Mission.

Bishop Cassels visited all the C.M.S. stations—except Chong-pa, which has had no missionary occupant since Miss Entwistle's death—in Si-chuan during October. At Mien-cheo he confirmed seven candidates (three men and four women), whom the Rev. O. M. Jackson had baptized a few weeks before. At Sin-tu he baptized two men, one woman, and a child, and afterwards confirmed the three adults. A new class of catechumens was being formed, chiefly women. At several of the stations he observed marks of encouragement in the work, held special devotional meetings with the workers, and administered the Holy Communion at each station. In some cases, he says, it had been more than a year since the previous opportunity of partaking of the Sacrament had been enjoyed.

JAPAN.

The Rev. W. R. Gray arrived at Osaka on November 24th. He refers to "a most useful visit" of Mr. J. R. Mott, of the World's Student Federation and S.V.M.U., who addressed large meetings of Japanese students at the Osaka Y.M.C.A. Hall and elsewhere, and also gatherings of the Japanese clergy and foreign missionaries. Mr. Gray says that God's blessing unmistakably rested on his efforts.

Bishop and Mrs. Fyson and the Misses E. Bryant, A. P. Carr, B. Nottidge, and A. H. Wright arrived at Kobe in the middle of November, and the Bishop and Mrs. Fyson, after short delays at Osaka and Tokio, reached Hakodate on December 12th. Miss Bryant followed to Hakodate a week later.

NEW ZEALAND.

We have received the following from Bishop Williams of Waiapu:—

Dec. 22nd, 1896.

We had a grand day on Sunday, the 20th, when three deacons, the Rev. Piripi Te Awarau, of Te Horo, the Rev. Hakaraia Pahewa, of Te Kaha, and the Rev. Ahipene Rangī, of Nukutaurua, were admitted to Priests' Orders, and at the same time three students from the College here, Tiopira Paerata, Timoti Kiriwi, and Hare Maihi Ruarangi, were ordained deacons for work in the Diocese of Auckland. This was done, of course, at the request of the Primate. Archdeacon Clarke and two of the Maori clergy from the north had come to witness the ordination of the three new deacons. Five of the Native clergy of this diocese were present also, besides the Revs. H. W. Williams and E. Jennings. The young men are all men of great promise, and we have good reason to hope that they will be effective instruments in the Master's hand for the extension of

His Kingdom among the Maori people.

Three of the students are just setting out to-day to spend the greater portion of their vacation among the Urewera people, who are all followers of Te Kooti still, notwithstanding that Te Kooti is dead and gone. I hope they will be able to bring a good report when they return. Another party is going south to Wairarapa, and thence through Whanganui to Taranaki in hopes of being able to make some impression on Te Whiti's people, who have hitherto been absolutely inaccessible.

I arrived here a few days ago, having visited all the northern parts of the diocese. The extension of roads in some parts enables one to take advantage of wheeled vehicles, but the journey from Opotiki round by Hicks' Bay and Waiapu must be performed on horseback. From hence to Napier I go by steamer.

TWO PAPERS READ AT THE G.U. ANNIVERSARY.



WE are glad to take the first opportunity of inserting two of the papers read at the Secretaries' Conference held in the course of the tenth Anniversary of the Gleaners' Union last November at Manchester. The papers were all good, but as it is not possible to print more than two, we have chosen those by Mrs. Percy Grubb, one of the Secretaries of the Ladies' C.M. Union for London, and by Mr. G. A. King, Joint Hon. Sec. of the London Lay Workers' Union, containing as they do practical suggestions which we would commend to our readers generally, and especially to those responsible for the management of local branches of the Union.

I. HOW TO IMPROVE OUR G.U. MEETINGS.

By Mrs. Percy Grubb.

May I suggest at the outset that we should thoroughly digest the title of this paper, carefully chosen by the Central Committee, and recognize the fact that our meetings *are* capable of improvement. It is essential to keep a high ideal before us, and to remember that the meetings which represent so grand a cause should be, whether large or small, as attractive, influential, and purposeful as we possibly can make them. The President of some of the largest rail works in the United States was asked on one occasion the secret of his successful business. "Our only secret is this," he replied, "we always try to beat our last batch of rails." The secret is a valuable one for all G.U. Secretaries, and likely to lead to success.

What I have to say about the improvement of our meetings falls under three heads: The Preparation for the Meeting, The Conduct of the Meeting, and The Outcome of the Meeting.

(1) *The Preparation for the Meeting.*—To ensure a good meeting there must be a great deal of underground work beforehand, and above all things every meeting should be steeped in prayer. When a branch arranges to hold a special meeting with a special speaker, there is commonly much prayer made for it, but how much prayer goes up for the ordinary monthly meeting of the ordinary parochial branch? Is it any wonder that, in the first case, there is an unmistakable atmosphere of spiritual power, and, in the second, this is as unmistakably lacking? Surely every Secretary has one friend at least who would join with her in prayer before each meeting. It is important to make sure that all Gleaners know of the meeting, and many Secretaries find it necessary to send round notices each time; the very ones who do not hear the notice given out in church or do not see it in the parochial magazines are usually the ones who most need keeping in touch. Then all the details require to be carefully planned and thought over; it is astonishing how many meetings are left to take care of themselves, or hurriedly arranged at the last moment, the result being general confusion and unpunctuality. A wise Secretary will carefully draw up her programme beforehand, asking for the definite guidance of the Holy Spirit on each step, and she will endeavour to distribute the work among her Gleaners, one undertaking the care of the door, another giving out the hymn-sheets, another the magazines and literature, and so on. If possible, a good missionary map should be procured and hung up in the room, so that an appeal may be made to eye-gate as well as ear-gate.

(2) *The Conduct of the Meeting.*—It is as a rule comparatively easy to get a good meeting for a good speaker, but the question that faces us is how to maintain the regular branch meeting in efficiency, vigour, and life. It is not sufficient to call our Gleaners together; if the meetings are dull, monotonous, and dry, they will soon cease to attend regularly; or, even if a feeling of loyalty keeps them regular, the fire will soon die out, and they will become frozen rather than melted together. The growing habit of appealing to the centre for speakers is a most unhealthy one, and needs to be guarded against. Not only does it burden an already overburdened department of the C.M.S., but it tends to make the branch a mere parasite, and to check the healthy, independent development of its existence. "If any would not work, neither should he eat," may be applied to corporate

bodies as well as to individuals, and Secretaries should spare no pains to make their branches self-supporting, and to draw out the powers of their members. It is infinitely better to train the members to take part in the meetings, even if it mean at first written prayers and copied facts, than to seek constantly for outside help.

Wherever possible, the prayer-meeting should be the central meeting of a branch, though it will necessarily often be extremely small in numbers. Here again the Secretary will have need to exercise much loving sympathy and tact; in many cases the only possible way of beginning a little prayer-meeting is to encourage the attenders to bring a copied or Bible prayer, and presently to write down a few words of their own. In some places it has been found helpful to pass round little slips of paper containing requests for prayer; but whatever method may be adopted, it is far better to have a short and real prayer-meeting, lasting perhaps only fifteen or twenty minutes, than to have a so-called prayer-meeting of an hour's duration, when forty or forty-five minutes are devoted to a long address.

Another form of meeting which should be far more largely used is that of the Bible Study Meeting. It is not surprising that our Gleaners so often lack root and fall away, when we do so little to ground them thoroughly in the principles and basis of missionary work as shown in the Word of God. Surely a Missionary Bible Reading should find a foremost place in the provision made for them, and it is a form of teaching which would in many cases be gladly undertaken by one of the local clergy. It is to be wished that a Model Missionary Bible Study could be always included in the programme for local conferences of G.U. Secretaries.

It is essential that we should strive after two points in our regular branch meetings: firstly, the maintenance of a high spiritual tone; secondly, variety in manner and matter. The Secretary should continually impress upon the members that the first point depends mainly upon themselves. If they come up to the meetings in a prayerful, expectant, warm-hearted attitude, the result will be that, however small the meeting, there will be life and power in it; if they come up in a cold, careless, criticizing spirit, it cannot but make itself felt.

In the matter of freshness and variety, there is a very large field open before us; and yet many Secretaries, bound up in the grave-clothes of unwritten traditions, carry on their meetings in precisely the same routine from year's end to year's end. A few months ago, on asking whether I might make a slight change in the programme set before me, I was met by the reply, "We always have this order in our meetings," and one was very much tempted to answer, "That is the very reason why a little change might be desirable now."

We must also remember that we have a large amount of young life in the Gleaners' Union, and that if we want to attach the devotion of young hearts and lives to the Missionary cause we must allow them to develop their zeal and energy through a variety of channels, or they will break forth through other channels of their own devising. Our great object in holding meetings at all is to inform the minds and stimulate the zeal of our members, and for this end there is an abundant supply of material, but it needs to be presented in a varied form.

If one kind of meeting is not a success or has been sufficiently used, let us try another. Why not have a Fact Meeting, or a Service of Song, or a Lantern Lecture, or a Missionary Picnic, or a Local Talent Meeting, or a *Gleaner* examination, or a Meeting on the Annual Report, or an Ingenuity Meeting, or an Objections Meeting, or a Social Gathering. The latter have been made most successful either in the afternoon or evening, the recitations, solos, and readings being entirely missionary, and a short, pointed address being included in the programme. It may take more trouble to work up a meeting of this kind, but it will infinitely repay in quickened interest. In the larger branches it is possible sometimes to organize a Young Men's or Young Ladies' Band for the study of different parts of the mission-field; and these have also been tried with much success among working men and working girls.

Wherever a Gleaners' Choir can be formed, it adds very much to the brightness and attractiveness of the meetings, and some of the beautiful new missionary hymns can be used to much advantage.

The existence of a dull or wearisome missionary meeting is a libel on the cause,

and the success and spirit with which many Secretaries carry on their regular gatherings prove that no one need despair, however great the obstacles may appear.

A few words remain to be said with regard to the (3) *Outcome of the Meeting*. No meeting has fulfilled its true purpose unless it has a definite outcome; we need to remember that the meeting is not the end, but the means to the end. What do we expect to accomplish by them? Do we expect our Gleaners to be so stirred and kindled that they will spontaneously press forward to fresh missionary effort? If so, let us use means to deepen the impression. The Secretary should have a supply of ammunition for use at the close of every meeting—collecting-boxes and cards, free literature for distribution, and some of the latest publications for sale.

Too many Gleaners are resting cosily in the "ceiled houses" of their G.U. branches, with an occasional look-out through the windows of their meetings at the thick darkness outside. They reflect with satisfaction that they have done their part for the Missionary cause by joining the Gleaners' Union. They pay their twopence annually, after they have been looked up three or four times by a painstaking Secretary, they attend the branch meeting and expect to be provided each time with a speaker, who comes up to their standard of "interesting." Periodically, they are stirred up to greater warmth and enthusiasm, which as rapidly relapse into comparative indifference, and meanwhile they are really doing little or nothing for the great Heathen World in its darkness and agony.

Let us never be content unless our meetings rouse us from this spiritual selfishness, unless they send us home to our knees first, and then out into more self-sacrificing, devoted service. Let us remember that each meeting, even the humblest and smallest, is an opportunity to meet with our Master for His business, and that "The King's business requireth haste."

II. RAISING FUNDS.

By Mr. G. A. King.

I come last this afternoon, as is right, with the sordid subject of supplies. "Raising Funds" is almost too earthly a subject on which to speak after hearing and discussing "How to promote interest and prayer," and "How to seek for and train missionary candidates." But it is a necessary subject, and to my mind a most important one from a spiritual point of view.

"Raising Funds"—what is it but taking them from the lower level of everyday earning and expenditure, and placing them on the higher level of stewardship and self-denial and sacrifice?

It is not always easy to hit the happy mean between over-valuing and under-valuing cash contributions. We can all smile at the child who defined a missionary as "A thing which you put money into." But there are far worse things than missionaries to put your money into. I need not tell you that, however, nor do I think that this audience is particularly open to the danger of over-valuing the function of money in missionary work. We are more likely, I am afraid, while we adhere to the great principle of our Society—"Spiritual men for spiritual work"—to despise the accessories of service, and to forget that spiritual men have very pressing temporal necessities, and that they go forth among people whose business motto is "Nothing for nothing and very little for sixpence."

We say, and say truly, that the silver is the Lord's and the gold His; but we sometimes overlook the fact that our Lord's money happens just at present to be in our hands.

"Money answereth all things" (Eccles. x. 19), and the very phrase, "pecuniary contributions," reminds us of its origin when the primitive herdsman, to save himself the trouble of driving his ox about, stamped its outline on a piece of leather, and established that great system of credit on which our financial policy of to-day subsists. But material things are not all that money answers to; it answers (oftener, perhaps, than we think) self-denial, thoughtfulness, sometimes the first tender springing up of a desire outwardly to recognize the love of God toward us. The child's treasured penny; the half-crown which the schoolboy

saves from his pocket-money to give to the Mission; the sovereign which a young man slips into the bag when God has spoken to him by the preacher's lips—may we not believe that they are made object lessons to angels by Him Who knew all about those two mites?

Pardon me if I have stayed too long on generalities. I have not forgotten that "raising funds" is only a sub-head, and that the subject of the Conference is "the Gleaners' Union and the Three Years' Enterprise." The main features of that enterprise are, as you know, *Review* and *Advance*. Between them, resulting from the one and guiding us in the other, come the great missionary principles. Principles and plans are what we want in each department—in that order, please, if the work is to be well done. I am going to dwell on principles, because plans are infinite in variety, and must necessarily be largely influenced by local and personal considerations.

And for the one great principle, which I believe I am called to press upon your attention this afternoon, I am going to the law—the law of Moses. Do not shudder; possibly you prefer the prophets. I have a weakness for the law myself. Do not think ill of my principle because it comes from the law. No; I am not going to talk about tithes; I do not propose to insult you, before whom the whole world is open, by supposing that you will confine your offerings to that proportion of your substance which the Jew gave, and gives, for the service of God in his own nation alone. I only want to make raising funds easy, and so I ask you to apply to this matter the principle which underlies the command, "All thy estimations shall be according to the shekel of the sanctuary" (Lev. xxvii. 25).

I know what you will say—there is no principle: nothing but the establishment of a fixed standard, necessary for the equitable working out of the institutions of the jubilee; a standard which for convenience was kept in the one national public building. But I am persuaded that there is more in it than this, and that it was not undesignedly that in every business transaction the Jew's thought was necessarily turned to the Sanctuary, to the visible dwelling-place of God among His people; it was not for nothing that the ultimate test of the full rightness and justness of a money payment was not to be that it was "current money of the merchant," but whether it would pass muster in the Sanctuary of God Himself.

Now in our life to-day the temptation is to reverse all this, to estimate our offerings to God's cause by the volume of our business income, and the exigencies of our social requirements. Let us start with the sanctuary shekel, and things will be ever so much simpler. God, believe me, is not an austere man, and (as we read last night) "the Lord God, Omnipotent reigneth." Let us start with our missionary contributions, and measure our other expenditure by that. Of how little value was a Jewish field when the year of restoration was near in which it reverted to its original proprietor; or, to take a modern parallel, do we even in this room rightly estimate the difference in value between the terminable annuity of what we spend on ourselves and the irredeemable investment of what we give to God and His work in the world?

But I pass from principles to plans, plans of our own giving, and of our obtaining contributions from others.

It goes without saying that people will not give unless they are interested. We have heard about the arousal of interest this afternoon already, so I pass by that, but I want to suggest three practical thoughts in connexion with it. First of all, then, in raising funds people must know what they are giving to, and we must let them know it. I trust that no Three Years' Enterprise money will be contributed because the donor considers (though it is a fact) that Missions promote commerce, or because he thinks (fact though it be) that the missionary is the civilizer of the world, not even because he thinks (and in God's goodness it is true) that men's bodies are better for the medical skill for which millions are dependent on missionaries alone. No; missionary funds are raised for the glory of God and the proclamation of His Gospel, and we've got to let people know it.

Then people must know how the money is spent, with what economy the operations of this Society and other societies are conducted; we've got to know the facts ourselves, and we've got to let people know them.

Thirdly, if we are to raise funds for missionary work, people must know the

need there is of money. There is a good deal of danger, I fancy, even amongst otherwise well-informed supporters of Missions, of under-estimating this.

We are so apt to confound the exiguous subsistence allowance of a missionary with his total expense. We rejoice to hear of so many centres being ready to support their own missionary, but we must not overlook the fact that supporting a missionary is not synonymous with either preparing him, or fitting him out, or transporting him to his station, or providing him with literature and the hundred and one items of necessary missionary apparatus. We leave out of our calculation innumerable items of expense, the absence of any one of which may easily mar his efficiency or retard his sacred work. If we leave these things out of calculation you may be sure the public do: there is a need of funds, and we have got to let them know it. Then as to the collection of funds; do let us learn from those who in secular matters collect great sums in small contributions; for instance, the great friendly societies like the one which takes its name from this city, or the great industrial insurance companies. These take weekly contributions of twopence or fourpence, and build up an edifice of millions with them: let us watch and imitate their methods. Their contributions are adapted to every one's pocket, they go to their subscribers to get their money, or gather them together in groups or sections, so that each may easily do his own collection. Their system is regular, so that he who sets out to subscribe knows just when he will be required to subscribe again, and shapes his plans accordingly. But whatever our plans may be, and they may be infinitely various, let us see that one principle runs through them, begun as they must and will be, in prayer, continued in it, completed in rejoicing; let us ever put first things first, and let all our estimations be according to the shekel of the Sanctuary.

NOTICES OF BOOKS.

THE CONVERSION OF ARMENIA TO THE CHRISTIAN FAITH. By W. ST. CLAIR TISDALL, M.A., C.M.S. London: Religious Tract Society.



IN this unpretending little volume, written (as he tells us in the Preface) during the few hours at night which he could spare from his missionary duties, Mr. Tisdall has compressed the results of no small amount of research. His residence in Julfa, the Armenian suburb of Isfahan, and his having had for a time the superintendence of the Armenian congregation there, afforded him both opportunities for and, as it seemed to him, the duty of studying the subject, and he appears to have done so, judging from the list of Armenian and other writers quoted, in a fairly exhaustive method. After a short account of the country and the people and the early history and mythology of the inhabitants of Armenia, from the time of Togarmah, son of Gomer, son of Japheth, until the Christian era, he gives in successive chapters the remarkable story, extending over four centuries, of the gradual progress of Christianity—progress in spite of frequent persecutions and numerous martyrdoms—until hatred and cruelty attained their most terrible aspects under Tiridates, when that king and his courtiers were converted and began to promote the faith which they had before laboured to destroy.

The interest of the narrative is divided among three periods: that of the first century of the Christian era, when the evangelists first reached the country; the end of the third and beginning of the fourth centuries, when Tiridates the king was converted and Christianity became the religion of the State under the influence of Gregory, the first Catholicos; and the beginning of the fifth century, when the Armenian characters were invented and the Bible was translated into the vernacular. Regarding the first of these, Mr. Tisdall is of opinion that European scholars have carried scepticism too far in treating the story told by Eusebius and Moses of Khorenê about Abgar, king

of Armenia Minor, sending messengers to our Lord who reached Jerusalem in the week of His Passion (St. John xii. 20-34), as wholly legendary, and his reasons for attaching importance to some parts of the account will interest the readers of his book. The chapter on the Armenian Bible is also deeply interesting. Indeed the whole book cannot fail, especially at the present time, to prove exceedingly valuable, and we heartily wish it an extensive circulation. Towards the close Mr. Tisdall says:—

“Our duty was to detail the history of the conversion of Armenia to the Christian faith. It does not fall to our lot, therefore, to relate the long and tragic tale of the later history of the Armenian Church and nation, or to tell how often and how nobly (as during even the last few years) Armenians have shed their blood for their Saviour. Few countries in the world can show so long and so noble a martyrology—one, alas! not yet closed.

“It does not lie within our province to discuss the present state of the venerable Armenian Church. It would be an ungracious task in citizens of a more favoured nation to cast a stone at a Church that has suffered, and still suffers, so much oppression and wrong from the enemies of our common faith. May we not rather trust and pray that the light which God so long ago kindled in Armenia may not be permitted to be extinguished by Muslim cruelty and intolerance at the close of this nineteenth Christian century? Nay, rather may it be revived by the gracious influences of the Holy Spirit, and shine more clearly than ever before! May the leaders of that Church in our own day and generation be roused to hear even now—as the noble Sahak did in the beginning of the fifth century—the sighs of multitudes of her people, who now as then go forth from their churches (to use Lazarus Pharpetsi’s words) empty in spirit and un comforted, because of the use of a dead language which they cannot understand, but in which they are compelled to worship God. May they follow the example of Sahak and Mesrop, and restore to the people in their beloved mother-tongue the living oracles of God! Then we may hope that Armenian faith and zeal will once more burn brightly, and that our Armenian brethren may be enabled to repay to the benighted land of Persia the debt which they owe to the fatherland of Gregory and Sahak the Parthian, by handing on to the Muslims of that land the torch of Divine Truth which those patriarchs kindled in Armenia in days of yore.”

THE BISHOPS OF THE CHURCH OF ENGLAND IN CANADA AND NEWFOUNDLAND. *By the REV. CHARLES H. MOCKRIDGE, M.A., D.D. London: “Church Bells.”*

In the Preface Mr. Mockridge states in modest terms his design in publishing this book. It is to supply in a handy form information regarding these, for the future historian of the Church of England in Canada, such a history having never yet been written in one complete work. The historian, whoever he may be, will have reason to be grateful to him, for he has brought together in the twenty-one short chapters, one on each Bishop—including Dr. Du Moulin of Niagara, consecrated in 1896, but not including Dr. Grisdale of Qu’Appelle, consecrated at a later date the same year—a large amount of most valuable matter, personal, statistical, topographical, ecclesiastical, &c. Bishop Inglis of Nova Scotia, the first Colonial Bishop of the Church of England, was consecrated in 1787, three years after the non-juring Bishops of Scotland had consecrated Dr. Seaburn for the United States. The latter country has now some eighty prelates, and there are over ninety Colonial and missionary Bishops of the Church of England. Dr. Inglis consecrated forty-four churches and confirmed 4367 persons in the first year of his episcopate; but it must be remembered that his diocese included—besides Nova Scotia—New Brunswick, Lower Canada (Quebec), Upper Canada (Ontario), and Newfoundland. The first Conference of Colonial Bishops was held at Quebec in 1851, with a view to the establishment of Synods and to the unification of

the Church, and a manifesto was issued with the hope that the Imperial Parliament would authorize the holding of such Synods. In 1852 the same subject was discussed at a meeting of several Canadian, Australian, and South African Bishops in London, and subsequently of a joint Conference of the same Bishops and eighteen English Bishops; and this gathering may be regarded as a prelude of the Lambeth Conference, which met for the first time in 1867. It is claimed that the first suggestion to hold a Pan-Anglican Conference was made by the Provincial Synod of Canada in the course of its first meeting in 1861, and that Bishop Lewis of Ontario (now Archbishop) originated the suggestion. Among the twenty-one Bishops whose lives are recorded, those of Bishops Horden, Bompas, Ridley, Young, Reeve, and Newnham are of course numbered. There is an account of Bishop Mountain's (of Montreal) visitation to the Red River Settlement in 1844, travelling the 1800 miles in a birch-bark canoe, thirty-six feet in length and manned by fourteen paddlers, and reaching his destination in five weeks and two days. We notice a few slight typographical errors (such as "Soucheux Indians" for "Loucheux," and "Wasset" for "Massett"; while Alberta is described as "to the north-west," apparently of Saskatchewan, instead of "south-west"). But the book shows signs of good and reliable work in every page; it is also well printed and well bound, and a portrait is given of each of the Bishops, some of them very good indeed.

THE THACKERAYS OF INDIA. By SIR WILLIAM WILSON HUNTER, K.C.S.I., M.A., LL.D. London: Henry Froude, 1897.

It is needless to say that the author of *The Imperial Gazetteer of India* is "a full man" in all that relates to the country which has been his life's study; and the story of the two generations of Thackerays who figured more or less prominently in the higher circles of Indian official life during the period from 1766 to 1815 gives ample scope for conveying very agreeably a considerable amount of general information, as well as incidentally and not less agreeably numerous anecdotes about notabilities and others. No one who takes an interest in India can fail to find the book captivating. Perhaps the first chapter, on "Some Calcutta Graves," will be found to most readers the most interesting one in the book. The story of the founding of Calcutta by Job Charnock is full of pathos. The old man, half (if not more than half) Heathen though he was, who cherished the memory of his Hindu Native wife by annually sacrificing a cock on her tomb, is represented to the reader by Sir William in other aspects, "as a block of rough-hewn British manhood; not a beautiful personage perhaps . . . but a man who had a great and hard task to do, and who did it—did it with small thought of self and with a resolute courage which no danger could daunt nor any difficulties thrust aside." The picture of him sitting under a great tree pondering on the possibilities of the site of the future metropolis of India is an impressive one: "his honourable masters" had sent him 400 men, with orders to make war upon an empire that counted its armies by millions, and whose garrison in the outlying fort of Hugli alone numbered 3300 horse and foot. And this is only one of very many whose thrilling stories the "great magazines of mortality" on the outskirts of Calcutta recall to the writer's memory. None of them is more touching than that of the midshipman "Billy" Speke. Indeed, as Sir William Hunter says, "the Calcutta graveyards are sown so thick with heroes as to leave small space for separate monuments," and "each frontier of British India is traced with the tombstones of our gallant dead, for whom there was no time to write epitaphs." Major James Rennell calculated towards the close of the last century that only one out of seventy Englishmen

returned home from India, while the mortality among European children suggests to the author a comparison of Calcutta with Jericho with respect to the curse resting on the rebuilders of the latter city: "He shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it."

There are no references in the book, at least we have discovered none, to missionaries nor to Heathenism. The book deals with European life and its concerns, and with British conquest and rule; it affords, however, abundant testimony to the need of the infusion of a larger measure of the leaven of holy, loving, Christ-like lives into Indo-European society, whose slanders, one of another, expressed the bitterness which the rivalries and jealousies of worldliness gendered in the hearts of many.

LUTHER'S PRIMARY WORKS, TRANSLATED INTO ENGLISH; *edited, with Theological and Historical Essays, by HENRY WACE, D.D., Prebendary of St. Paul's, &c., and C. A. BUCHHEIM, Ph.D., Professor of the German Language and Literature in King's College, London.* London: Hodder and Stoughton.

The works of Luther here presented to the English reader consist of "A Short Catechism," "The Greater Catechism," "Address to the Christian Nobility of the German Nation respecting the Reformation of the Christian Estate," "Concerning Christian Liberty," "On the Babylonish Captivity of the Church," and "The Ninety-five Theses." It is a remarkable fact that these "Great Reformation Treatises," as they are called in Germany, have not previously, with one or two exceptions, been brought before the English public, and the editors of the present work deserve, and we are sure will have, the gratitude of a wide circle of readers. Their importance is of a twofold character: Intrinsically, as strong and yet simple, manly and yet childlike, expressions of a great man's convictions on the cardinal principles of the Christian Faith; and historically, as having been the chief means under God of effecting the Reformation. The Theses were published on October 31st, 1517, and the three Treatises in the latter half of 1520. The latter were immediately followed by the bull of Excommunication in the winter of the same year, and by the summons to the Diet of Worms in 1521. Luther wrote under an apprehension that reconciliation between himself and Rome was impossible, and with a resolution to clear his mind at whatever cost. Dr. Wace justly calls them "first principles of the Reformation," and he adds:—

"From them, and by means of them, the whole of the subsequent movement was worked out. They were applied in different countries in different ways; and we are justly proud in this country of the wisdom and moderation exhibited by our Reformers. But it ought never to be forgotten that for the assertion of the principles themselves we, like the rest of Europe, are indebted to the genius and the courage of Luther. All of those principles—justification by faith, Christian liberty, the spiritual rights and powers of the laity, the true character of the sacraments, the supremacy of the Holy Scriptures as the supreme standard of belief and practice—were asserted by the Reformer, as the treatises in this volume bear testimony, almost simultaneously, in the latter half of the year 1520. At the time he asserted them, the Roman Church was still in full power; and in the next year he had to face the whole authority of the papacy and of the empire, and to decide whether, at the risk of a fate like that of Huss, he would stand by those truths. These were the truths—the cardinal principles of the whole subsequent Reformation—which he was called on to abandon at Worms; and his refusal to act against his conscience at once translated them into vivid action and reality. It was one thing for Englishmen, several decades after 1520, to apply these principles with the wisdom and moderation of which we are proud: it was

another thing to be the Horatius of that vital struggle. These grand facts speak for themselves, and need only to be understood in order to justify the honours now paid to the Reformer's memory."

Dr. Wace's able essay on the Primary Principles of Luther's Teaching should be read first, unless the reader has time to indulge himself in a second perusal of the whole, which he will assuredly wish for otherwise.

Nothing could better serve to present the lion-hearted Reformer in his individuality and his true greatness of mind and character before us than these works.

The Rani's Sacrifice, a Legend of Chamba retold in verse, with songs adapted to local airs, by Frances M. Saw, C.E.Z.M.S. (Punjab Religious Book Society, and 9, Salisbury Square, London). This is a "Service of Song," which was composed and set to melodies, not previously published, by Miss Saw, for the occasion of a reunion of "Old Girls" held at the Alexandra School last July. It is based on a Hindu legend of a Rani who, when her subjects were dying for want of water, gave herself, in obedience to a divine revelation, as a living sacrifice, and a fountain of cool and living water issued from the place of her immolation, which place is a resort of pilgrims to this day. The story introduces a supposed dialogue between some Christian and Heathen maidens, as the former meet the latter on their way to the Rani's shrine. The Hindu maidens sing the praises of their good queen as they go up the ascent of the mountain, and at the end of their song and story a Christian sister asks to be allowed to tell them a still more wonderful story of love, and sings to them the story of the crucified Saviour. Our friends who are in search of a new missionary "Service of Song" as an agreeable and profitable employment for their young people, and a means of extending missionary interest, may well give this one a trial.

Not by Might, by A. D. (London: Church of England Zenana Missionary Society). The Preface to this interesting little book is written by the Rev. H. E. Perkins, and he vouches for the accuracy of the delineations "of the climatic, social, and spiritual burdens which oppress a faithful Zenana worker in town or village, or in the giddy whirl of Anglo-Indian society." The writer modestly withholds her name, but the reader of her short and touching and instructive story will readily believe Mr. Perkins' testimony as to the love and respect which her character and gifts inspire in the hearts of her friends, and also his assurance that while the book is a story, it is, except as to the accidents of names of people and places, a succession of actual incidents. It is a tribute richly deserved and too rarely rendered to a class of workers both in the Foreign and Home mission-fields, who with few gifts, but with a large supply of the graces of love and humility and of devotion to the Master's will, are patiently and heroically labouring and suffering to win souls. This is a most capital book for working parties, and could be read through nearly in an afternoon.

Missions to Jews, by the Rev. W. T. Gidney, M.A. (London: Operative Jewish Converts' Institution). This is a most valuable compendium of facts and arguments, and will be an indispensable *vade mecum* to every advocate of Missions to the Jews. In short and telling paragraphs under prominent headings the reader will find collected from an extensive field of literature items of information and terse quotations from writers and speakers. All are arranged in thirteen chapters, but we venture to recommend the addition of an index in future editions, which we have no doubt will be called for.

Bryan Roe: A Soldier of the Cross, by the Rev. C. A. Johnson, with an Introduction by the Rev. Marshall Hartley. London: Charles H. Kelley. The subject of this little memoir was a Wesleyan missionary in the Yoruba Country. The early chapters give us a glimpse of how Methodism rises and spreads in English villages. Its strong and weak points are both in evidence. Bryan Roe's first attempt at preaching was at the age of fourteen, in a Primitive Methodist chapel, and his text was, "There is a lad here," and several men found salvation. A few years later, after a service in Essex, the record entry is, "About 100 saved. Glory!" In the mission-field the scenes are mostly at stations familiar in C.M.S. publications: Lagos, Abeokuta, Ibadan, Oyo, Ogbomosho, &c., and the book abounds in references to the people, to slavery, and to the gin traffic, according in

all respects with the testimony of our own missionaries. Mr. Roe died on board ship while returning home invalided, and was buried at Quittah, in the spring of 1896, eleven years after first setting sail from home.

Chinese Illustrations of Bible Stories. Series A and B afford each ten pictures, designed by a Chinese (Chin-chew) artist, printed in colour, the former from the lives of Joseph and Moses, the latter from the parables of the Lost Coin, the Prodigal Son, and the Importunate Widow. To the eyes of us Westerners the exhibition of Bible characters in Chinese dress (pig-tails, &c.), amidst Chinese surroundings, and the facts adapted to the conventionalities of Chinese life, has inevitably a droll effect. It will be seen, however, that the artist has shown no slight ingenuity and power of imagination in the performance of his task. For example, one picture represents the unjust judge as a mandarin feasting in his yamen, and the widow at his door trying to beat the gong, while the servants are doing their utmost to drive her away. In the next she succeeds in her purpose by presenting her petition in the public streets while the mandarin is passing in his chair and the people in the shops are looking on. And in another her adversaries are being punished with the stocks and bamboo. These illustrations may be obtained (price 2s. each series) at 14, Paternoster Row, E.C., and at the Book Depôt, C.M. House. They are sold for the benefit of the work of the English Presbyterian Mission, at Chin-chew, Amoy.

About our Church in 1896, by the Right Rev. John Charles Ryle, Lord Bishop of Liverpool. (London: William Hunt and Co.) Bishop Ryle's deliverances on public questions are invariably characterized by boldness and unflinching faithfulness to his convictions, and by vigour and perspicuity of language. In the address which he delivered last November at the Liverpool Diocesan Conference these qualities are as pronounced as usual, and his version of the Church's present problems, and its position and prospects, are tersely set forth.

Points at Issue between the Church of England and the Church of Rome, by the Ven. W. M. Sinclair, D.D., Archdeacon of London. (London: Elliot Stock.) Under the above title Archdeacon Sinclair publishes his fifth charge to the Clergy and Churchwardens of his Archdeaconry, delivered in May last. Many of those who heard the charge must, we are sure, have been profoundly thankful alike for the choice of subject which the Archdeacon had been led to make, and for the sober, candid, and convincing method with which he dealt successively with such subjects as the Church, the Rule of Faith, the Creeds, Papal Supremacy and Infallibility, Sin and Forgiveness, Penance, Purgatory, the Sacraments, &c. Students will not fail to welcome the thoughtful and moderately-stated conclusions of the Archdeacon on the "points at issue," while Christians whose opportunities for study are limited will specially prize the able summaries of the chief facts and quotations from authoritative documents relating to the controversy.

The Claims of Rome, by Samuel Smith, M.P. (London: Elliot Stock). Mr. Smith considers the subject of this pamphlet to be beyond all doubt the paramount question of the day for the English people, and the first part of what is here printed was delivered as an address in his constituency, the County of Fife. Would that all our M.P.'s were alive to the importance of this subject. Mr. Smith treats it with much discretion.

Do you Pray? A Word to Boys, by Charles F. Harford-Battersby, M.A., M.D. (London: Home Words Publishing Office). We very heartily commend this little book. Its short, straight talks on the subject of prayer are just what is wanted. Blank pages for noting special topics for prayer and answers to prayer, an admirably arranged monthly cycle of prayer, based on that of the C.M.S. but not identical with it, and a prayer-card for a week enclosed in a pocket in the cover, are provided. We are sure that Christian parents and serious-minded boys will be grateful to Dr. Battersby for the practical suggestions his book provides.

Admiral Prevost and W. A. B. Johnson, by Emily Headland (London: James Nisbet and Co.), are the twenty-fifth and twenty-sixth of a series of Brief Sketches of C.M.S. Workers, two of the earlier ones of which have yet to appear. The series which approaches completion will be a valuable collection of records of lives which deserve to be held in remembrance by God's people. With the exception of Admiral Prevost and Henry Venn the rest are all missionaries.

LETTERS TO THE EDITOR.

THE CLAIMS OF UGANDA.

DEAR SIR,—I have read with great interest the Rev. J. S. Pratt's letter in the current *Intelligencer*. He pleads for Uganda, but he does not plead a bit too strongly. I can imagine no more worthy T.Y.E. thankoffering than the 100 missionaries demanded. I earnestly trust they will be given. C.M.S. supporters may take shame to themselves if they are not.

"But what will India say?" That is the question I would like to try and answer.

I think I speak for all my Indian missionary brethren who have studied the Uganda history of the last three years when I say that we joyfully recognize the marvellous claims of Uganda for instant and large reinforcement, and we are ready to take our share in the sacrifice involved. China and Japan will doubtless echo the same sentiment. Only we must urge that we cannot undertake more than our own share.

I hope that Mr. Pratt will forgive me when I say that his letter somewhat forcibly reminded me of an old parable in which a certain rich man and a solitary ewe lamb figure prominently. We are to make a great effort on behalf of Uganda; but after all, we are to do it a good deal at our poor Asiatic brothers' expense! Last year England fitted out a philanthropic expedition for Dongola. She also invited some of her Indian troops to assist in the campaign. So far, good. But it became another matter when England asked India to pay the piper for those Indian troops which were assisting England's philanthropy. Why, even *Punch* saw the manifest incongruity, and did his best to avert it in a celebrated cartoon. But the evil was permitted, and Indian public opinion embittered.

I am sure the Church will not repeat the State's injustice. We have a far higher type of philanthropy proposed to us touching Uganda, but if we intend putting our hand to it, let us be willing to pay for it ourselves. That is the reason why this proposal is so fitly connected with the T.Y.E. That Enterprise, if it means anything, means additional effort, additional gifts, additional self-sacrifice. No one would consent to its being merely a robbing of Peter to pay Paul.

Is it Utopian to expect 100 additional recruits from England before the close of the Three Years? I cannot believe it. The Holy Spirit is working in many new ways. What if one such way were to be the awakening of Bishops, Clergy, and Patrons of livings to the fact that over and over again in our country districts one clergyman might be found to do the work of two adjoining parishes, and yet only have the cure of 600 souls or less? He would be serving in one of his churches, while his licensed lay reader, perhaps his own squire, officiated in the other. Does that sound an impossibility? It is true that each congregation might only see the vicar in its own church once a Sunday; but this would greatly increase their sympathy for many of our Indian village congregations, who only see their pastor in their village once a month.

Lastly, I said we would willingly do our share. After all, the T.Y.E. is as worldwide as the C.M.S. I must write now with some caution, but what I want to say is this: there is a real deepening of the sense of responsibility in our Indian brethren. Thank God for the S.V.M.U. and what it is accomplishing there. The other day I had a Persia missionary as guest in my Indian station. Two or three young men, and those among the best, said afterwards, "We should like to go and work for Christ in Persia." Well, perhaps they will. But meantime, should the C.M.S. make a definite appeal for Uganda, and, further, see fit to make that appeal worldwide, I for one shall be disappointed if I do not see in the list of responses to it the names of at least four or five of our Indian fellow-Christians.

E. F. E. WIGRAM.

February 3rd, 1897.

THE DEFICIT.

DEAR SIR,—Your recent reference to the serious deficit should call the attention of all subscribers to the urgent necessity of putting the Society on a sound footing without delay. I believe the smallness of the response to

your appeal is partly due to the remarkable way in which your previous deficit was cleared off. A few friends sent in large sums and the difficulty was at an end. The result is that we all waited, doing nothing ourselves, confidently expecting that some one else would provide the needful funds. They have not, so we must. The plan I suggest is only applicable to a certain number of supporters, but may at least be put before them as follows. Many of us, though unable to afford more than our usual subscriptions *out of income*, yet have more or less *capital* put by for a rainy day. Let us make up our minds, as part of our share towards the T.Y.E., to realize 50l. of this capital and become *Life Governors* of the Society. We may possibly have thoughts of leaving a legacy to the Society at our death, but it may not be wanted then, though it is wanted now and urgently.

My cheque is just posted.
February 14th, 1897.

LIFE-GOVERNOR ELECT.

THE REV. JOHN WEST.

Early History of the Church Missionary Society, p. 619, note.

THERE is an error here owing to my not more accurately examining the period of West's absence in America. Instead of its being between 1814 and 1820, it was between 1820 and 1823. I could not have looked at the *Report* of 1845 to ascertain this point, but simply took the *Gentleman's Magazine* account, which left the period undefined. This was very incautious of me.

Finding from you that he went out to Hudson's Bay in 1820, I fancied, too, he could not have been the John West who became Rector of Chettle in that year, and I feared I had confused him with some one else. This I find happily was not the case. I have looked at the authorities again and seen some new ones, as his own journals, and a memoir. John West, the Hudson's Bay chaplain, and John West, Rector of Chettle, were the same man beyond a doubt. He died at Chettle and dates from Chettle. He was instituted to Chettle on February 25th, 1820, and embarked for Hudson's Bay May 27th, 1820, and so he must have got leave of absence.

There is no additional error as to that, therefore. But I detect another error. Foster's *Alumni Oxonienses*, a very important and careful work, makes West rector of "Farnham in Surrey." That also I followed in my note, without sifting it out. It should have been Farnham in Dorset. This Farnham (also written Fernham) and Chettle are contiguous parishes in the east of Dorset, near the Wiltshire border, S.E. from Shaftesbury.

The corrections then would be:—

For "at a period after 1814" read "in 1820."

Delete "Returning to England."

For "Surrey" read "Dorset."

I detect another error. In the Index, after West, Rev. G., delete "biographical outline." John and George West were brothers—two able men.

9, Clitheroe Road, S.E.

CHARLES HOLE.

NOTES ON OTHER MISSIONS.



THE situation in Madagascar now presents a fresh source of trouble to Protestant Missions. M. Lauga, who was deputed by the *Missions Évangéliques* to visit the island, says that the teaching of French, even in the country schools, has been officially decreed. He ascribes this move to the Jesuits, who wish to shut up all other schools than their own. As a fact, M. Lauga says the Protestant missionaries of different nationalities have loyally accepted French rule and the obligations it has imposed, while the so-called *Écoles Françaises* of the Jesuits are a mere pretence. "The effort to educate properly," he says, "exists only among the Protestants." He thi there would be nothing to fear if only the Protestants could make impartial treatment; but it is plainly hinted that General Gallienne, Governor, is hostile to them, and calumnies have been freely circulate

French press connecting the Protestants with the Fahavalo insurgents. The *Missions Évangéliques* is endeavouring to co-operate with the Protestant Missions, by providing them with French teachers.

The census of the UNIVERSITIES' MISSION TO CENTRAL AFRICA gives the number of hearers, catechumens, and baptized converts as 6297, and the number of scholars in the schools as 1234 boys and 454 girls. These figures include both the Zanzibar and Nyasaland stations.

This Society proposes to put a new steamer on Lake Nyasa, and to call it the *Chauncy Maples* in memory of the late Bishop of Nyasaland. The welcome accorded to the new Bishop, Dr. Hine, by *Life and Work*, the organ of the Blantyre Mission of the Church of Scotland, is particularly hearty.

The March number of the *Female Missionary Intelligencer* contains a striking little article entitled, "Before Sixty Years Ago." It points out that the Female Education Society was, at the accession of Her Majesty, the only Society existing in the Empire for the spiritual welfare of the women as well as the girls of the East. To be sure, one or two small local associations existed, but they were for school-work only. In 1837 the F.E.S. had already sent eight lady missionaries into the foreign field, six to India, one to Egypt, and one to Batavia. The first lady missionary to enter a zenana was an F.E.S. worker, and she had already been at work eighteen months when the Queen came to the throne. The article urges other equally interesting claims for support at this time.

In 1893 the Moravians had come to the conclusion that a college was needed in Kaffraria, and set apart 4000*l.* for the purpose of founding it. The deficit of 1894, however, swept away that sum, and indefinitely postponed the project. An unnamed friend has come forward with a donation of the whole sum, specially given for this purpose.

The Alaska Mission has now three main and eight minor stations, with a staff of four male and eight female missionaries. They make a return of 450 Church members and 175 children as connected with their Missions. It is to be noted that these simple-hearted, faithful brethren are now encountering opposition from the Greek Church. The missionaries in Labrador continue to make grateful reference to the help of Dr. Grenfell, of the Mission to Deep-Sea Fishermen.

There is some talk of a Mission further north than Ramah. The cold at this station reached 41° below zero during the winter. At all the stations it was a bad year for seals, but at most of them codfish or trout were caught or reindeer killed in sufficient quantity to stave off famine. At Ramah the Eskimo were almost dying of starvation, and to add to their misery, firewood became scarce.

The FRIENDS' MISSION station at Hoshangabad in the Nerbudda valley is in the famine-stricken area. The missionaries have opened refuges for children, destitute and starving, but not necessarily orphans, at Sohagpur, Seoni, and Sehere. These are to be of a temporary character, and distinct from existing orphanages.

We note that it is proposed to amalgamate the Friends' Foreign Missionary Association with the Friends' Syrian Missions, a plan which has everything to recommend it.

The accounts of the *Congo Balolo Mission* show that in the year ending September 30th last the total receipts amounted to 11,062*l.*, including 1854*l.* in balances, while the sum of 2370*l.* was carried over as a balance to the forthcoming year. The Mission has thirty-three missionaries, male and female, on its list. It has stations at Matadi, Tumba, and Lukunga on the Lower Congo, and Lulanga, Bongenda, Ikau, and Bongandanga, on the upper river. The news from the field is satisfactory. All the workers are well, and the work progresses favourably.

The L.M.S. have just despatched their Foreign Secretary, the Rev. R. Wardlaw Thompson, and Mr. W. Crosfield as a deputation to New Guinea and Madagascar. In the former Mission "delicate and complicated financial problems, grave

questions of administration and efficient control, as well as the policy to be adopted for future development and extension," demand investigation. In the latter, "the painful but urgent necessity for entirely re-shaping and possibly curtailing the Society's operations." The control of the steamer *John Williams*, which has more than answered expectations, needs re-organizing. The deputation will also take the opportunity of endeavouring to stir up the Australian Auxiliaries to a stronger interest in Missions.

The death is announced of Dr. W. Wyatt Gill, who laboured in the South Seas under the L.M.S., principally on the islands of Rarotonga and Mangaia, a work which he began so long ago as 1851. To him the Rarotongans owe their revised reference Bible. Dr. Wyatt Gill was known in England as the author of many picturesque articles and works on the customs and folk-lore of the South Sea Islanders, published principally by the R.T.S.

The progress of the Livingstonia Mission (FREE CHURCH OF SCOTLAND) is becoming very rapid. At Bandawe, Nyasaland, the numbers in the "hearers" classes had risen, at the close of the last session, from 456 women and 207 men to 500 men and over 1000 women. On Easter Day the number of communicants was 120. Attendances at church have risen to over 1000. The unnamed missionary who, according to the newspapers, hid three hundred Native Christians on the Mission premises during the late Ngoni rising, and defied Chikusi's command to surrender them, was probably a Free Church missionary. It is to be noted that the *Church of Scotland Mission Record* has been discussing the comparative efforts of the Establishment and of the Free Church, and confesses the inferiority of the former.

The accounts of the DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA up to July 31st last have just been published. The division into "Domestic and Foreign," as we have already pointed out in these Notes, renders it difficult to discover how much is spent on work among the Heathen and how much on the scattered colonists and the poor. Out of 5324*l.* appropriated or paid in grants under the head of "Domestic Missions," it is fair to suppose that most of the money spent in the dioceses of Athabasca, Mackenzie River, Saskatchewan, Selkirk, and perhaps Moosonee, amounting in the aggregate to 1746*l.*, goes to the Indians, as well as grants amounting to 298*l.*, which are specifically so applied. The "Foreign Missions" include all money sent out of the country, such as contributions for the Japan Mission, the London Jews' Society, C.M.S., S.P.G., and so on. The total under this head is 4050*l.*, of which the Japan Mission connected with S.P.G. gets 1294*l.*; Wycliffe Missions and the C.M.S., 1107*l.*; and S.P.G. itself, 413*l.* The Colonial and Continental Church Society receives the not extravagant contribution of eighteen dollars.

The AMERICAN CHURCH has sent out a Missionary Bishop to Alaska. Bishop Rowe's first annual report of his work has just appeared. The lower reaches of the Yukon River form the chief means of communication between the stations, but the headquarters of the Mission are much further south, at Sitka, on the coast. On the Yukon, Bishop Rowe's diocese reaches up to that of our own Bishop Bompas. Fort Yukon, which was Archdeacon Kirkby's residence at one time, has been given up to the Americans. Other stations on the Yukon are Circle City (a town which, although only eighteen months old, contains a mining population of 1300 besides 350 Indians), Fort Adams, and Anvik. The Indians at the latter post are Ingiliks, and speak a very difficult language. A school is to be established at Anvik to which children may be sent from all parts of the river. The Mission possesses a little steamer called *The Northern Light*. That there is room for more labourers may be judged from the fact that along the Tanana River, 800 miles in length, there are eighteen villages and a recorded population of 717, many of whom are baptized, and along a portion of the Kuyukuk there are eleven villages with 800 more. Here, as elsewhere, the Jesuits are endeavouring to force an entrance.

J. D. M

EDITORIAL NOTES.



No apology need be offered, we are persuaded, for adverting once more to the financial outlook. If the action of our friends is to be influenced by a knowledge of the facts, now is the last opportunity for instilling such knowledge, as the current month is the last of the Society's financial year. The position is one of such grave importance that we feel we cannot be too explicit in our statement, and we therefore give the precise figures which were presented to the Committee on February 9th, showing the income and expenditure for ten months, ending January 31st :—

	Current Year. (1895-97.)			Last Year. (1894-95.)			Average, Five Years ending March 31st, 1896.		
	£	s.	d.	£	s.	d.	£	s.	d.
INCOME (General Fund) :									
Associations	71,096	0	0	64,593	0	0	58,180	0	0
do. towards Deficit of 1895-96	807	0	0						
Benefactions	21,684	0	0	18,070	0	0	20,340	0	0
do. towards Deficit of 1895-96	3,759	0	0						
Legacies	20,892	0	0	30,931	0	0	26,007	0	0
Interest on Investments	2,985	0	0	3,388	0	0	4,062	0	0
Other Receipts	3,926	0	0	3,312	0	0	3,686	0	0
Appropriated Contributions	125,149	0	0	120,324	0	0	112,284	0	0
do. Interest	14,363	0	0	12,570	0	0	8,522	0	0
do. T.Y.E.	2,977	0	0	3,095	0	0			
	11,209	0	0						
Totals	153,698	0	0	135,989	0	0	120,806	0	0
EXPENDITURE (General Fund) :	245,815	0	0	227,404	0	0			

It is well known that a very large proportion of the Society's income is received during the last few weeks of the financial year, whereas the disbursements go on throughout the year with more or less regularity ; this accounts for the considerable excess of expenditure over receipts, an excess which necessitates heavy loans from the Society's Bankers during part of the year. It will be noticed, however, that the expenditure is 18,400*l.* ahead of that of last year, the advance having been increased during January by over 5000*l.*, so that our anticipations expressed last month that the year's expenditure will fully come up to the estimates is almost certain to be realized ; indeed the prospect would now seem to be that an income exceeding last year's by 50,000*l.*—not 44,000*l.* as we said last month and on previous occasions—will alone prove adequate to balance the year's account.

Looking now at the items of income. The only two which show a favourable difference of proportion in the comparison of the two years since our last month's remarks were written are Associations and Appropriated Contributions. Associations sent up 18,000*l.* during the month, and are 6500*l.* to the good ; and Appropriated Contributions for the month amounted to nearly 4000*l.*, and are 1800*l.* more than last year. The item of Legacies has gone back ; only 660*l.* were received from this source in January, as compared with 6200*l.* in January of last year, and they now stand in the comparison at more than 10,000*l.* to the bad. The position, therefore, at the end of January was that the receipts of the General Fund had advanced by less than 5000*l.*, and the aggregate receipts by under 18,000*l.*, while the expenditure had gone forward 18,400*l.* If this proportion is maintained,

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and not exceeded, to the end of the year, it will result in an income which would have been adequate for *last year's* need, but will prove insufficient by at least 10,000*l.* for this year's need, and by a further sum of 17,000*l.* for the deficit brought forward last April. In other words, an actuarial estimate of the outlook at the present moment would lead us to expect a deficit of nearly 30,000*l.* God forbid that we or any of our friends, through lack of faith, should accept such an issue as inevitable, for it is a law of Christ's Kingdom that it shall be unto us according to our faith. God is ready to be entreated, and waits to be gracious. The Committee on February 9th, when the above statement had been made to them by the Secretaries, immediately resorted to their knees and were led in fervent, pleading, and we believe prevailing prayer, first by a lay and then by a clerical member, that God would pardon our infirmities, compassionate our helplessness, and supply our necessities for His great Name's sake. Special prayer will be offered at the C.M. House daily from 9.50 to 10 a.m, when the House is opened every morning, and in the course of each Committee Meeting, that it may please God to manifest His power and goodness in supplying the needs of His work. Will our readers also make it a matter of daily supplication, and especially will our clerical readers invite the prayers of their people?

THE Sierra Leone bishopric, to which we referred last month, has been filled up by the Archbishop's appointment of Canon J. Taylor Smith. We are deeply thankful for the selection of one who had not only previously consecrated his life to the service of Christ in West Africa, but who has acquired in Sierra Leone, during the past several years, a knowledge of the problems and duties to be faced, and of the fellow-labourers on whose co-operation he will rely. His acclimatization also—though we write it somewhat nervously of West Africa—will prove, we may hope, an advantage, and at any rate it adds to our confidence in the wisdom of the Archbishop's choice. Of his six predecessors, only one, Bishop Weeks, had had previous experience of life in the colony. The Bishop-designate will probably delay his homeward journey for a few weeks, arrangements consequent on the disestablishment of the Church in the colony at this juncture requiring his presence. May God be pleased to grant to him a long and prosperous episcopate, and permit him to see the disestablished Church in West Africa established mightily in grace and made a praise in the earth!

BISHOP TUCKER, we regret to say, has had a return of fever, and has been obliged to disappoint some friends to whom he had made engagements for February. The very remarkable statistics of the Uganda Mission which we publish this month from his pen will attract notice without any words from us. We wish, however, it were possible to spare space for the detailed tables of figures which form the basis for those contained in the Bishop's article. Taking one of them, the first to hand, as an example—that for the Province of Busiro, worked from Mengo—we have the names of thirty-six places where there are churches, and the names of the resident chief at each; then follow for each place the statistics according to the heads adopted in the summary given on p. 187. This mass of figures was put together by the Bishop and Mr. Roscoe during their journey from Uganda to the coast, and must be pronounced a marvel of patient labour under circumstances of exceptional difficulty.

WE trust our readers will not overlook what the Bishop writes on p. 187.

Archdeacon Walker is apprehensive lest our home friends should fail to realize the shadows in the scene. When the *Intelligencer* giving Uganda news of several months before happens to reach the brethren at a moment when they are saddened by discoveries of individual backslidings and of a prevalent low tone of morality, it is very natural that they should have misgivings on this score. The *Intelligencer* has indeed repeatedly cautioned its readers against taking an unreal view of the work. Not only have we published every scrap of news which has come to us bearing on the discouragements; but we have now and again drawn special attention to these features in our Editorial Notes. Nevertheless we are grateful to the Archdeacon for his caution, and gladly pass it on to our readers. No one probably, who has not engaged personally in missionary work, realizes how slowly the moral tone of a community which has made a profession of Christ is emancipated from the loathsome taint of Heathenism. We need not add that Archdeacon Walker does not call in question any statements of fact recorded in our pages. No letters have done more than his to carry conviction of the very remarkable progress of the work.

THE Society's new Indian Famine Fund has received, up to the time of our going to press, the sum of 2940*l.*, and of this 2750*l.* has been remitted, in addition to 5000*l.*, the balance of former funds, to India. Every week that passes increases rather than lessens the gravity of the situation. It is now clear that both in extent and in intensity the present famine bids fair to exceed any that this century has witnessed. The famine belt is said to be some 1300 miles long and 400 wide. Nowhere, apparently, are its ravages in more saddening and shocking evidence than in parts of the Central Provinces. A late Divisional Judge, Mr. J. P. Goodridge, who had charge of the most afflicted district (Cuddapah) during the great famine of 1877, writes to the *Pioneer* that he never at any time saw anything there worse than the Jabalpur Poor House. In the city of Jabalpur, even so early as September last, the mortality had risen to 110·02 per thousand of the population, and other towns in the district showed a still higher mortality: Damoh, 138·07; Marwara, 182·66; Sihora, 225·59. No words of ours could enhance an appeal conveyed by facts such as these.

CABLE messages from Persia tell us of the renewal of persecution at Julfa. An influential mullah, whose hostility to the Mission has been the chief cause of trouble on previous occasions, is named in one of the telegrams as threatening to close the hospitals and to get the missionaries expelled. The Foreign Office has been apprized of the contents of these telegrams. May the fury of man be turned to God's praise both in Persia and in Fuh-kien, where Archdeacon Wolfe and others (see "Mission Field") tell us of renewed persecutions, especially in Hok-chiang.

MR. PECK's journal appears opportunely just now when the public are being thrilled with the story of courage and endurance of Dr. Nansen. It reminds us that for Christ's sake our brothers—aye, and, we may add, our sisters too—are not merely travelling for a few months, but dwelling year after year amid the rigours and privations of the Arctic regions. The world, so generously ready to acknowledge with its due meed of praise the plodding and undaunted heroism of the man of science, is singularly unimpressed by similar qualities when displayed for the sake of precious souls. We do not ask or desire for our Arctic labourers such marks of interest as are the reward of the explorer; they would only embarrass them. But let not the Church's prayers

fail them. Bompas, and Reeve, and McDonald, and Stringer, and Lofthouse, and Peck, and Sampson, whose faces are so seldom seen in the home-lands, let them not be forgotten in their frigid and lonely stations !

BISHOP RIDLEY, the honoured veteran of Metlakahltla, has come home—a few weeks earlier than he had originally proposed—to attend the Pan-Anglican Conference, hoping to return in the autumn. His interview with the Committee on February 16th was specially touching after the sad bereavement he has been called upon to bear.

THE four lectures (a fifth will, D.V., be delivered on March 1st) on the Society's Early History which Mr. Eugene Stock has delivered during the month of February, as announced in our last number, have been pronounced deeply interesting. The one on February 15th, on "Development at Home," was the first which we had the opportunity of hearing, and we were greatly struck with the evidences of the remarkable spiritual and mental qualities of the men whom God gave to guide the Society in the critical first twenty years: their catholicity of spirit, their singleness and simplicity of aim, their keenness of perception as to opportunities for advancing the cause, and their practical good sense and ungrudging labours in making the most of them. The first Deputation who went out to plead for the Society, the Rev. Basil Woodd, at first deprecated the mission: for a London clergyman to visit Yorkshire, &c., had an air of publicity which was not good; he could do more for the cause among his own people! The persuasions or the importunities of Josiah Pratt, however, overcame his objections, and he spent two months, his summer's holiday, in visiting Yorkshire, travelling of course by postchaise. Do we in the present day know what effort and sacrifice mean?

At the time to which the last note refers, the Society had no episcopal Vice-Presidents, and no Vice-Patron. We must not imagine, however, that there were no missionary-hearted Archbishops and Bishops until the middle of this century. What will be thought of the following, quoted in the *S.P.C.K. Monthly Report* for January, which was addressed in a letter from Archbishop Wake, of Canterbury, to Ziegenbalg and Gründler, and dated "At our residence of Lambeth, January 1st, 1719." After praising God for the success that had crowned their labours, the Archbishop proceeds:—

"Let others gain titles and honours for which they have neither gone through trouble nor danger, but lived perhaps in idleness, or in the common round of their profession amongst Christians, but you will gain both a lasting fame in time, and a great reward in eternity, for you have laboured in the vineyard which you yourselves planted in faith, you have made known the Name of Christ amidst innumerable dangers and difficulties, you have assembled a congregation where His Name was before unknown, and you have faithfully remained by it to support it. I consider that your lot is far higher than all Church dignities. Let others be prelates, patriarchs, and popes; let them be adorned with purple and scarlet, let them desire bowings and genuflections; you have won a greater honour than all these, and when that day comes when the great Shepherd shall reward His sheep, each one according to his work, a far more magnificent recompense will be given to you, for you shall be taken into the holy company of the Prophets, Evangelists, and Apostles, and shall, with them, shine like suns amongst the stars for ever."

NEVERTHELESS, there is a wide distinction between the mental attitude which is expressed in words of hearty admiration and commendation of the

labours of others, and that which prompts to active personal efforts to further the work. We could scarcely desire a better test of progress in this respect which is observable in the Prelates of our Church than that which is afforded by a comparison of the above words and the occasion when they were written with the words of Archbishop Temple the other day at Exeter, or with the letter of Bishop Perowne "to the clergy of the Diocese of Worcester for the new year, 1897." All show alike a deep sense of the supreme privilege of engaging in missionary work; but while the first exhibits this sentiment in expressions of Christian love and appreciation towards Danish missionaries labouring in the little Danish settlement of Tranquebar, and betrays no consciousness of responsibility resting on the English Church to take part in missionary efforts, the two latter address themselves to the home clergy and seek with all earnestness to arouse in them a realization of their own duty in the matter. The Archbishop made the opportunity, as he has done so often, to speak on the subject; the occasion of his visit to his old diocese being in no way related to Foreign Missions. In his reply to an address of respectful greeting from the clergy of Exeter Diocese, he used these words:—

"If a man thinks of himself solely as charged with the supervision of a particular parish, he is in that very fact neglecting his duty to that parish, because it is his duty to inspire all those over whom he is appointed to minister with such a desire for the spread of Christianity and truth over all the world as will make them ready to take their share, whatever share it may rightly be. You cannot really do what you have to do with your own people and those amongst whom you happen to be living, unless you fill them with a longing that the last command shall be fulfilled and accomplished, until the glory of God shall shine over all the world and the Gospel shall spread among all the nations as the waters cover the sea. It is my part of necessity, whether I like it or not—because the Providence of God has laid it on me—to take the lead in everything that concerns the Church as a whole, and especially that branch of it to which we ourselves belong. And so may I ask of you that you shall be ready at all times to acknowledge the lead which it will be my duty to take, and follow it as the members of Christ's Church are bound to follow?"

AND Bishop Perowne, in sending to his clergy a copy of the papers and speeches read and spoken on the subject of Foreign Missions at the Worcester Diocesan Conference last autumn, commended the subject to their attention in a long letter. In this he comments on "the paltry sum" given by English Christians for this object compared with the millions spent by the nation on mere personal pleasure and gratification; he points to "the melancholy fact that in one quarter of the parishes in England and Wales no attempt is made to interest the people" in the subject; and he urges a monthly missionary sermon in each parish by the Incumbent without a collection. The following impressive words should be noted:—

"Have we, who are appointed to teach and instruct the people committed to our charge, made their duty clear to them? Have we exhorted them as we ought to obey our Lord's command, 'Go ye into all the world and preach the Gospel to every creature'? Is not that command as clear and as explicit as the command, 'Do this in remembrance of Me'? Do those who insist on obedience to the one command insist on obedience to the other also? Must we not rather deplore the manifest failure here?"

"All experience shows that, by an eternal law, home work and foreign work flourish or decay together. Depend upon it your contributions to home objects will never suffer because the missionary work of the Church abroad has taken its proper place in your parochial organization. On the contrary, they will grow and increase, the foreign work will act and re-act in innumerable ways on the home work. Schools, Bible-classes, services in Church, will all be stronger, brighter,

healthier, in proportion as the duty to preach the Gospel to the Heathen is recognized. The duty once recognized will become a privilege and a joy. It will be found a sovereign antidote to that selfishness which is so often a canker in our work. It is quite possible even for the religious work of a parish to be 'sicklied o'er with the pale cast' of selfishness, and it does us all good to be driven out of our narrow parochial groove, to be compelled to take a wider outlook, to be made to feel that Christ's Kingdom is not confined to our own parish, our own diocese, our own country, but is as wide as the world. 'Ask of Me, and I will give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'"

AND the progress, happily, is no less marked among the leading laymen of our Church. Is it too much to say that so lately as ten years ago criticisms like those of Mr. E. W. Beckett, M.P., after his recent visit to India would have been accepted by the average layman as a conclusive indictment of Foreign Missions? How the matter stands now receives an excellent illustration from the proceedings of the House of Laymen for the Province of Canterbury on January 27th, when a very notable debate took place on the following resolutions, moved by Sir John Kennaway (who represents the Diocese of Exeter in the House):—

"1. That in view (1) of the Great Commission given to the Church by her Divine Head to evangelize the world; (2) of the long and serious neglect of this Great Commission by the Church; (3) of the fact that after the lapse of nearly nineteen centuries, one-half of the population of the globe is believed never to have heard of Christ; this House is of opinion that the whole Church needs rousing on this question."

"2. That this House observes with satisfaction that the Programme of the Lambeth Conference gives an opportunity for the consideration of this great subject, and respectfully expresses the earnest hope that the Archbishops and Bishops may be led to put forth such an appeal to the whole Anglican Communion as shall deepen in all its members the sense of their obligation to fulfil their Lord's commands."

It was feared that such resolutions would either be objected to as too abstract, as the House is above all things practical and detests abstract resolutions; or else that they would be passed *sub silentio* as a kind of proper thing to do, without any particular manifestation of interest. It turned out, however, that very considerable interest was taken in them. They were not passed carelessly, but evidently with a full understanding of their bearing, and yet unanimously and with distinct manifestations of approval. They were seconded by Earl Nelson (member for the Diocese of Salisbury), who is a Vice-President of the S.P.G.; and the succeeding speakers were Colonel R. Williams, M.P. (also a member for the Diocese of Salisbury), Treasurer of C.M.S.; Mr. Henry Thornton (member for the Diocese of Southwell), Treasurer of the Nottingham C.M.S. Association; Mr. J. G. Talbot, M.P. (one of the members for London Diocese), who is also a Vice-President of the S.P.G.; Mr. H. H. Bemrose, M.P. (another member for Southwell Diocese), Vice-President of the C.M.S.; and Mr. Eugene Stock (another of the members for London Diocese).

This is the first time that any Church body has adopted resolutions of so fundamental a character on the Church's duty to evangelize the World. The Convocations have not done so, nor the Lambeth Conference, and the Church Congress of course never passes resolutions. It is therefore a very real step forward, and we earnestly hope that the moral effect of resolutions of such a character being passed may prove through God's blessing to be very marked.

Is it desirable that a fully-qualified medical missionary should also be an

ordained man? It may surprise our friends to learn that this question, which has a strong flavour of the academic, has been discussed by so eminently practical a body as the Church Missionary Committee, and that they have recorded an opinion on the subject. It is, however, a practical matter and one of no small importance to not a few young men who are ambitious to qualify themselves to the full extent of their opportunities for work in the mission-field to which they aspire. Of course the Committee could arrive at no conclusion which would apply to every case, and any one entertaining doubt on the subject, if he thinks of offering to the C.M.S., would be wise to correspond with the Honorary Clerical Secretary before deciding the question. Generally, however, in the Committee's opinion, it is not desirable that a medical missionary should be ordained. The lengthening of the period of preparation—five years necessarily for a medical diploma—is a consideration which would yield before evidence of undoubted advantages to the work. But such evidence—speaking generally—is not forthcoming. The branches of spiritual work which are open to laymen are both many and various, and especially so in the mission-field. A medical missionary finds ample scope for his evangelistic zeal without incurring those special and onerous responsibilities which attach to Holy Orders. On the other hand the duties—or some of them—of the two branches of work are liable to conflict. A busy practitioner—and medical missionaries are exceptionally busy—finds it most difficult to secure time for the preparation of sermons such as are expected from an ordained man, and yet is apt to feel that his ordination vows are being disobeyed if he does not preach or does so without due preparation. These are considerations which, in the enthusiasm of youth, are not unlikely to be overlooked. At the same time, in remote and isolated and feebly manned stations, where a medical missionary is liable to be left alone without an ordained brother for a considerable time, it is undoubtedly an advantage if he has authority to administer the Sacraments as well as to preach and do the work of an evangelist.

ANOTHER matter affecting Medical Missions has been decided. The Committee will now be prepared to extend to women candidates who desire a medical training the same privileges which they have offered since the beginning of last year to men, i.e., they will, where they are thoroughly satisfied that the spiritual and other needed qualifications are possessed, and that the candidate's circumstances render the assistance necessary, defray the fees required for the medical training. Such candidates must have completed their nineteenth year and have passed the matriculation examination of the London University. Further particulars may be ascertained from the Secretaries.

BISHOP TUGWELL and Mr. Wilkinson arrived home on February 17th. They had a most hearty and hospitable reception from Bishop Nuttall, of Jamaica, who did everything that was possible to forward the objects of their visit, and who writes saying what a refreshment and joy their visit was to himself and many others.

THE opening of the Hannington Memorial Hall at Oxford on January 26th was an occasion of no ordinary importance. Part of the site, including the buildings, of New Inn Hall was purchased in 1895 from Balliol College by the Oxford Inter-Collegiate Christian Union and Missionary Union, and the old building has now been converted into a hall capable of holding from 200 to 300 people, and a missionary library, with caretaker's rooms, &c. The

history of New Inn Hall, which was traced at the opening ceremony by one of the speakers, the Rev. F. J. Chavasse, has several points of interest. It goes back to the fourteenth century, when the property was presented by William of Wykeham, the contemporary of John Wycliffe, to the Warden, fellows, and scholars of New College, by whom a building was erected. In the sixteenth century the hall was a great centre for Welsh students, and gave several Bishops to the Welsh Church. In the following century it was a great stronghold of Puritanism. During the Civil War Charles I. set up his Mint in the hall. The money for the purchase of the property and the alterations, some 5000*l.*, has been got together—except about 1100*l.* still needed—largely through the energy and enthusiasm of the Hon. and Rev. W. Talbot Rice, Rector of St. Peter-le-Bailey, and more than 1000*l.* was contributed by undergraduates. Sir John Kennaway presided at the opening, and the Rector of Exeter College and the Honorary Clerical Secretary of the Society were among the speakers.

A MEMORIAL window in Byker Parish Church in memory of the late Rev. Henry T. Ormerod, who, as our readers will remember, was drowned last August at Runswick Bay after his acceptance by the Society, was unveiled on December 13th by the Rev. W. M. Sheppard, Vicar of Appleby and Rural Dean. We learn that it is being proposed also to place a memorial window in the chapel of Wycliffe Hall, Oxford, in memory of the late Rev. W. A. C. Fremantle, son of the present Dean of Ripon, who died at Naini Tal in 1894.

THE article on "The Ordination Services and the Evangelization of the World," by the Rev. H. P. Grubb, which appeared in our pages in September last, has been revised and issued in pamphlet form and a copy sent to each of the Bishops of the English and Irish Churches. Replies received by Mr. Grubb show that it is highly valued. The Archbishop of Canterbury, through his Chaplain, says that "he has read it with much interest." The Archbishop of Armagh describes it as "a very thoughtful and original paper." The Bishop of Newcastle thanks Mr. Grubb heartily, and says the pamphlet will enable him to press on ordination candidates more pointedly than he has heretofore done the world-wide nature of the commission which their orders confer. The Bishop of London writes thanking the writer for the paper, and adding, "with which I heartily agree." The Bishop of Worcester sends "best thanks for your interesting paper," and states that the same line of thought had occurred to himself. The Bishop of Ossory says the paper makes "a grand exposition for the ordination." And the Bishop of Derry writes, "It is indeed true—a valuable and neglected truth."

THE Committee of the Church of England Zenana Society intend to mark the sixtieth year of Her Majesty's reign by a special effort to send forth sixty additional ladies for missionary work in India, China, and Ceylon. We are sure that this opportunity of making a thankoffering to the Lord for His manifold blessings to us as a nation, and, at the same time, of helping to extend those blessings to others, will be warmly welcomed by many of our friends. We earnestly bid our sister society God-speed in this new enterprise, and pray that, if it be in accordance with the Divine Will, both the messengers and the means for their support may be granted.

THE Committee have accepted offers of service from Mr. Charles William Hattersley, Miss Mary Jane Greer, and Miss Bertha Davies.

HOME DEPARTMENT.

NOTES AND COMMENTS.



THE problem about reaching children of the upper classes and getting them to missionary meetings has, to a large extent, been solved during this last month. Some time ago the Croydon Lay Workers' Union kindly acceded to a request which was made that they should undertake the organization of a meeting for the children of the classes in question. They were greeted at the outset with dismal forebodings from some pessimistic though warm friends, but fortunately they persevered in their endeavours, and, by God's blessing, have been rewarded with a great success. The gathering on January 16th, which was for the children of Croydon and the neighbourhood, was attended by more than 500 persons, the large majority being young people, who, many of them probably for the first time, listened to the story of missionary work. It is to be hoped that this example will be followed in many towns, and that friends will lay aside their fears. But it must be remembered that careful organization is required, and that *long* notice is needed when a speaker for a juvenile meeting is wanted.

A Committee of Young Ladies in Sheffield have also been working in the same direction. They arranged for a series of drawing room meetings for children and young people—nine in all were held—in various parts of the town, and concluded with a combined gathering in a central hall. Many difficulties had to be met, some arising from the short notice which of necessity was given, but nevertheless the effort was decidedly successful, and it is hoped that regular organization for these children, who do not attend the ordinary Sunday-schools, may speedily be set on foot. Warm thanks are due to the committee and to the friends who so kindly lent their rooms. There has also been a similar movement on a smaller scale in Bristol and Clifton.

In this connexion mention should also be made of the recent advance in work among the young in the parish of Christ Church, Didsbury. A drawing-room meeting for them was held there in December, at which eighty were present: after the gathering no fewer than forty of these took boxes. Does not this prove conclusively what a vast and valuable unworked field there is among the children of the upper classes? It is earnestly to be hoped that they will not be neglected much longer.

There can be no doubt that the Church of Ireland is in many ways setting an example which it would be well for the Church of England to follow. The *Hibernian C.M. Gleaner* reports that a meeting of the Gleaners of Magdalene Church, Belfast, was held in the week after the Missionary Mission in that town, at which two members of the congregation offered 50*l.* a year to enable the parish to have its "Own Missionary," provided the other 50*l.* required should be promised within three months. Before the meeting concluded the 50*l.* was promised, a few undertaking to subscribe 1*s.* a week, others 6*d.*, and others 3*d.* Since the meeting, however, several who were not able to be present have undertaken to help, with the result that it will be possible to offer 25*l.* of the original 50*l.* to some other parish, in order to start a similar scheme.

When the idea of an "Own Missionary" is mooted, it is often said "Our

people are not rich," "There are so many claims," and so on, when as a matter of simple fact the people are a great deal richer in money, though not in the spirit of self-sacrifice, and have fewer claims upon them, than those in some of the poor Irish town parishes, which are successfully making the effort to raise an additional 100%, and which were previously doing more in proportion than most places for Foreign Missions.

In the list of contributions to the O.O.M. Fund at Jesmond, Newcastle-on-Tyne, there is the following instructive entry: "A bicycle's good wishes, 25/." The parish magazine states that "the Vicar is experiencing no difficulty in raising the funds for this expense, additional to the ordinary C.M.S. gifts. There has been practically no appeal, yet we are manifestly reaching the total required."

We are thankful to note that a good deal is now being done to interest the girls who are at school, and only wish that it were possible to chronicle equal energy with respect to schools for boys. Cannot the members of the Younger Clergy Unions take this matter in hand? The Sunday-school children are, as a rule, looked after by the Lay Workers' Unions.

In a recent number of *India's Women and China's Daughters* an instance was given in which a soda-water bottle had proved an effective sort of collecting-box. One of the C.E.Z.M.S. missionaries who used it wrote as follows:—"One was given to me in Glasgow for the collection of threepenny-bits, and has been travelling about with me for four months. It is now filled to overflowing." It is quite possible that the novelty of the idea may commend it to some.

C. D. S.

CHURCH MISSIONARY HOUSE.

ON February 1st, the L.W.U. for London held their monthly meeting. An address on "Objections to Foreign Missions" was given by the Rev. A. H. Arden, C.M.S. missionary, and author of "Are Foreign Missions doing any Good?" Mr. Arden met and refuted many of the objections so often brought forward, and also gave much useful information to members themselves who had met with difficulties in their efforts to interest others in Missions. On February 15th, the subject of "The Preparation and Delivery of Missionary Addresses" was under discussion, Mr. C. E. Cæsar and Mr. W. L. Shand being the chief speakers.

The Ladies' C.M. Union for London held their monthly meeting on February 18th. The Rev. G. B. Durrant, missionary from Allahabad, addressed them on the subject of "Missionary Work in the N.-W. Provinces."

LADIES' UNION CONFERENCE.

A VERY interesting Conference of Delegates from Ladies' Church Missionary Unions was held in the Church Missionary House on January 27th. The object of the Conference was to federate the existing Ladies' Unions on lines similar to those adopted in the recent federation of the Younger Clergy Unions. Delegates were present who represented the Bradford, East Herts, Huddersfield, Liverpool, London, Norfolk and Norwich, Manchester, Peterborough Diocesan, Sheffield, and York Unions; and letters were received from all the Unions warmly endorsing the principle of federation.

The proceedings opened at 10.30 a.m. with a devotional meeting, at which Mrs. Tottenham, a member of the Ladies' Consultative Committee, gave a most helpful address, based on the Israelites' sojourn at Elim. This was followed by a

time of general prayer and intercession, and at 11.30 the Conference turned to the careful consideration of the proposed constitution and rules of the Federation. Valuable discussion followed, with the result that rules were drafted, the federation adopted, and such delegates as had received full powers from their Committees formally attached their Unions to the Federation. Not the least important part of the discussion was that referring to the appointment of an Honorary Secretary to the Federation. Mrs. J. A. Faithfull, whose husband is Vicar of St. Mary Magdalene, Holloway, was unanimously elected to that office. Brief verbal reports were given by some delegates about their Unions until one o'clock, when the Conference adjourned for luncheon. This was provided in the Church Missionary House at the invitation of Mrs. H. E. Fox, and it afforded still further the much-desired opportunity of personal converse. Before the afternoon session, those not already acquainted with the House were enabled to see it thoroughly.

At 2.45, Mrs. Robert Williams took the chair, and addressed very sympathetic remarks to those present. The afternoon meeting differed from the morning in that to it were invited all the District Secretaries of the London Ladies' Union, together with the members of the London L.U. Committee. There was a large attendance. Miss Gollock spoke on "The Plans, Possibilities, and Progress of Ladies' Unions," and introduced Mrs. J. A. Faithfull to the meeting as Hon. Secretary of the Federation. Admirable reports of L.U. work were read by Miss Buxton, Hon. Sec. of the Norfolk and Norwich Ladies' Union (the first ever formed); Miss Lamb, Hon. Sec. of the Ladies' Union for the Diocese of Peterborough and Borough of Stamford; and Miss Léon, Hon. Sec. of the Liverpool Ladies' Union. Mrs. Turnbull read a paper on the Sheffield Ladies' Union, written for the Conference by the Secretary, Miss Jane Roberts. The practical and varied nature of the work reported by these Unions proved clearly the great substantial value of Ladies' Unions in Missionary work.

Shortly after four o'clock Mrs. Robert Williams left the chair, which, during the singing of a hymn, was taken by the Rev. H. E. Fox, who was accompanied by the Rev. B. Baring-Gould, the Rev. W. E. Burroughs, the Rev. W. J. L. Sheppard, Mr. Marshall Lang, and Dr. Herbert Lankester. Mr. Fox addressed, on behalf of the C.M.S. Secretariat, warm words of welcome to the assembled delegates. Not a few felt that the best part of a good day came last, when the Rev. W. E. Burroughs gave the concluding devotional address, on the "Helpers of David," based on 2 Chron. xii. The Rev. B. Baring-Gould closed the Conference with prayer. The London Ladies' Union having invited the Conference to tea, a most enjoyable social gathering followed in the small Committee Room. At six o'clock the Conference broke up, and delegates separated full of hope that God is going still more graciously to use Ladies' Unions as means whereby His love to the Heathen world can be effectually made known.

YOUNGER CLERGY UNIONS.

THE Bradford Y.C.U. held a meeting at the Church Institute on January 8th, at which seven were present, the Rev. J. W. Hind in the chair. After prayer and business, a letter was read from the Rev. O. M. Jackson, Hon. Member of the Union in China. The Rev. C. O. French then read a paper on the Niger Mission.

The Rev. J. Turton Parkin presided over a meeting of the Sheffield Y.C.U. held at the Y.M.C.A. on Friday, January 15th, at which fourteen were present. After a hymn and prayer, the Rev. T. McClelland read a paper on "A Call with Authority." A resolution was passed that the members of the Sheffield Y.C.U. feel that the scheme indicated in the letter of the Durham Clergy will not meet the needs of the Foreign Field in calling forth offers of service, and would involve practical difficulties under existing circumstances, owing to the fact that the foreign missionary work of the Church is carried on by societies. The Rev. O. H. Seaton read an interesting letter from a friend in Mid China. The question of a library was further considered.

On February 13th, an address was given to the London Y.C.U. on "Medical

Missions: their place and power," by Dr. Herbert Lankester, Secretary of the Medical Mission Auxiliary.

LOCAL ASSOCIATIONS AND UNIONS.

The annual meeting of the St. Leonards Association was held on January 11th, the Rev. J. A. Jamieson presiding. The chairman read a financial statement for the last half-year, and also introduced the Deputation, the Rev. J. Brown, of Bahawa, and the Rev. and Mrs. Hunt, missionaries of the China Inland Mission, who had formerly worked in St. Leonards. Mr. Brown gave an interesting account of his work among the Santals, and Mr. and Mrs. Hunt also spoke on their work in China.

On January 24th, sermons were preached in several of the Episcopal churches in Edinburgh, the Rev. J. Roscoe, of Uganda, occupying the pulpit at St. Mary's Cathedral in the afternoon. On the following day, the 25th, the annual meeting of the Edinburgh Auxiliary was held in the Royal Hotel. Bishop Dowden presided, and after the accounts had been submitted, addresses were given by the Rev. J. Roscoe of Uganda, and the Rev. G. Holmes of Athabasca Diocese, N.-W. Canada.

A Missionary Mission has been held in the parish of St. Philip, Bradford Road Manchester, from January 30th to February 6th, the Missioner being the Rev. C. F. Jones of Liverpool, and C.M.S. Organizing Secretary for Cheshire. The Mission opened on the Saturday evening (January 30th), when Mr. Jones gave an address in the Mission Hall on the words of St. Paul, "My grace is sufficient for thee; for My strength is made perfect in weakness" (2 Cor. xii. 9). Sunday's work was opened with an administration of Holy Communion at 8 a.m., and at the 10.30 a.m. service Mr. Jones preached from the words of St. John iv. 27 and 35. In the afternoon a service for children was held, when an address on "Fragments" was given to some 700 or 800 children. The subject of the evening discourse was "Thy Kingdom come," St. Matt. vi. 10, when the Intensiveness and Extensiveness of Christ's Kingdom were eloquently set forth to a good congregation, and an earnest appeal made on behalf of Foreign Missions. After the evening service the Missioner gave an address to communicants on "Five Reasons for the Ascension." Upwards of seventy persons were present. At 6.30 on Monday evening (February 1st) an address was given to a large number of children in the church, and at 8 p.m. Mr. Jones lectured (in costume) on "China" in the Mission Hall to some 250 persons. On Tuesday and Wednesday afternoons there were Bible-readings for women and Divine service in the evenings, when sermons were preached. At these services the numbers present were very encouraging. Mr. Jones ended his visit to the parish on Thursday (February 4th), on which day he gave a Bible-reading to women in the church, and at 8 p.m. a lecture on "Persia" in the hall; about 100 persons present, the wet weather no doubt keeping many away. The Mission was continued and ended on Saturday evening, when the Rector (Rev. S. Taylor) gave a lantern lecture on "Ceylon." S. T.

The annual Missionary Breakfast given by the Rev. Canon Christopher to the senior and junior members of the University, local clergy, and citizens of Oxford, was held in the Clarendon Assembly Rooms on February 13th, the company numbering altogether some three hundred persons. Canon Christopher, at the close of breakfast, rose to state the object of their meeting together, viz. to promote obedience—obedience to our Lord's last command, as recorded in St. Mark xvi. 15. He hoped that the friends of all missionary societies represented in that room would be moved to greater exertions in the greatest of good works by God's blessing on the address they would hear that morning. Last year the claims of Uganda had been put before them, and on this occasion another Mission closely connected with Oxford would be brought under their notice—three First Class and several other Oxford men having laboured in the Punjab. Canon Christopher also referred to the recent opening of the Hannington Memorial Hall, and brought before his audience the names of the many Oxford men who were working in the various parts of the mission-field. The Rev. T. R. Wade, who for thirty years has laboured in the Punjab Mission, then addressed

the gathering. He began by referring to the Oxford men with whom he had had the pleasure of working in Peshawar, Amritsar, and Lahore, and then proceeded to show how closely the English nation is bound up with India, how we had been led to take possession of that vast land, with its teeming population, and how we have neglected to do the duty concerning that country entrusted to us by God. Mr. Wade also dwelt on the progress Mission-work had made, of the efforts to reach Central Asia, and of the various departments of work in the Mission, and pleaded earnestly for men to carry on work amongst Mohammedans. Dr. Ince, Regius Professor of Divinity (in the absence of the Vice-Chancellor), returned the thanks of the meeting to Mr. Wade for his address, and for the earnestness with which he had appealed to them. Dr. Ince also thanked Canon Christopher for his indefatigable energy in keeping up the Anniversary; and congratulated the friends of the C.M.S. on the opening of the Hannington Memorial Hall.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, January 19th, 1897.—Offers of service from the Rev. David John Rees, L.Th., Durham; Mr. William Muller, and Mr. George Henry Hodgson, were accepted. Messrs. Rees, Muller, and Hodgson were introduced to the Committee, and addressed by the Chairman (Mr. Henry Morris), and having replied they were commended in prayer to Almighty God by the Rev. Canon McCormick.

The President, the Right Hon. Sir John H. Kennaway, on taking the chair at noon, acknowledged the Committee's vote of congratulation on the honour bestowed upon him by Her Majesty in appointing him to a seat on the Privy Council.

The Secretaries reported the death of Mrs. Ridley, wife of the Bishop of Caledonia. The following Resolution was adopted:—

"That the Committee have heard with profound sorrow of the heavy blow which has fallen on their revered friend, Bishop Ridley, and the Native Church in the British Columbia Mission, in the decease of Mrs. Ridley on December 6th. For twenty-one years, first in India, and subsequently in the British Columbia Mission, Mrs. Ridley proved herself a true and active helper to her husband in missionary labour. The Committee heartily thank God for the abounding grace which enabled her to manifest a Christ-like life in Metlakatla, specially in a season of great difficulty and not inconsiderable danger, to bravely face on two occasions a prolonged winter alone at Hazelton, thus preventing the temporary closing of that Mission, and to exhibit such remarkable zeal in the Master's service by engaging in multitudinous efforts, often at the time of great physical weakness, for the conversion and edification of the heathen Indians, which was by many of them so gratefully appreciated. The Committee instruct the Secretaries to communicate this Resolution to their dear friend the Bishop, with the expression of their deep and affectionate sympathy with him in his irreparable loss."

The Committee had an interview with the Rev. J. Harrison, who had lately returned on furlough from Bezwada. Mr. Harrison spoke of the Society's work in Bezwada, where during the past eight years the Christian population had increased from 900 to 2700, some high-caste converts being amongst the number of those added to the Church. He stated that they were crippled for want of men, and begged the Committee to send out reinforcements.

Committee of Correspondence, February 2nd.—An offer of service from Mr. Charles W. Hattersley was accepted. Mr. Hattersley was introduced to the Committee, and addressed by the Chairman (Captain Cundy), and having replied he was commended to God in prayer by the Rev. W. S. Bruce.

Miss Mary Jane Greer was accepted as a Missionary of the Society, and located to Egypt.

The Committee authorized the Medical Mission Auxiliary Committee, under certain conditions and with certain arrangements corresponding with those already made in the case of male candidates, to make grants towards the cost of the medical education of ladies, over nineteen years of age, who have passed the

London University Matriculation. The Secretaries were instructed to make suitable arrangements for such students to receive theological instruction, and also to make the necessary arrangements for residence in such cases.

The question of the ordination of Medical Missionaries in connexion with the Society having been raised by the report of the Medical Mission Auxiliary Committee, the Committee expressed their belief that every case of the kind should be dealt with on its own merits, but inasmuch as nothing hinders any lay Missionary of the Society from engaging to the fullest extent in all such spiritual work as is consistent with the order of the Church of England, they were of opinion that it is not desirable, as a general rule, that Medical Missionaries should also be in Holy Orders.

The Secretaries reported the receipt of a telegram that morning (February 2nd), announcing the death of the Rev. Brocklesby Davis, of Benares. Mr. Davis took his degree in 1849, and three years later became Fellow of his College (St. Peter's, Cambridge). In 1859 he proceeded to India, and was stationed at Allahabad, where for many years he did good and faithful work as Principal of the Church Missionary Society's High School. On the closing of that institution in 1879, he was transferred to Benares, where he laboured till his death as Principal of Jai Narayan's College. The Committee heard with great regret of Mr. Davis's death, and expressed their warm appreciation of the earnest and devoted labours of Miss Davis during her nine years' residence with her father in Benares. The Secretaries were instructed to communicate the assurance of the Committee's heartfelt sympathy to the relatives of the late Rev. B. Davis.

The Secretaries reported the death of Miss Mary Elizabeth Conway, at Taveta, East Africa, on December 12th, 1896. Miss Conway left England for Frere Town in November, 1894. She remained at that place until October, 1895, when she proceeded to Taveta, where until her death she had been zealously engaged in conducting classes for women, boys, and girls, and visiting the homes of women in Taveta and an out-station. The Committee instructed that an expression of their sympathy should be conveyed to the relatives of the late Miss Conway.

On letters from the Archbishop of Rupert's Land from which it appeared that it would be impossible for certain Resolutions affecting the missionary efforts of the Canadian Church, which were adopted at a General Synod of that Church held at Winnipeg in October, 1896, to take effect earlier than the autumn of 1898, the Committee agreed to suspend the further reduction of their block grant to the diocese of Rupert's Land for a period not exceeding two years.

The Secretaries reported the massacre of certain officials of the Niger Coast Protectorate at Benin. The Committee instructed that an expression of their sympathy be conveyed to Consul-General Moor, and also to Archdeacon Phillips on the loss of his son, Mr. J. R. Phillips, who was Acting-Consul-General, and related to one of the Society's Missionaries.

The British and Foreign Bible Society was requested to issue a version in one volume of the four Gospels and the Acts in Kigogo, revised or translated by the Revs. H. Cole and J. E. Beverley jointly.

General Committee, February 9th.—The Centenary Committee reported the following work in connexion with the Three Years' Enterprise, carried on by the various sectional Committees:—

"Committee 'A' have arranged for a number of Visiting Commissions in different parts of the country, between thirty and forty of these having already taken place, while others are to be held in the next few months. Special boxes and cards have been provided for the collection of T.Y.E. funds. The Committee have spent much time in endeavouring to find a gentleman qualified to work amongst business men, but have not yet been able to make a satisfactory appointment. Between thirty and forty Missionary Missions are also in course of arrangement during the three years. The question of advance in the Native Churches has been considered, and steps taken to address Native pastors and Christian congregations by special letters.

"Committee 'B.'—The various sections of Committee "B" are now in full operation except Section VIII. Sections I., II., IV., V., VI., and XII., have formulated sets of questions, upon the answers to which reports will be based. Section VII. has drawn up a memorandum for consideration with reference to the mode of procedure in the Church Missionary House; that is to say, Committees, Sub-Committees, &c. A good deal of work has been done and more initiated.

"Committee 'C' have arranged for the form and publication of a 'Monthly Letter to

Leaders,' and have issued two sets of T.Y.E. booklets, one set dealing with individual responsibility, and the other addressed to various corporate bodies or organizations. The whole of these booklets, about two dozen in number, have been issued.

"Committee 'D' arranged for a most successful Children's Meeting at Exeter Hall on October 24th, a Conference of workers among children being held the same morning. A similar Meeting for upper-class children is being arranged for April 24th. Special attention is being given to the work amongst Public School boys. Steps have been taken for the formation of a small Committee at each University to watch for opportunities of influence in Public Schools. The Rev. C. D. Snell has been asked to pay special attention to children's work."

The Secretaries reported the death, on January 14th, of the Right Rev. the Lord Bishop of St. David's, for twenty-two years a Vice-President of the Society. The Secretaries were instructed to convey an expression of the Committee's respectful sympathy to the surviving relatives.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the check the inland slave-trade has received in the Niger regions; prayer that advantage may be taken of the present opportunities for the spread of the Gospel. (Pp. 169—177.)

Thanksgiving for the marvellous growth of the Native Church in Uganda; prayer that it may be kept unspotted from the world and given victory over sin. (Pp. 178—187, 203, 226-7.)

Thanksgiving for the work the missionaries have been enabled to do among the Eskimo of Cumberland Sound; prayer for the young missionary who is at present labouring alone there. (Pp. 189—196, 227.)

Thanksgiving for the long and faithful services of soldiers of the Cross who have lately received the call to lay down their armour; prayer that the gaps in the ranks may speedily be filled. (Pp. 196—201, 207.)

Thanksgiving for Bishop Stuart's safe return to Julfa; prayer for the Native converts in Persia and in other Mohammedan lands. (Pp. 204, 227.)

Continued prayer for the sufferers from plague and famine in India. (Pp. 204-6, 227.)

Prayer for the persecuted Christians in Hok-chiang. (P. 209.)

Continued prayer that the Society's means may be adequate for its needs. (P. 225.)

NOTES OF THE MONTH.

ORDINATIONS.

Niger.—On the 3rd Sunday in Advent, December 13, 1896, at Lokoja, by the Right Rev. Bishop Oluwole, the Revs. J. L. Macintyre and E. F. Hill to Priests' Orders, and Mr. Obadias Thomas (Native) to Deacon's Orders; and on the 4th Sunday in Advent, December 20, at Asaba, the Rev. P. A. Bennett to Priest's Orders.

Bengal.—On the 4th Sunday in Advent, December 20, at St. Paul's Cathedral, Calcutta, by the Right Rev. the Bishop of Calcutta, the Revs. D. Biswas (Native), P. T. Biswas (Native), F. W. Bourdillon, H. Kitley, A. Le Feuvre, and H. P. Parker, to Priests' Orders.

Western India.—On the 4th Sunday in Advent, December 20, at Bombay, by the Right Rev. the Bishop of Bombay, the Rev. T. Davis to Priest's Orders.

Ceylon.—On St. Thomas' Day, December 21, by the Right Rev. the Bishop of Colombo, Mr. W. L. Boteju to Deacon's Orders.

New Zealand.—In March, 1896, at Kaitia, by the Right Rev. the Bishop of Auckland, the Revs. Herewini Nopera Paerata and Reihana Ngatote (Natives); in May, 1896, at Auckland, the Revs. Taimona Hapimana and Nikora Tantau (Natives), —to Priests' Orders; and on the 4th Sunday in Advent, December 20, at Gisborne, by the Right Rev. the Bishop of Waiapu, the Revs. Piripi Te Awarau, Hakaraia Pahewa, and Ahipene Rangī (Natives), to Priests' Orders, and (for the Right Rev. the Bishop of Auckland) Tiopira Paerata, Timoti Kiriwi, and Hare Maihi Ruarangi (Natives), to Deacons' Orders.

DEPARTURES.

Palestine.—Mr. and Mrs. H. G. Harding left Folkestone for Jaffa on January 20, 1897.

South India.—The Rev. E. S. Carr left London for Tinnevely on February 12.

ARRIVALS.

Punjab and Sindh.—Mrs. Robert Clark left Bombay on November 28, 1896, and arrived at Marseilles on December 13.

Ceylon.—The Rev. and Mrs. J. I. Pickford left Co'ombo on December 31, and arrived in London on January 18, 1897.

British Columbia.—The Rt. Rev. the Bishop of Caledonia arrived in England in February.

BIRTHS.

Eastern Equatorial Africa.—On January 2, at Waltham Cross, the wife of the Rev. A. N. Wood, of a daughter.

Palestine.—On January 27, at Nablous, the wife of Dr. Gaskoin R. M. Wright, of a daughter.

Persia.—On December 25, 1896, the wife of the Rev. W. St. C. Tisdall, of a daughter (Ruth Noel St. Clair).

South India.—On January 9, 1897, the wife of the Rev. H. D. Goldsmith, of a daughter (Ethel Celia).—On January 16, at Southborough, the wife of the Rev. H. W. Eales, of a daughter.

South China.—On February 8, at Moorhurst, Kersal, Manchester, the wife of the Rev. H. S. Phillips, of a daughter.

DEATHS.

North-West Provinces.—The Rev. B. Davis. [Telegram dated February 2.]

New Zealand.—On September 24, 1896, the Rev. Wiremu Turipona (Native), of Hauraki.

On January 21, 1897, at Passau, Bavaria, Mrs. Sandreczki, widow of the late Rev. C. Sandreczki, formerly Secretary of the *Mediterranean Mission*.

PUBLICATION NOTICES.

THE following new Publications have been issued since our last Notice:—

Central Africa for Christ: Possibilities and Aims. A series of diagrams designed by Mr. G. L. Pilkington as a sequel to the recently-issued "Latest Uganda Statistics," the object being to show what might be accomplished in Uganda and the neighbouring districts in the next three years. The Rev. J. Roscoe has written notes to accompany the diagrams. Two maps are also given. *In wrapper, price 1d. post free.*

Extracts from Annual Letters of Missionaries for 1896. Part I. contains letters from the Eastern Equatorial Africa, Egypt, and Palestine Missions. Part II. contains letters from the Bengal and Western India Missions. *Price 3d. each Part, post free.* Other Parts will follow as quickly as possible, but probably the issue for the year will not be completed before the end of July.

Catalogue of C.M. Publications, with a list of other publishers' Books kept in stock at the C.M. House for the convenience of friends. *Free of charge.*

By the Great Inland Sea. This is the title of the first issue of a new Paper specially written for Boys at School, which it is intended to publish two or three times during the year to endeavour to meet what has long been felt to be a gap in the Society's periodical literature. This first issue contains, *inter alia*, a letter from Bishop Tucker giving a short account of the work in Uganda, with illustrations. Copies are *free of charge*, but friends will kindly understand that this paper is not for general distribution, but for special use among School-Boys.

The Story of the Year 1895-6. This Book is now offered at half-price (6d) post free, or 12 copies for 5s., in order to dispose of the remaining stock before the new book for 1896-7 is ready.

Brief Sketches of C.M.S. Workers. A further addition has been made to this series by the issue of a Sketch of the life of the Rev. W. A. B. Johnson, C.M.S. Missionary in West Africa from 1816 to 1823. *Price 2d. post free.* Two more "Sketches" are needed to complete the Series, viz. Bishop Crowther (Africa; 2nd day in the Cycle of Prayer), and Archdeacon Maundrell (Japan; 21st day); these will follow shortly.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE
CHURCH MISSIONARY INTELLIGENCER.

FREDERIC E. WIGRAM—IN MEMORIAM.

I.

IN writing this article we wish that it may be of such a kind as would have been approved of, could he have read it while here with us, by the friend whose character and actions form its subject-matter. Nor is this so difficult as in some other cases it might have been. Mr. Wigram was endued doubtless with excellent natural common-sense; but he was also one of those men whose faith, childlike while also vigorous and manly, made his humility as free from the least tinge of morbidness, as his hopefulness was from vainglorious self-confidence. He never shrank from believing, and where necessary letting the belief be known, that God had helped and prospered him in the past and would help and prosper him in the present and the future.

It need not be said what a shock was given to all concerned and acquainted with the Society's work, when Henry Wright was suddenly removed. What that loss was, and was felt to be, must not be described here. But a successor had at once to be sought for. Two or three leading clergymen among C.M.S. supporters were asked if they would allow themselves to be thought of for this. Such a proposal is not perhaps usual. It seemed, however, at the time to be justified by the circumstances, and it seems now to have been justified by the results. At all events, those applied to frankly accepted it; and those of them on whom the ultimate choice did not fall, showed, so far as is known, an equally frank and friendly spirit in accepting the result. The testimonies given by friends regarding Mr. Wigram were unanimous, it need not be said, as to his real Christian goodness, his warm and practical interest in the missionary enterprise, and also his business powers. The only doubt on the part of any of his friends was on the ground of physical strength. When the testimonies were read, the first to pronounce a decisive opinion was perhaps our recently-departed friend, William Gray. Mr. Wigram he emphatically declared to be evidently the man for us. He very soon carried with him the Subcommittee of selection, with whom the General Committee at once agreed.

And what has been the result? Let us mention first the one point in reference to which some were apprehensive, insufficiency of physical strength. So far as the Society is concerned, it is sufficient to say that he worked splendidly for us nearly fifteen years. If at the end of that period he had retired to some less onerous sphere of labour all would have felt that in every respect the Committee's choice had

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been amply justified. So far as service to fellow-men is concerned, noble achievements closed at the age of sixty-two may justly be regarded as higher and greater than a longer life of less important and less arduous employment.

But was Mr. Wigram's life one of noble achievement? We reply unhesitatingly that it was. And not the less so because the achievements were many of them those in which he was a partner with others. Mr. Wigram worked so heartily with fellow-labourers, and so successfully called forth their strenuous and brotherly co-operation, that it would be impossible to say how much of that which God has enabled the Society to effect has been due to Mr. Wigram's own responsibility. There was no part of the Society's work in which he did not take an active and helpful part; and therefore every advance that the Society has made, and every task it has accomplished, during those fifteen years was in a large measure owing to his exertions and his counsels. Let us briefly review some of these.

Those years witnessed a large increase of missionary zeal at home. We mean, of course, zeal for Foreign Missions. This has shown itself in the ways in which, if real, it could not but show itself—increase of pecuniary gifts, increase of missionary candidates, as also increased evidence of intercessory prayer. In speaking and preaching with a view to promote such zeal, Mr. Wigram was certainly unsurpassed. His quickly receptive mind, his power of clear statement, his genial and affectionate manner, his bright hopefulness, his kindly and yet discriminative judgment, were gifts which in this branch of the Master's service were most successfully employed. Wherever he went, whatever audience he addressed for this purpose, he went always with a cheerful confidence that God would strengthen him and make use of him—a confidence which we are sure was never really disappointed, and which in almost all cases was most conspicuously justified. He seemed always to produce a deep and salutary impression, whether where the audience was one whose chief power of helping would be in gifts of money, or where offers for personal service in the mission-field might be expected.

One of the most important and perhaps difficult duties of the Committee is to maintain the mutual sympathy and understanding between themselves and the missionaries in the field. The Parent Committee and the missionaries are equally servants of the Society, and, through them, of the Church of England, and most of all, of the Divine Head of the Church Universal. But they are, of course, the Society's servants for different purposes and viewing things from a different position. Nothing was more earnestly sought for by Mr. Wigram than to feel and express sympathy with the missionaries and to see things from their point of view, and to enable the Committee to do so; while at the same time he clearly saw the importance of those general principles which a lengthened and world-wide experience had led the Committee to adopt, and he strove, not unsuccessfully, to impress this view on the missionaries themselves. The kindly feeling which has existed, and still exists between the Committee and the missionaries is very largely due to Mr. Wigram

and his predecessors. This has an evident bearing on the triumphs of the Gospel in the Society's mission-field during the last fifteen years.

Not less important was the help which Mr. Wigram was able to give the Society in negotiations with authorities in the Church. He always approached this task with prayer and faith, and was always enabled to present the Committee's views clearly and resolutely and yet with all due respect and courtesy. All acquainted with the facts of the case know well that it is very largely owing to his Christian skill and wisdom that the Society has passed with success through many complicated discussions and some difficult controversies.

Viewing Mr. Wigram from an ordinary human standpoint, one would say that he was characterized rather by a combination of many valuable, or rather invaluable, qualifications than by exceptional brilliancies. As Christians, let us repeat what we said at the beginning, that his strength—and it was a rare strength—came from his cheerful trust in God and his, thence resulting, trustful holy love towards God and man. Those who knew him may say that there was never a man who more reminded them of the words, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

C. C. F.

II.

FEW men have passed out of so large a circle of friends and fellow-workers who have gathered round them such a wealth of personal affection and gratitude as Frederic Wigram. One on whom has fallen the undeserved honour of succeeding to his office may well measure both its responsibilities and privileges by the character which his predecessor has impressed upon it, and the loving esteem which he earned from all with whom it brought him in contact. It was not only that he gave himself wholly and with a rare devotion to the pursuit of a great object—for he was an enthusiast in the noblest sense,—but in that devotion there was an unselfishness even more rare. He lived to do good. His generous sympathy and genial frankness at once put men at their ease. Keenly sensitive himself to pain, he was as quick to enter into the feelings of others. This gave him a lightness of touch which eminently fitted him for dealing with the delicate and perplexing problems which the Hon. Sec. of the C.M.S. is often called to face. During his tenure of office there were forced on him many questions of extreme difficulty, both personal and public, which needed not only the clear vision of a statesman and the strong hand of a leader, but quite as much the tactfulness of a gentleman and the gentleness and forbearance of a Christian. The history of the C.M.S. during the closing decades of this century will be a worthy record of the gracious wisdom and skill with which its course was steered by its late Hon. Sec.

It was this singular gift of sympathy which drew to him in an exceptional way the confidence of the missionaries of the Society. They knew that they could trust him, and they were loyal to him

because they felt that he was loyal to them. They knew that he would study their interests, enter into their difficulties, share their joys and their sorrows, receive them with brotherly cordiality when they came to seek his advice or aid, and watch over their loved ones when far away. Every missionary understood that in Salisbury Square there was a tender heart that cared for them when absent, and warmly welcomed them when they returned.

It was a solemn hour when, at the first meeting of the Committee after his death, friend and colleague, one after another, rose and testified of those graces which have so endeared him to the memories of all, and then bowed down in thankful prayer to Him Who had bestowed on the Society three such Secretaries as Venn and Wright and Wigram, each distinct in his gifts, but all great in their goodness.

But it was not only in his official life that Frederic Wigram attracted the love of so many. In his family he beamed the brightest. None who have ever had the privilege of entering that home at Hampstead will forget the fragrance which pervaded it. The old reproach for which there has often been too much cause, when Christian parents, engrossed in public duties, are careless of home interests, was silenced here. To speak of the holy influence which shone through that household, and which, even over the long months of increasing weakness, hung like a halo of glory, would be to open subjects too sacred and tender for print. Hundreds who have enjoyed the generous hospitality of that Christian home will thank God continually for what they saw and learnt in that missionary guest-house, and will not cease to pray for those on whom (though for "a little while") the sorrow has fallen the most heavily.

H. E. F.

III.

TO the above reminiscences and reflections of the Revs. C. C. Fenn and H. E. Fox, the Editor will only add, in order to render the record more complete, a few biographical notes regarding Prebendary Wigram, and a brief account of the testimonies borne to his character and work by the members of the C.M.S. Committee on March 16th, when his death was reported.

Frederic Edward Wigram was born in 1834. His father was Mr. Edward Wigram, for some years Treasurer of the S.P.C.K.; and two of his uncles were Bishop Wigram of Rochester, and Vice-Chancellor Wigram, the eminent Chancery Judge. He was educated at Harrow and at Trinity College, Cambridge, where he graduated in 1857. In the following year he was ordained, by Bishop Turton of Ely, to the Curacy of St. Paul's, Cambridge, under the Rev. J. Scott; in 1863 he became Curate of Wanstead, under the Rev. W. P. Wigram; and in 1864 he accepted the incumbency of Christ Church, Portswood, Southampton, which he held for sixteen years; in 1880 he succeeded his brother-in-law, the Rev. Henry Wright, as Honorary Clerical Secretary of the C.M.S.

It was a cherished hope of Mr. Wigram's from the day that he was called to the C.M.S. Secretariat that he would have the opportunity

of visiting some at least of the Society's Missions, and it was an occasion of very special satisfaction to him when, in the winter of 1886-7, he was enabled not only to take a tour round the world, but to do so in the company of his eldest son, Mr. (now the Rev.) E. F. E. Wigram. The strain of his onerous office had already begun to tell upon his strength, and it was hoped that this tour would prove a healthful relaxation, as well as a most valuable source of encouragement to the missionaries visited, and means of instruction to Mr. Wigram himself. They sailed on October 1st. Two days before, on September 29th, at the Valedictory Dismissal of Missionaries, Mr. Wigram had said :—

"To-day is to me a very solemn and yet a very happy anniversary. It was this day six years ago that I received the first intimation in a letter from my brother secretary now, Mr. Fenn, that the minds of the Committee were turned towards me with reference to the post I now occupy. I shall certainly never forget the thrill with which I read that letter, or the feelings with which I answered it that day. I only look back upon those six years with thanksgiving to God for His great mercy and kindnesses to me in all the work, which brings many trials and anxieties and difficulties and *strain* with it, but in which, while we are looking up to Him, as we do earnestly seek to do in our Committee, we have the Divine presence and help. The scheme which is taking form at this present moment—my going forth to the mission-field—had its birth that day. I felt *at once* that if I was called to this work I was *bound* to go and see for myself and learn what I could to fit me the better for the responsibilities of the office to which I was called. I mentioned that *at once* to some of my friends, and have never let go the thought of it. In God's good providence the time has now come when you, my friends of the Committee, have generously responded to my appeal, and have relieved me for twelve months from the work in Salisbury Square, in order that I may go forth. I rejoice that it has come at this time, because I can take my dear young secretary with me, that he may go with similar aspirations and hopes with regard to this tour. I remember that in writing to me Mr. Fenn said the desire of the Committee was that I was to be its eyes, its ears, and its heart. I don't know any way in which I can better serve the Committee as its eyes, its ears, its heart, than by going to *see* the work, and make the missionaries feel that there is a true, abiding, and deep sympathy on the part of the Committee for the work abroad. I trust and pray that I may, on my return, be the better prepared for the work in Salisbury Square, and I thank the Committee for the kind help and sympathy and support they have given me."

These hopes were abundantly realized. It is probably mainly due, under God, to this break in the arduous duties of the Secretariat that he was preserved to labour on for another eight years, and to this tour and the experience it afforded is due, in no small degree, the eminent value of these later years of his service to the great cause which he loved.

In the autumn of 1892, Mr. Wigram's eldest daughter was among the missionaries who received their valedictory instructions, when she went out to the Punjab, where her brother was already at work, and Mrs. Wigram had the pleasure of escorting her, and seeing something of the work. It was about this time that Mr. Wigram's health began to show signs of failing. He was obliged to absent himself from the morning Anniversary Meeting of 1893, though he presided at the Ladies' Meeting in the afternoon (rising from his bed of sickness in order to do so), and at his Breakfast to Honorary District Secretaries on Thursday of the same week. During the two following years his

health fluctuated, but to many who watched him with loving concern it appeared that his strength gradually diminished. After the Anniversary of 1895 he asked for six months' leave of absence on grounds of health, and went to Germany; and two months later, on July 16th, the President read to the Committee a letter in which Mr. Wigram tendered his resignation. The resignation took effect on August 13th, when the Rev. H. E. Fox was appointed to succeed Mr. Wigram.

Hopes were still entertained that entire release from the cares of office would avail, under God, to prolong his life for many years, and that the Committee would not lose altogether the benefit of his ripe experience and wise counsels. For a few months he was enabled to attend the Committees. He took the deepest interest in the inauguration of the Three Years' Enterprise, and the adoption of the Report of the Special Centenary Committee which drafted the T.Y.E. Manifesto was moved by him on March 10th. He assisted at the Anniversary Service in St. Bride's on May 4th, and was present the following day at Exeter Hall, but a serious illness laid him prostrate shortly afterwards, and though he rallied for a time and was able as he said to "feel and enjoy convalescence," disease resumed its inroads, and he fell asleep in Jesus on March 10th. On the 13th, his remains were laid in the family vault in the Kensal Green Cemetery. The officiating clergy were the Rt. Rev. Bishop Tucker, and the Revs. B. Baring-Gould, J. Barton, H. E. Fox, and J. B. Plumptre.

On the following Tuesday, March 16th, the President, Sir John Kennaway, moved the resolution which we give below, and referred in an affecting speech to the mutual friendship which had existed for more than forty years between himself and Mr. Wigram since the days when they were at Harrow together. The Honorary Clerical Secretary read letters and telegrams from numerous friends, among others from the Archbishop of Canterbury, the Bishop of Ripon, Bishop Alford, Bishop Tucker, Sir Douglas Fox, Mr. Henry Morris, Mr. Clarence Roberts, the Rev. E. C. Hawkins (Rector of St. Bride's), and the Rev. J. Sharp communicating a minute of the British and Foreign Bible Society. We can only quote here the Archbishop's letter and the minute of the B. & F.B.S. The Archbishop wrote:—"My heart is with you in lamenting the loss we have sustained in the death of that true servant of God, our dear friend Prebendary Wigram. He did good work in his day, and has gone to the Lord whom he loved and served. May our lives bear the same witness to the truth as it is in Christ." And the B. & F.B.S. Committee, at their meeting on March 15th, expressed "their heartfelt sympathy with the widow and family of the late Prebendary F. E. Wigram, and with the Church Missionary Society, on the death of one who both in his private capacity and as Honorary Secretary of the C.M.S., manifested such unstinted zeal, generosity, and humble self-devotion in seeking to extend the Kingdom of Christ at home and abroad to the utmost of his power."

And then, one after another, members of Committee rose and paid their tribute of affectionate and respectful admiration. Colonel Williams, Mr. Abel Smith, Mr. Sydney Gedge, Prebendary Webb-Peploe, General Hutchinson, Bishop Tugwell, the Rev. J. B.

Whiting, Mr. Stock, the Rev. T. Richardson, the Rev. T. W. Drury, the Rev. G. Tonge, the Rev. B. Baring-Gould, the Rev. F. V. Knox, the Rev. J. I. Pickford, and the Rev. H. E. Fox. All bore testimony to Mr. Wigram's devotion to the service of his Divine Lord, his whole-hearted discharge of the varied duties of his office, his business qualities, his courage, his loyal self-effacement on occasions in Committee; while some made special mention of his loving comradeship towards his brother secretaries, his patient, sympathetic treatment of missionary candidates, his interest in the College and Preparatory Institutions and all their inmates, his fatherly and brotherly regard for the missionaries, his love for the missionaries' children in the Home which owes so much to his and Mrs. Wigram's munificence, his singular wisdom as a counsellor in any practical difficulties, and the never-failing patience and interest of which all needing advice or help were assured of receiving, however numerous his engagements or absorbing his business, his large-heartedness, his liberality and that of Mrs. Wigram going forth to meet not only C.M.S. needs and those of the C.E.Z.M.S., but those of many home societies and parishes and of innumerable individuals both at home and abroad, and, perhaps above all else, his geniality as a host where the charms of his character were pre-eminently displayed.

The following is the Resolution adopted by the Committee referred to above:—

"In recording the removal from this earthly scene, to the immediate presence of his Lord, of their beloved and honoured friend, the Rev. F. E. Wigram, the Committee unfeignedly praise God for his noble life and peaceful death. If Mr. Wigram had never become Honorary Secretary of the Society, his services, and those of Mrs. Wigram, to the cause of Christ at home and abroad, would have called for grateful appreciation. In the Diocese of Winchester, and particularly in his own parish near Southampton, he was the friend and supporter of every Christian enterprise; and repeatedly, while his brother-in-law, the Rev. Henry Wright, was Honorary Secretary, he rendered essential service to the Society, both by his local influence and by his generous gifts. But from the time when he came to Salisbury Square, after Mr. Wright's deeply-lamented death, he consecrated all that he was and all that he had to the cause of the Evangelization of the World, and of this Society as one of the chief instruments in the Lord's hand for accomplishing that grand purpose. No Secretary ever worked harder, and none has ever been more beloved by his colleagues, and by all who came in contact with him. The Committee do not dwell on his more conspicuous special services, such as his journey round the world in visitation of the Missions, or the munificence by which he and Mrs. Wigram encouraged them to establish the new Missionaries' Children's Home at Limpsfield. They rather recall with affectionate gratitude the assiduity with which he conducted the Society's ordinary business; his watchful care in seeing that no missionaries were sent forth except those who knew Christ as their personal Saviour, and were entirely loyal to the truth of the Gospel; and, above all, the loving kindness and never-failing care which he extended to all the missionaries and their families. In this last respect he was quite unique, and for this he will long be gratefully remembered by hundreds all round the world. And the Committee rejoice in the noble example which he and Mrs. Wigram have set to Christian parents, and especially to parents who can give their children independent means, in so gladly surrendering their sons and their daughter to missionary service; counting it, indeed, not a sacrifice, but a privilege to be thus represented in the army of the Lord."

SELL'S "FAITH OF ISLÁM." *



SINCE the publication of the first edition of this book in 1880 a considerable number of works on the life and religion of Muhammad have issued from the press. To refer only to a few written by missionaries or ex-missionaries of the C.M.S., we have been supplied with a storehouse of information in Mr. Hughes's *Dictionary of Islam*, with a learned biography of Muhammad drawn from original sources and an examination of his teaching in Dr. Koelle's *Mohammed and Mohammedanism*, and with the more popular treatise on *The Religion of the Crescent*, from the prolific pen of Mr. Tisdall. Mr. Sell's work, however, has certainly not been superseded, and, as far as we know, there is no other English book which contains an equally full, accurate, and consecutive account of the faith, or rather faiths, of Islám, both orthodox and heretical.

If parts of the volume are rather dry, this is a defect inherent in the subject. It would be impossible to discuss such subjects as Muslim philosophy, the legal purifications, or the laws for the interpretation of the Qurán in a manner which would be entertaining to the general reader. On the other hand, there is much which all earnest students of Muhammadanism will find deeply interesting, and to them we can once more heartily commend Mr. Sell's book, as we did on its first appearance.† The opinions on the former edition expressed in the leading reviews and by eminent authorities such as Mr. Stanley Lane Poole were at least as favourable as our own.

The preface to the present edition tells us that it "deals with certain phases of modern Muslim thought in India and in Persia which found no place in the first edition." Among these may be noted the account of the Bábís, their origin, their growth, and the persecutions they have suffered.‡ The history of the Wahhábís has been brought up to date, or at least to a later date. The appendix on the Law of Jihád contains a searching but kindly criticism of the arguments by which enlightened Muhammadans try to explain away the teaching of Islám on religious warfare. The other appendix is on the 'Ilm i Tajwíd, which "includes a knowledge of the peculiarities of the spelling of many words in the Qurán, of its various readings, of the Takbirs and responses to be said at the close of certain appointed passages, of its various divisions, punctuation, and marginal instructions, of the proper pronunciation of Arabic words and the correct intonation of different passages."

Mr. Sell takes special pains to dispel certain popular errors, e.g. that the Qurán and the Qurán only is the religion of Muhammadans,

* *The Faith of Islám*, by the Rev. Edward Sell, B.D., M.R.A.S., Fellow of the University of Madras. Second edition, revised and enlarged. London: Kegan Paul, Trench, Trübner and Co., 1896.

† *C.M. Intelligencer*, May, 1881.

‡ An article on this subject by Mr. Sell appeared in the *C.M. Intelligencer* of last May.

that the Muhammadan world is at unity in itself, that Islám is remarkable for the simplicity of its dogmatic teaching, that it is a system which has produced a high degree of culture. On this last point there is a valuable note in the second edition (p. 163), which contains an examination of Sayyid Amír 'Alí's statement that "the superiority of the Muslims in architecture requires no comment."

Mr. Sell's treatment of another fallacy—the supposed spiritual authority of the Sultán of Turkey—deserves the attention of those who have to deal with the Eastern Question. We were told not long ago that M. Hanotaux, the French Minister for Foreign Affairs, "was specially averse to doing anything that would weaken the position of the Sultán as the spiritual head of his people." When this is the language of a responsible statesman, we are not much surprised at the solution of the difficulty which suggested itself to the historical imagination of Dean Stanley, viz. that the Sultán should be deprived of his temporal power, removed from Constantinople, and established at Cordova, which should become the seat of his religious authority.

This notion of the Sultán's spiritual headship arises from his claim to be the Khalíf, i.e. the Successor of the Prophet. As a matter of fact, there are multitudes of Muhammadans who do not acknowledge this claim. In a recent review of *The Mameluke or Slave Dynasty of Egypt* we drew attention to the manner in which the futility of the claim, when tried at the bar of history, is exposed by Sir William Muir.* Mr. Sell shows that the claim is equally unfounded when tested by Muhammadan law. The subject is one of so much importance at the present time that we quote his remarks at some length:—

"Strictly speaking, according to Muhammadan law, the Sultáns are not Khalífs, for it is clearly laid down in the Traditions that the Khalif (also the Imám) must be of the tribe of the Quraish, to which the Prophet himself belonged. Ibn 'Umr relates that the Prophet said: 'The Khalífs shall be in the Quraish tribe as long as there are two persons in it, one to rule and another to serve.' 'It is a necessary condition that the Khalif should be of the Quraish tribe.' Abú Dáúd says: 'The Imáms shall be of the Quraish as long as they shall rule and do justice, and promise and fulfil, and pardon is implored of them and they are compassionate.' At Tirmízí quotes from Abú Huraira thus: 'The sovereignty shall reside in the Quraish.' Al-Buzzár says: 'The Princes shall be of the Quraish.' Such quotations might be multiplied, and they tend to show that it is not at all incumbent on orthodox Sunnis, other than the Turks, to rush to the rescue of the Sultán, whilst to the Shíahs he is little better than a heretic. Certainly they would never look upon him as an Imám, which personage is to them in the place of a Khalif. In countries not under Turkish rule, the second Khuṭbah, or prayer for the ruler, said on Fridays in the mosques, is said for the 'ruler of the age,' or for the Amír, or whatever happens to be the title of the head of the State. Of late years it has become more common in India to say it for the Sultán. This is not, strictly speaking, according to Muhammadan law, which declares that the Khuṭbah can only be said with the permission of the ruler, and as in India that ruler is the British Government, the prayers should be said for the Queen. Evidently the law never contemplated large bodies of Musalmáns residing anywhere but where the influence of the Khalif extended.

* C.M. Intelligencer, December, 1896.

"In thus casting doubt on the legality of the claim made by Turkish Sultáns to the Khalifate of Islám, I do not deny that the law of Islám requires that there should be a Khalif. Unfortunately for Islám, there is nothing in its history parallel to the conflict of Pope and Emperor, of Church and State. 'The action and reaction of these powerful and partially independent forces, their resistance to each other, and their ministry to each other, have been of incalculable value to the higher activity and life of Christendom.' In Islám the Khalif is both Pope and Emperor. Ibn Khaldun states that the difference between the Khalif and any other ruler is that the former rules according to divine, the latter according to human law. The Prophet in transmitting his sacred authority to the Khalifs, his successors, conveyed to them absolute powers. Khalifs can be assassinated, murdered, banished, but so long as they reign anything like constitutional liberty is impossible. It is a fatal mistake in European politics and an evil for Turkey to recognize the Sultán as the Khalif of Islám, for, if he be such, Turkey can never take any step forward to newness of political life." (Pp. 104—106.)

This extract gives a fair example of the thoroughness of Mr. Sell's treatment of his subject. When all this labour has been devoted to the weightier matters of the book, it seems a pity that it should be somewhat marred by an appearance of carelessness in certain details. When a third edition is called for, a few needless repetitions may be omitted with advantage. The spelling and diacritical marks of Arabic words also require revision. After making due allowance for the difficulties of transliteration, and admitting that the Anglicized forms of some well-known names (e.g. "Mecca," "Omar," &c.) may well be retained, there are some obvious errors. Thus, within three lines (p. 252), we find "Namaz" for "Namáz," "Irkán" for "Arkán," and "Şalát" for "Şalát." "Ishrák fi'l adab" is rendered, "Shirk in association" (p. 160). It ought to be, "Association in paying respect." There are hardly any misprints of English words, but, whatever spelling of "the Prophet's" name may be adopted, there is surely no good reason for writing the English adjective formed from it, "Muhammadán." In Chapter II. there is some confusion in the numbering of the paragraphs.

Turning, however, from these trivial blemishes, we cannot leave this valuable work without noticing the sympathetic and yet discriminating spirit in which it is written. Mr. Sell fully recognizes the zeal for God which gives life to the creed of Islam, the longing for a mediator between God and man which is the secret of the rapid spread of Bábiism, and the desire to reconcile the teaching of the Qurán with modern civilization which animates some Muslim reformers. At the same time he shows that these aspirations can never be satisfied by the Muhammadan religion. And if he does not go on to enlarge upon other interesting topics (such as the relations between Muhammadanism and Christianity, &c.), about which enough has been written elsewhere, it is because, as he says in conclusion, these subjects would lead him far beyond his present purpose, which is to give "a representation of the Faith of Islám from its own authorities." This intention he has amply fulfilled.

F. A. P. SHIRREFF.

THE UNIVERSITY OF AL AZHAR.



EGYPT is now, more or less, under British protection, and in consequence enjoys a degree of religious freedom which is unknown in the rest of the Turkish Empire. We can teach and preach no man hindering us, and there are vast opportunities of influencing the Moslems through the press. But, on the other hand, Egypt is the very stronghold of Islam. It is not a large country, for there are only about 7,000,000 people in it, of whom 6,500,000 are Moslems. But what makes it a very important, and at the same time an especially difficult field of labour, is that here in Egypt is the great Moslem university of Al Azhar to which students come from all over the world, and from which year by year go forth hundreds of Moslem "missionaries" to carry the doctrines of Islam to their native countries. Al Azhar is really a mosque, and the university lectures are given in what we should call the body of the church. But, as in the Temple of old, the mosque is surrounded by corridors and chambers in which the students sleep and eat, and study privately. These chambers are divided into sections allotted to the various countries from which the students come. There are also a certain number of students who lodge outside, and only attend the mosque for prayers and lectures. The students are of all ages, from mere boys up to grey-headed men, and many of the poorer among them are supported out of the funds of the university. It is difficult to tell how many students there really are, for no register is kept. The students come and go as they please, and attend what lectures they like; and I have been told that many go on receiving the daily allowance of food long after they have left the university.

The university at work is a strange sight. The courtyard which lies between the gate of the mosque itself is crowded with students of all ages and all grades of respectability dressed in all the colours of the rainbow, some sleeping, some eating, some repeating a lesson to a friend, or *vice versa* hearing a lesson repeated, some in small knots discussing a question of grammar or tradition. Round one side of the courtyard is an open corridor in which a boys' school is held, each class squatting round its teacher.

But within the mosque itself is to be seen the most impressive sight. The whole floor is covered with mats on which are seated in Turkish fashion hundreds of students from whom there rises a constant buzz of sound. Many are repeating lessons to themselves half aloud, swaying themselves to and fro as they say the words. Others are gathered like a swarm of bees round one seated in the middle almost hidden by the rest, who is shouting out explanations of some difficult point in the book they are reading, while others again are grouped in front of a raised seat placed against one of the pillars from which a learned Sheikh is delivering a lecture. The hubbub is deafening, and the want of order painful.

The sleeping arrangements are very simple. Some of the older and richer men have rooms which hold two or three beds packed closely, but the majority unroll their mattresses or rugs at night on the floor of the long room in which they eat and study during the day. The university is none too clean, and certain small creatures abound, as the visitor finds to his cost.

Such outwardly is the great university of Islam, scarcely changed, I suppose, since its foundation. And the teaching given at this famous university is as strange and antiquated as its manners and customs.

The university has no modern side, foreign languages are prohibited, and the onward march of science is unnoticed. One subject predominates all others—the Arabic language—for not only does its study occupy a very large

proportion of the students' time, but it is the medium of all other teaching, oral or written. And no wonder, since Arabic is the language of heaven and since the Koran, God's greatest revelation to man, was sent down to Mohammed in the Arabic language. And here we are at the root of the matter. Theology and science are almost one at Al Azhar. The Koran is the standard both of religion and of grammar, and it is quite as much a sin to break one of the rules of grammar as to tell a lie. Thus to the student of Al Azhar his language becomes part of his religion, and he would almost as soon think of changing his native tongue as of changing his faith. It is one of the commonest reproaches used against a Christian in this country that he does not know Arabic, not having studied at Al Azhar. In a sense it is true, as none are so bound down to the letter of the Koran as the Sheikhs of Al Azhar, even their every-day language being in consequence different from that of ordinary men—a kind of stilted book-talk. The axiom with which the student at Al Azhar begins his work, and which dominates his whole university course, is that the Koran is infallible. He is not allowed to question the truth of its statements in theology or science, and whatever will not agree with it must be rejected. As it was written to meet the special local circumstances of the inhabitants of Arabia in the sixth century, the result upon the student may be imagined. Instead of his university course enlarging his ideas, it tends instead to cramp and cripple them until he becomes a narrow-minded bigot like his teachers, the uncompromising opponent of all enlightenment and progress. And let no one think that the study of the Koran tends to produce a favourable inclination towards Christianity. On the contrary, the student at Al Azhar learns to believe that the Christian Gospels have been corrupted, that Christ was never crucified, and that Christianity is the great hindrance to the progress of the one true religion—Islam.

The influence of such a university on the Moslem world is terrible to contemplate. The spiritual teachers of Islam are for the most part men to whom the spirit is nothing, the letter everything, and wherever they go they must hinder the progress of Christianity and true civilization.

But if the influence of Al Azhar is great on the countries to which it sends its sons, what must be its blighting effect on Egypt itself? However just and impartial the government may become in European hands, it is scarcely possible for Al Azhar to change. It is, and always will be, the uncompromising foe of Christianity, and the Sheikhs who are trained there, and who depend upon it for their livelihood, must always be our bitterest opponents.

Interest in missionary work among Moslems is increasing, and already there are many missionaries working in Moslem lands such as Palestine, Persia, and parts of India, but very little has yet been done for Egypt, the stronghold of Islam. What is the use of expending strength on the outposts, while the citadel is as yet unassailed?

While the supply of Al Azhar students goes steadily on, there will be little result to missionary work in Moslem lands. What I long to see is a band of university men of spiritual and intellectual power devoting themselves to the attack of the citadel of Islam. Let them come here and study Arabic and Islam at its fountain-head, and thus get into their own hands the very weapons of the enemy in order to turn them round against the foe. This would be no easy task, but one specially attractive to the Christian student who has devoted his intellectual gifts and university training to the service of Christ. One can scarcely estimate the moral effect such men would have on the Moslem world through their influence on students at Al Azhar, and I doubt not they would be used in the conversion of many individuals besides.

F. F. ADENEY.

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION.

A Paper read at a Ruri-Decanal Conference at Stockport, July 21st, 1896.

By THE REV. H. MCNEILE, M.A.,
Vicar of Bredbury, Stockport.



HE Evangelization of the World has been before the Church as our Lord's parting command for more than 18½ centuries, and we are beginning to gauge its meaning. Some of us seem to have grown accustomed to the self-excusing cry of the sluggard—"There is a lion in the path." Some of us have virtually applied to our Master's words the pruning-knife of the critic—He does not mean what He said; there is no such work incumbent upon us.

It is time we shook off our excuses and accepted Jesus Christ's words as meaning exactly what they say. He has charged upon us the duty, He has entrusted to us the privilege, of declaring His Gospel to all the world. The thought of attempting to accomplish this work ourselves, not just giving it a hand's turn or two, and relegating all the rest to future generations, is well-nigh beyond our power seriously to entertain; nevertheless, I invite your earnest attention while I endeavour to put it before you.

The circumstances to be considered are geographical and ethnical, ecclesiastical and linguistic, financial and domestic. But before touching upon some of them I will lay down three postulates: if these are denied I shall not carry you with me; for my present purpose they shall stand unargued.

(1) Our Lord's command in Matt. xxviii. 19 is literally and absolutely binding upon the whole Church, ourselves not excepted.

(2) Holy Scripture must be our guide and ultimate referee as to the right methods by which to accomplish this work.

(3) As Christians, and especially as Christian ministers, our hearts should be set to do not our own will, but the will of Him Who has sent us: not *Ἐγὼ τί θέλω*, but *Κύριε τί θέλεις*?

Take now the geographical and ethnical aspect of our work, the extent of the world and the distribution of nations upon it.

I. The unevangelized portions of the world are (1) most of Asia and Africa; (2) portions of America and Australasia. In a rapid survey such as this it may suffice to equate the portions of America and Australasia still without the Gospel to the portions of Asia and Africa where it has been preached, and so to take Asia and Africa, the whole of them, as the world we have to evangelize.

Asia contains about 825 million inhabitants, Africa about 205 million; total, 1030 million. The area of the two together is about 30 million square miles, so that the average density of the population is about 34 to the square mile. This population is about thirty-four times as great as that of England and Wales; the area is about 520 times as great. Fancy England and Wales depopulated to such an extent that only one person in 15 was left, and take the country so depopulated as a standard unit: Asia and Africa present us with a field equal to 520 such standard units.

How far is this field committed to us of the Church of England for cultivation? No exact calculation or statistical comparison can answer this question. Still some answer must be attempted in order to carry on our thoughts towards any actual appropriation of the field as a whole; and I will put it thus:—There are other countries to join in the work, and our dissenting neighbours also have successfully laid claim to a share in it, so that we should

be wanting in humility and in charity if we were to assign the whole to ourselves; at the same time special privilege entails special responsibility, and to make our share proportionate only to our numerical status would be to excuse ourselves from work on the ground that others excuse themselves; as if the Church at Antioch had demurred to send two of its ministers to the Heathen because the Church at Jerusalem was not doing as much. For want of sufficient reason then for other subdivision, I propose that we reckon as assigned to ourselves one-half of the non-Christian portion of the world: on this supposition we ought to occupy 260 such standard areas as I have imagined.

If 13,000 labourers were sent out, that is nearly one from each parish in England and Wales, and if the whole of these 260 standard areas were divided among them equally, each would have one-fiftieth of such an area as his portion; that is a district rather larger than an average English county, a magnified parish of about 1150 square miles, containing 80,000 inhabitants. This is, of course, a range far beyond the power of any man, or any twenty men, to cover in the way in which we endeavour actually to carry on our parochial work; but then our parochial work is not distinctively evangelization; it is for the most part pastoral, which is a very different thing.

Recur to another standard of comparison. Rom. xv. 19 ("I have fully preached the Gospel of Christ") supplies us with a declaration of evangelization accomplished; the narrative in Acts xiii.—xx. furnishes a sketch of what the Apostle had done up to the time when he made this declaration; the two together give the true ideal of missionary work. Paul was sent by the Holy Ghost to preach the Gospel over a certain portion of the world's surface, and after thirteen years he declares that he has fulfilled his task: it was thirteen years from the time when he started with Barnabas from Antioch to the time when he paid his second recorded visit to Corinth and wrote the Epistle to the Romans. Observe the words, "from Jerusalem and round about unto Illyricum." Omitting what he may have done in Syria, and taking as his range Asia Minor (excluding Cappadocia, Pontus, and Bithynia on the north, Lycia and Caria on the south-west, which we are not told that he ever entered), and in Europe, Macedonia, Achaia, and Epirus, we have a region extending over something like 60,000 square miles.

The modern kingdom of Greece is reckoned to contain 20,000 square miles; the provinces of Macedonia and Epirus must be quite as large; and the included portions of Asia Minor the same or larger. The whole district is thus, as stated above, at least 60,000 square miles; rather more than the area of England and Wales, which is scarcely over 58,000 square miles. What the population of these countries may have been in the Apostle's days I do not know, but it will not be erring in the way of excess to suppose that it was seventeen to the square mile, half as dense as the average of Asia and Africa now. On this supposition 30,000 square miles of unevangelized country to-day may be equated in respect of population to the range of country through which Paul "fully preached the Gospel" in thirteen years.

We may proceed therefore in imagination to divide our half of the mission-field into allotments of this size. The 15,000,000 square miles of field will divide up into 500 allotments of 30,000 square miles each on an average. Two clergymen and one layman can in thirteen years evangelize one of these allotments; or allow two years for learning the language, and we arrive at this result: In fifteen years from the present time our half of the world can be evangelized, if 1000 clergymen and 500 laymen will offer themselves for the work at once, and if through the fifteen years others will come forward to fill the gaps caused by death in the ranks of the workers.

N.B.—Except in very densely-populated regions it would not be necessary to travel more than 10,000 miles in order to visit every town and village in a district of 30,000 square miles; hence every town and village could easily be visited in three years, or three times in nine years, leaving four years for longer stay in some of the more important centres and for furlough. Such an arrangement of work would compare tolerably well with the sketch given us in Acts xiii.—xx.

I say nothing about the existing staff: a considerable number of them are well employed in educational work, and a far larger number will be required as the demand for Native clergy increases; and other occasional needs will doubtless be developed rapidly enough. Some are already itinerating over large districts, and some are engaged upon the attempt to convert rather than evangelize the nation where they are located.

II. As to the languages of the world we are far more favourably circumstanced than the Apostles were. It is true the gift of tongues, if they could have availed themselves of it without let or hindrance, would have relieved them of the necessity of pausing to study the language of any new people they visited: how far this was so, as a matter of fact, may be doubtful; but even if we take the whole of this difficulty, when we have to face it, as an impediment beyond what they were burdened with, we have in respect of the chief languages like Hindustani, Chinese, Hausa, and others, all the help that grammars and dictionaries can give; and, what is far more important, we have the grand linguistic work of the Bible Societies at our back. Perhaps one of the greatest marvels of the Apostolic success was that such results were achieved without the assistance of printed books. Comparing our own case with our standard, the record of the Acts of the Apostles, we may say that though each of us must submit to spend a year, or perhaps two, in study, before being fully qualified to speak to the people, yet on the whole we are far better equipped than the first evangelists were for carrying the Gospel message to all the countries of the world.

III. I come to the financial aspect. The C.M.S. has told us that a missionary can be added to the staff at a cost of not much more than 100*l.* per annum. At this rate 1500 missionaries would require for their maintenance 150,000*l.* per annum. Does this seem an unattainable sum? It is only about $\frac{1}{100}$ th of what is spent in this country for butter and cheese. If every one who buys butter or cheese would give 1*d.* to missionary work for every 1*l.* he spends on those articles, the money would be in hand. But any such comparison only shows how easily the money could be raised if we were all in earnest to raise it: we are not all in earnest and the reckoning is futile.

Let us turn again to our inspired Guide-book. Paul and Barnabas and Mark commenced their missionary work with a voyage, not a walking tour; and of course this involved travelling expenses: whether these were supplied by a congregational collection at a Sunday service in Antioch, or from some other source, is not recorded. If I may hazard a conjecture, Barnabas or Mark, or both, had private means; for Mark was able shortly afterwards to consult his own wishes and travel back from Pamphylia to Jerusalem; and this journey must have been with the help of funds other than the Mission fund. (The sale of his land by Barnabas, Acts iv. 36, 37, does not necessarily imply that he left himself altogether without personal property.) The supplies seem to have been sufficient to pay for all necessities during the journey across Cyprus, the voyage to Perga, the land journey up to Antioch in Pisidia, and perhaps the whole of what has been called St. Paul's first missionary journey. The limited extent of that journey may possibly have been in part determined by the limited supplies provided. But if this was so, the

financing of the expedition must have been more and more a prominent feature in the daily life of the Apostles as they advanced from Antioch to Iconium, and from Iconium to Lystra and Derbe; and the suppression of all mention of it in the Acts assumes significance. What the significance is will appear more clearly presently. If the necessary supplies were provided by converts in these different cities, then we have this view of the missionary work: the Apostles went forth in simple reliance upon God's promise to provide for His children, not forgetting certainly our Lord's words in Luke xxii. 36, "He that hath a purse, let him take it," but as certainly not adding to them the gloss, "He that hath no purse, let him refrain from going on missionary work."

Pass on to the so-called second missionary journey, when Paul chose Silas and departed from Antioch, "being recommended by the brethren unto the grace of God." Again these brethren may have made a collection; very likely they did so; and "I know how to be full," may describe Paul's feelings on this occasion with respect to worldly necessities. For a while his route lay among the cities he had already evangelized, and the Churches (Acts xvi. 5) he had founded. His purse may have been growing fuller, not emptier, as he proceeded: Timothy very likely, or his parents, added a contribution. After leaving Galatia he entered upon fresh ground: the journey to Tróas, the voyage to Neapolis (for which four fares had to be paid), and the lodging at Philippi must have made considerable demands upon his resources; still Luke may have brought some money with him, and the fund seems to have been as yet unexhausted in Philippi when Lydia's hospitality was accepted with some reluctance. We may fancy the converts in Philippi doing their utmost to furnish him with further supplies when he bade them farewell after being released from prison; but here we meet with an incidental expression that checks any supposition of affluence or even sufficiency. See Phil. iv. 15, 16. In Thessalonica he was reduced to "necessity," and lived on the alms received from Philippi; his own labour and that of Silas (1 Thess. ii. 9) not being sufficient to maintain them. A few weeks later we find Paul again working for his livelihood at Corinth, and reduced to want (2 Cor. xi. 9) until further relief was brought by Timothy from Philippi. Aquila doubtless paid him wages on a generous scale, and perhaps arranged for his fare to Ephesus, or even to Cæsarea. There he was among Christian friends again. Settled at Ephesus a little later, and remaining there for three years, he maintained himself once more by hand labour (Acts xx. 33, 34); and so we come to his second visit to Macedonia and Greece, the limit of this present survey of his work. During this visit there were indeed careful arrangements made for remittances between Europe and Jerusalem, but they were from the mission-field to headquarters, not the other way.

Now what is the fair conclusion from all this? I submit that it is something of this sort: while our missionaries should freely avail themselves of the funds subscribed for them, they should not make a tether of those funds and decline to advance into regions beyond on the ground that supplies are insufficiently provided. If this were the rule—that advance must wait for supply—should we not have been given some hint, at all events in the outset, that the necessary money was collected beforehand? Should we not here and there, amongst all these allusions to the financial position of the Apostolic company, find some such expression as this, "Nevertheless the work was not hindered, because the Spirit of God moved the converts to pay all that was required"?

Let us look at our great commission to evangelize the world; let us accept all the help Christians at home and abroad are disposed to give, all they can

be induced to give, for the furtherance of the work; let us work with our own hands for pay, if any of us have skill sufficient and can find a market; and then when supplies fail,—as fail they will, if the experience of Paul and his companions is repeated in our case,—let us make the failure no excuse for shortening sail, but calmly and deliberately continue our advance, relying on His promise Who said in connexion with missionary work, “Lo, I am with you alway, even unto the end of the world,”—with you, in prudent use of means, in privations when means fail, possibly in starvation, stoning, or other kinds of death, but not in finding excuses for leaving any country or nation without the Gospel from the fact that it does not appear how the necessities of life are to be procured in that country.

The practical rendering of these thoughts would be that three men, two clergymen and one layman should accept attachment to some Mission, where for a year, or perhaps longer, their chief work would be to study the language of the region beyond, and then, whether adequately supported in the financial way from headquarters or not, should go forth to occupy an allotment of unevangelized country such as I have described, a region extending over 30,000 square miles, more or less, with a population not exceeding 1,000,000.

This aspect of the question suggests a mode of proceeding which should bring the full evangelization of the world within the reach of accomplishment by earnest Christian effort at no great distance of time, unless domestic considerations interpose insuperable difficulties. What say our hearts to the call which comes to us from our risen Lord to evangelize the world, as it stands practically interpreted by the examples before us in the book of the Acts?

The fact that 20,000 clergymen of the Church of England are crowded together at home, while many countries larger than our own are almost, or indeed entirely, destitute of preachers, strongly suggests that we are listening to other calls not wholly consonant with that of Christ. Perhaps of some of us it is true that when for the time we ought to be teachers, we have need that one teach us again which are the first principles of the discipline of Christ. But it is not for me to judge others; my clear duty is to look at home, and seek by God's grace to learn what He would have me to do, and find out if I am deviating from the path He is calling me to follow.

Let me put my thoughts in this behalf into the form of a colloquy between two persons, one a true follower of Jesus Christ—shall I call him Thomas à Kempis?—and the other an English clergyman, as it might be one of ourselves.

T. à K. Has the Master's call to evangelize the world reached you? And are you ready to go forth as the Apostles did, your life in your hand, with no dependence upon a home Committee for the supply of what are called necessities?

Clerg. I desire to follow Christ, but can you blame me if I harbour a natural preference for an easy berth in the midst of English comforts, and a reluctance to face the discomforts of missionary itineration?

T. à K. But if these feelings are to dominate your life, what place are you giving to the Saviour's word—“If any man will come after Me, let him deny himself, and take up his cross daily and follow Me”?

Clerg. If the truth must be told, I am nursing a hope, scarcely avowed even to myself, that possibly some preferment may be offered me one day, which I should forfeit by going abroad.

T. à K. What better preferment can you even wish for than that the Lord should take you as one of His agents for gathering His Harvest, and hastening His Kingdom: perhaps as one who will be allowed to wear the martyr's crown?

Clerg. I dread persecution and privation, still more the prospect of death by violence or starvation.

T. à K. These things are not always the necessary accompaniments of missionary work, and if they are so in your case, have you not read so much as this—"In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings"? Looking at these things as not improbable, the Christian minister ought surely to say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God."

Clerg. I have felt moved at times by these and other such sayings in the Word of God, but a feeling that perhaps I ought to call indolence of heart, prompts me to keep putting off the decision, and wait for God's will to be made clear to my mind beyond possibility of mistake.

T. à K. Have you asked your heart again what would make God's will clear to your mind beyond possibility of mistake, if His Word has not already done so?

Clerg. Yes, I have; but I have got no answer to that question. And while waiting for the answer a whole crop of other questions comes up: How shall my family be provided for? Must not my parish be shepherded by some one, and why not by me? Is not foreign work more suited to younger men? What am I to do if stranded in a heathen land with no converts, or none that will provide me with the necessities of life? and so on.

T. à K. Ah! you are upon the track of Moses at the back side of the desert, rather than that of Paul at Antioch, at Iconium, at Lystra. But let me add one more question on the top of all these. Do these excuses sound loudest when you are most steadfastly, or least steadfastly, gazing at the inspired Pattern? Are they hushed when you are looking unto Jesus and listening to His voice, or when you are allowing "the cares of this world, and the lusts of other things" to enter in? What becomes of them in those moments, if any such there be, when you can say with untarnished sincerity, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee"?

Clerg. Do you counsel that every one of us should go abroad, and give up home pastoral work?

T. à K. Not so: of the five ministers at Antioch whose names are recorded, the Holy Spirit left three for home pastoral work, and called two to go abroad. I counsel that you should ask Him with your whole heart, unfeignedly and unreservedly, "What wilt Thou have me to do?" and then wait for His answer to know whether your appointed service lies with the three at home or with the two abroad.

SPECIAL MISSIONS IN INDIA.

I. TELUGU COUNTRY.

LETTER FROM THE REV. J. B. PANES, OF KHAMMAMETT.

Khammamett, Jan. 7th, 1897.



T has been suggested that a short account of the "Special Mission" held by our dear brethren the Revs. E. N. Thwaites and W. S. Standen in Khammamett would be acceptable to those whom we feel sure have been offer-

ing many prayers for this work, and who will now be glad to join with us in a song of praise to our gracious God and King for the great things He hath wrought, proving Himself now as always better than our expectations, able to do exceeding abundantly above all that we ask or think. Yes! Let us exalt

His Name together, for as we recall His blessings, individual and collective, vouchsafed to many during this short Mission season, our hearts are full of praise and joy, and we cry with one heart and voice, Bless ye the Lord; praise Him and magnify Him for ever. For some time the Missioners had been expected. Much prayer was offered, suitable hymns and lyrics practised, and arrangements made for workers and people from distant villages—some nearly forty miles distant—to gather in Khammamett. Our chief aim and desire was to meet with the Lord Himself, to get a gracious visitation from the Blessed One, and we were not disappointed.

The Missioners arrived at daybreak, December 10th. An introductory meeting of welcome was held at 9 a.m. when both Missioners set forth Christ, a wonderful Saviour, as the one Object to be sought during the Mission; and from that time till the close of the last meeting for praise we felt that the Lord was present in all His power to quicken and renew, to refresh and strengthen, and to give a fresh realization of His Spirit's presence and power to all who sought and were willing to be dealt with lovingly and faithfully by Him.

Our school-house being too small for the gatherings expected, a large *pandal* covered with palmyra-leaves had been erected. Underneath this, congregations, averaging about 500—the majority being Christians or inquirers, with a good sprinkling of Hindus and others—gathered twice a day (at 7 a.m. and 5.30 p.m.). The addresses in the morning by Mr. Thwaites were addressed mainly to Christians, while those in the evening were more directly evangelistic in their character. In the latter both Missioners took a part. Meetings for Christian workers were held each afternoon by Mr. Standen, and we had several special gatherings for children. In these Mr. Standen won all hearts. His message reached many, and the little ones will always think of him as their own particular friend. Expectant dependence on the Holy Spirit's presence and power; directness and simplicity in faithfully and fully setting forth God's truth; a magnifying of Christ in His saving power and grace above and beyond all else—were the main features in the teaching of both brethren at all meetings, which could not but

tell with hearers. There was much confession of past failures, not a few broken and contrite hearts, and many sought the gift or baptism of God's Holy Spirit for service. Generalities and the plural number in prayer were happily forsaken for special personal requests, the individual need of the seeker being the one thing felt and expressed. Petitions for cleansing, for the filling of the Holy Spirit, for power to live a holy consecrated life, for victory over temptation, for grace to live at peace with all men, for a life separated from Heathen associations and irregularities, were numerous and were very abundantly answered.

At the close of the Saturday morning meeting, an intelligent Brahman presented an address to the Missioners in which he expressed thanks for the words spoken to Hindus, justified the proceedings of the Special Mission by quotations from the Sastras, and expressed the belief that fruit would abound and that God would richly reward the workers. Sunday was a feast-day which will long be remembered: 147 gathered round the Table of the Lord, the largest number of communicants we have yet had at a single service since the Khammamett Mission was commenced, and in the afternoon seven adults who had been carefully prepared, with some children, joyfully confessed Christ in the Sacrament of Holy Baptism. Monday, the closing day of the Mission, was set apart as a day of consecration, and of special praise and thanksgiving to God. In the morning those who had received blessing were invited to present their thankofferings to the Lord, which, as was announced beforehand, were devoted to the Khammamett Church Building Fund, the time being now ripe and the need urgent for a permanent substantial church to be built and set apart for the worship of God. At the close of Mr. Thwaites' address the collection was taken. Money, gifts in kind, jewels from the women were gladly offered in quick succession. Children who had nothing else to give presented their brass drinking-vessels, tokens of loving self-denial, most touching to those who knew what such gifts meant. In short, God's people were made willing in the day of His Power, and to Him be all the praise. A total sum of over Rs. 290 was given during the day. When we remember the present scarcity and

want, the deep poverty and distress of the Christians at this famine time, we praise the Lord with full hearts and exclaim, "This is the Lord's doing, and it is marvellous in our eyes." At the afternoon meeting a stream of testimony was mingled with praise. Answers to prayer were related. Verses from God's Book were given showing that the teaching, the present indwelling and working of the Holy Spirit had been richly realized, that God's peace does and shall guard many hearts and thoughts, that His Word has become increasingly precious and real to all, and that holiness, victory, and fruit-bearing have become the aim and

prayer of many lives. In this way words of testimony and praise flowed freely from many hearts, till it was found necessary to call for a halt, in order to hear the last address of Mr. Standen which brought the Mission to a close. His texts (Ps. xxxiv. 1 and cxlv. 2, "I will bless the Lord at all time." "Every day will I bless Thee," &c.), have become the glad experience of many souls, and God's people here are still rejoicing.

Next morning I accompanied the two brethren to Raghavapuram, where a similar five days were spent with very happy results.

LETTER FROM THE REV. F. W. N. ALEXANDER, OF ELLORE.

It was determined to gather the Christians at one good central place out in the district, so as to reach as many as possible during the two days at our disposal. Veeravalli answered the purpose well. It is on the line of rail, it is central to northern and southern pastorates, and there is a group of seven congregations in the immediate neighbourhood. The Christians combined and put up a large *pandal* capable of holding seven hundred people. It was surmounted by an ornamental tower, raised on bamboos, and draped with coloured cloths, variegated papers, and flags. It was all done by the people themselves and at their own cost. For the Missioners a camp was pitched: this was quite a new experience, as neither of them had ever lived in a tent before.

Those invited to the Gospel feast nobly responded to the call. At the first meeting there were over 600 Christians seated under the *pandal*, and at successive meetings 490 and 150 persons were counted.

Large numbers of Heathen Malas also attended, Sudras from the town, and reapers on the way to harvest stood and listened to words of Eternal Life. The Thasildar, or magistrate, holding sway over 250 towns and villages, came and sat during one of our services. Who can say the effect produced? But these were his words: "How kind of you gentlemen to come out from England at such a cost, to preach to poor Malas." I had to remind him what the C.M.S. was doing for caste people in schools and colleges, and that these English evangelists were not come out

for Malas only, but would preach to large caste audiences in the towns. The police inspector and town magistrate were also visited and spoken to.

The chief feature of interest was the enrolling of a large number of new Mala inquirers belonging to Veeravalli itself. Each time Heathen Malas attended the services. In the evening they stopped after all others had gone away, and spoke to the missionaries about their wish to become Christians, and their motives for so doing. The general answer was, "God had put it in our hearts to do so." No doubt there were influences working before, but this great open demonstration of Christianity seems to have decided them. They promised to come next morning and enroll their names: this they did, and fifty adults (men) gave their names in writing, and pledged themselves to become Christians. Lately ten or twelve persons were baptized there, but now a great harvest is ready to be gathered into Eternal Life. It made us so glad.

Then we came on to Ellore, and immediately quite a different class of work commenced. In the evening a meeting was held for English and Eurasians, and Native Christians speaking English. It was the only special service we could give them, as the other two evening services were spoiled for them by crowds of non-Christians who flocked to church and of course wanted the Gospel according to their need.

These services for non-Christians were a great surprise. They were organized by Mr. Browne, our educational missionary. No one anticipated

more than a few senior pupils from the High School, but at service time the church was full from end to end with the most influential members of Native society. One of the Rajahs from a near town occupied the seat just under the pulpit; the chief people of the town were near him. The municipality, the bar, and other professions sent their quotas to fill the church. It was absolutely unique of its kind. I have known a selection of educated Natives come to listen to an address from our Bishop or Metropolitan, of a moral or intellectual kind; but here 600 respectable Natives of every rank in society came by invitation to a distinctly Christian service. A selection of Collects from the Prayer-book was "said" by the clergyman in surplice. Christian hymns were sung, the Gospel was preached for about an hour. It was apparently appreciated, for quite as many came the next evening to hear the Word preached again on the same subject. It was really a wonderful sight. It was a great surprise. It tells loudly to the people of England that just as Mission enthusiasm rises at home, so open doors are given abroad. Jesus also says to us missionaries, "You shall see greater things than these." I thank God for letting me see what may be done *more* in the future. Besides these evangelistic services for non-Christians we had two morning addresses for Native Christians: 492 persons were registered as attending the

LETTER FROM THE REV. A. E. GOODMAN, OF MASULIPATAM.

The days of the Mission were from Friday, January 1st, to Thursday, January 7th. Prayer-meetings for beseeching God's blessing upon the Mission had been held for many weeks, and a special prayer-meeting for this purpose was held in Annandapett prayer-house on the evening of December 31st, 1896. On New Year's Day Telugu service was held and Holy Communion administered at seven, and English service and Holy Communion at 8.30 a.m. The Missioners did not arrive in time for these services, but came later in the day from Bezvada. They were met by the Native clergy, catechists, schoolmasters, and agents of this district at the canal basin. At 6 p.m. that evening a prayer-meeting was held in the Sharkey Memorial Girls' School, when a very helpful address was given by Mr. Thwaites. Mr. Standen

first of these. They all belonged to Ellore Pastorate. The time originally settled for departure was the 29th. Christians from other pastorates were to come in after Christmas Day. Numbers did come, and found the Missioners gone. It was a cruel disappointment. They left homes in famine time, and found no "bread of life" waiting for them. I was nearly forgetting our Communion service on Christmas morning; 172 persons partook of the Lord's Supper; two Europeans and two Natives administered to them. In the afternoon of Christmas Day we had a Telugu baptism service. Eight adults and three children were received into Christ's Holy Church. They were all well-instructed, godly men and one woman, mostly belonging to Ellore town. One of them read years ago in the Mission-school; he is a well-educated man and will soon be able to help us in the extension of the Gospel.

Mr. Standen gave one service to children; it was of a deeply affecting character.

The workers, too, were seen and spoken to, but the time was far too short to allow of any service. The workers in the outer and inner circle inscribed their names and a verse of Scripture in Mr. Thwaites' memorial-book. Men and women signed, "whose names are in the book of life." I was surprised at the readiness and correctness of texts chosen, and in every instance the quotations were correct.

also briefly addressed the meeting. Prayer was offered by Mr. Tanner and many of the Native brethren. The schoolroom was well filled, and it was after this meeting that the Missioners made the acquaintance of the Zenana lady missionaries, Native workers, and many of the Christians.

The services each day were preceded by a prayer-meeting in the church schoolroom.

On Saturday, January 2nd, at 7.30 a.m., an address to Christian workers was given by Mr. Standen, who based his remarks upon St. Mark ii. 1-12. In the evening, at 6.30, an address to communicants was given by Mr. Thwaites from 1 Cor. vi. 19, 20: "Know ye not that your body is the temple of the Holy Ghost which is in you?"

Our Sunday services were bright and hearty. The first service of the day and

the afternoon service were in Telugu. At the morning service Mr. Thwaites addressed the congregation from the Song of Solomon i. 9. At the Communion service which followed 177 gathered around the Table of the Lord and partook of the memorials of His great love. Mr. Standen preached at the afternoon service from St. Luke xxiii. 42: "Lord, remember me when Thou comest into Thy kingdom." His words were indeed helpful to every one. At 6 p.m. there was an English service, which was heartily enjoyed by all. Mr. Thwaites chose his text from Zech. x. 4: "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together."

On the mornings of Monday, Tuesday, Wednesday, and Thursday addresses were given in church to Christian workers; that on Monday morning by Mr. Thwaites, and the other addresses by Mr. Standen. Mr. Standen also preached at the services each evening from Monday to Wednesday. The good done by these addresses to workers and the Christians in general cannot be overestimated. Much testimony has been given to the real good they have done.

On Monday, January 4th, at 4.30 p.m., a children's service for European and Eurasian children was held in the church by Mr. Standen, and on Wednesday, the 6th—Epiphany—at 8.30 a.m. a service was held in English, and the Holy Communion administered.

On Tuesday, January 5th, at 5 p.m., the members of the Masulipatam Y.M.C.A. and the Native clergy were invited by my wife to an "at home" in the Sharkey Memorial Girls' School, to meet the Missioners. This social gathering, although not a long one, was, I think, enjoyed by all. Mr. Thwaites' words will not soon be forgotten. His remarks were based upon the first two questions in the Bible: "Where art thou?" and "Where is thy brother?"

On Thursday, the 7th, the members of the Y.M.C.A. organized a preaching procession, which started from the Noble College Hostel at about 4 p.m. Mr. Thwaites and Mr. Standen both joined us. In the procession there were about 100 members and Christian helpers, headed by the police band, which, if not noted for its good and melodious music, makes a "joyful noise" and helps to attract a crowd. Three centres were visited, and three

or four short addresses were delivered at each place. Mr. Thwaites spoke to a good crowd at the corner of the Fort Road, which leads to the main bazaar. During the afternoon the glorious Gospel, which is able to save to the uttermost, was preached to hundreds of Heathen.

The thanksgiving service of the Mission was held in church at 6.30 p.m. on Thursday, January 7th. The service was partly in English and partly in Telugu. There were eleven clergy who helped—six Europeans and five Natives, viz.: the Revs. E. N. Thwaites and W. S. Standen, Missioners; the Revs. H. J. Tanner, W. C. Penn, and E. G. Roberts, of the Noble College; the Rev. D. Anantam, of Bezwada; the Rev. G. H. Asirvatham, pastor of Masulipatam, the Rev. M. David, pastor of Tummalapilli; the Rev. G. Annandayya, pastor of Parmarru; the Rev. M. Devanandam, pastor of Ellurupad; and myself. The church was full. Hymns were sung to English tunes, both in English and Telugu. The congregation on this last occasion was addressed by both the Missioners. Their parting words were solemn ones and full of thought. A thankoffering, which amounted to nearly Rs. 500, was taken at the close of this service, and included, besides money, three dolls, a small wooden toy horse, a brass spoon, a silver locket, rings, toe and ear rings, and other jewels. The proceeds of this collection are to go towards the erection of a mission-hall or parish-room, to be built just outside Annandapett, the Christian village, near the church, in order to commemorate this Special Mission. Two days after these special services were over I received another large doll and a Scripture story-book from two European children in the station, which were to go to the thankoffering. Many of the gifts at this collection have cost a great deal of self-sacrifice on the part of those who gave. One marked feature was that the children were so anxious to give and do all they could. One is indeed thankful for all this, but what is it in the sight of God if there is no sacrifice of the heart to Him? Many hearts were stirred at these services, old promises renewed, and fresh vows taken to serve God truly and be His faithful soldier and servant for ever. Many have since spoken to me of the good they have derived from the Mission. May God the Holy Ghost accomplish

the good work begun "unto the coming of Jesus Christ our Lord"!

All the services were well attended, in spite of the fact that the Noble College and the schools in Bunder were closed, and that the harvest was in full swing in the district, which prevented many Christians from coming to Masulipatam at this time. The singing was congregational and hearty.

The burden of the interpretation was borne by the Rev. M. Devanandam, of the Ellurapad pastorate of this district. The Rev. G. H. Asirvatham and the Rev. D. Anantam also helped.

Addresses to English-speaking Hindus were also given in the Poole Memorial Hall each evening. I was unable to attend these, but I understand from all quarters that these meetings were a great success and very much appreciated.

I cannot close this report without expressing to the Missioners our sincere thanks for their helpful words and visit, and I think the gratitude of all may be illustrated by one incident. I sent a young man, whose name I will not mention, to accompany the Missioners on the boat to Bezwada on the morning of January 8th. On his return he told me the Missioners had offered him a present for the trouble he had taken, but "Sir," he said, "I refused to accept it. I could not take anything when the Missioners had been the means of such a blessing to me. I said I only wished they had stayed a month." So do I. For then they could have done much good in the district, where their departure is being as much deplored as their presence has been appreciated in Masulipatam.

II. TRAVANCORE AND COCHIN.

(From the "*Travancore and Cochin Diocesan Record*.")

WE left Kottayam after dinner on the evening of January 1st for Melkavu.

The next morning our four bullock-bandies were still crawling on, having gone about twenty miles in the night. After another hour we stopped our carts at a house by the wayside, where we had a wash on the verandah in full view of an admiring crowd, also some coffee, &c. In the meantime all our things had been taken out of the carts and put on the heads of people who had come to meet us. We soon started again with some twenty coolies, and completed the remaining seven or eight miles of our journey on foot.

Before we reached the foot of the last great ascent the sun had become very hot, and we were very glad at last to reach the hospitable shelter of the mission-house.

That afternoon we met and had prayer preparatory to the mission with the Rev. W. Kuruwella, the pastor of the place, the Rev. Ninan, who had come to act as interpreter, and the Rev. Pothan from Kuwapalli (another Hill Arrian pastorate). The services commenced the next day, Sunday (January 3rd). The church, which is a small one, was filled, but the main part of the congregation was gathered together outside under the shelter of the porch and a temporary *pandal*.

Altogether probably 600 or 700 people

were gathered together, and this attendance has been maintained throughout the week up to to-day (January 8th). Considering the wild nature of the country and the long distance the people have to come, this is a wonderful audience. They are, with very few exceptions, converts from the Hill Arrian tribe. They have listened most attentively to the series of addresses given by the missioner, the Rev. Bachelor Russell, on "Progress" (Deut. i. 6, "Ye have dwelt long enough in this mount"); "Assurance" (Naaman's "I thought" and "I know"); "The need of whole-hearted consecration" (Joshua and Achan); "Service" ("Take My yoke," "Son, go, work"); "Among plants and hedges, where they dwelt with the King for His work" (1 Chron. iv. 23); "Rising from the death of sin, the life of weakness and spiritual sleep"; "Christ's ability to meet all our needs" ("Able to do exceeding abundantly"); "Being filled with the Spirit"; "Power when the Holy Ghost is come upon you." Throughout these services there has been the utmost reverence and earnestness, much quiet waiting upon God, and no excitement.

We cannot doubt that many have realized, as they never have before, the fulness of the Gospel, and the abundance and power of their salvation which God has given to us in His Son Jesus Christ.

LETTER FROM THE REV. E. BACHELER RUSSELL.

*Bishop's House, Cottayam,
Jan. 29th, 1897.*

You will have heard before this that I was detained at Colombo on my way out. I believe the Lord had need of me there. I was charmed with the island (what I saw of it), and greatly cheered and encouraged by the good work I was privileged to see.

If I had known that I should have been there so long, I should have conducted a Mission in Galle Face Church; as it was, I preached there altogether six times, two of which were to the Tamil congregation. Besides this I addressed eleven other meetings in Colombo of various kinds. I believe the Galle Face services were specially blessed. Mr. Dibben and Mr. Hamilton seemed greatly encouraged.

I spoke to the Divinity students at Cotta, addressed the women's Bible-class, and gave the addresses at a "quiet day" for the agents, &c., there.

I also preached at Trinity Church, Kandy, and addressed the boys in the College.

After a long delay, on account of the cholera, at Tuticorin, I fortunately found a special steamer going direct to Cochin, and arrived there on December 11th, where Mr. Pavey, the chaplain, welcomed me most heartily. The next day I had preparatory services for the Mission to be held there (p.v.) on February 20th to March 4th, in the English Church, at 7.30 a.m. and 5.30 p.m., and in the Native C.M.S. Church at 6.30 p.m. o'clock.

I left the same night about ten o'clock, on a cabin boat—very kindly lent me by Mr. Black—for Alleppey, where I arrived on Saturday, December 12th, about 9.30 a.m. Mr. and Mrs. Richards and their daughter welcomed me most kindly, and did all in their power to make my visit a pleasant one. I commenced the Mission the next day (Sunday). This was to have concluded on the 21st, but it seemed as if we were just beginning then to get into the work, so I remained another week, only leaving on the 28th, when I came to Cottayam. Here I rested until January 1st, only preaching in the Pro-Cathedral on New Year's Eve a preparatory sermon for the Mission commencing February 3rd—13th. The church was crowded, about 1200 people

being present, it was said! On January 1st I started with Mr. Neve about 8 p.m. for Mission work among the Hill Arrians. We had four bullock-bandies; one each for ourselves, the other two for our luggage and servants, two "boys" and a cook.

This was my first experience of travelling in a bandy. I did not find it half so uncomfortable as I had been led to expect; in fact, I slept very well in spite of bad roads and no springs. We "turned out" about 6.30 the next morning, and after coffee and an apology for a wash by the roadside, started to walk the remainder of our journey, having been met by some twenty or thirty porters, who had been sent down to carry our luggage.

We found it further than we anticipated—about eight miles, so that we did not arrive at Melkavu until between eleven and twelve, the last half being up-hill, under a burning sun. A deputation awaited us at the little church to welcome us. I had a short word of praise and thanksgiving, but we were too hot and tired to stay long. We found that the good pastor, Mr. Kuruwella, had turned out with all his family from his house, and left it for us! He had also added some new special furniture for the occasion.

You know that I am the first, apart from the Bishop and missionaries, who has ever visited this work, and a very great privilege I feel it to be. I should say that it is one of the most wonderful results of faithful work in India, and certainly most encouraging, as I believe you will say when you hear what I saw. I think that I have found the *Uganda of India*. But hitherto the wonderful work that has been done here by the grace and blessing of God, seems to have been almost entirely overlooked—I mean by the public generally; and yet I think that I could tell a tale which would stir the whole of Christendom with thanksgiving.

Well, I commenced my Mission on Sunday, January 3rd (a day ever to be specially remembered by me since last year, when my beloved wife was promoted into the King's Presence), and continued it until the 11th. At the first service I thought it was a really marvellous attendance of from 400 to 500; but after this at each service

twice a day I suppose we had rarely less than 700, and on the second Sunday 800! Mr. Ninan made a capital interpreter, and from the first I took my stand at the church door, since most of my hearers were seated *outside* the little church. They have no other seats except the mats they bring with them.

I often spoke at a third gathering to the pastors, teachers, and agents, the Y.M.C.A. (I addressed some 250 members), men, &c. I shall never forget my first evening meeting (our regular services were held at 10 a.m. and 3 p.m.). I had asked any men to meet me who really wished to give themselves wholly to God, and to wait upon Him for the outpouring of the Holy Spirit as the Spirit of Power.

They have no watches or clocks, so I told them to spend the time in silent prayer until I arrived, and when I approached the church in the dark I heard a quiet hum of sound. I went quietly in, and found about 100 men bowed down with their faces to the ground, evidently all in earnest, silent prayer, only in their great earnestness they could not keep quite quiet. It was a sight to deeply move any one.

Then on the second Sunday the climax came. How many do you think we had at the Holy Communion? There were actually 620 communicants!—a sight never to be forgotten. They made rows right down the church, those who were outside (the church is packed with 350 or 400) coming in as the others had communicated, and all so reverently awaiting their turn, bowed down with their faces on the ground. The good pastor, Mr. Kuruwella, who is a true missionary, is a real father in God to these people, having laboured amongst them for twenty years. He has a most interesting history.

A Syrian, converted through Arch-deacon Koshi, at once consecrated himself to the service of God; but when Mr. Baker asked him to go to Melkavu, he said, "No." It then seemed such a dreadful place to go to, and to him it was about the same as any one in England being asked to go to the West Coast of Africa. However, after he returned home he was so convicted of his inconsistency—having given himself wholly to God and prayed that He would open a door of service

for him, and then, directly He did, having refused to enter it! (are there none in England like this?)—that the first thing the next morning he went back to Mr. Baker and told him that he would go, and there he has been labouring most faithfully ever since; at first under the greatest difficulties, but now he has the joy of seeing almost the whole of the people on the hills Christians. Oh, that this may encourage people in England to labour on in simple faith; for in due time we shall reap, if we faint not. Hallelujah!

Am I not right in saying that I have found THE UGANDA OF INDIA?

At Mankompu I also had a very good time. Praise God for the faithful work which was begun there by Mr. Painter. May he soon be restored to complete health again, and enabled to return for work in Travancore. Such true missionaries seem to us too valuable to be laid aside from active work. Mr. Samuel, the pastor here, is another excellent man, who was ordained a year ago, after some fifteen years of lay work in the neighbourhood. The people all seem to value his ministry very much.

Feb. 12th.

I must not keep this longer to write more about the most interesting work which I have had at Tiruwella, Mavelikara, Cottayam, &c., or you will not get this until after my return, which I hope will be some time in April. If possible I will write again some account of this month's work, and the work at Cochin, before I leave.

I have promised (D.V.) to return here in the autumn and continue the work. You know, I think, that I do not like to do things hurriedly, and I believe my return here will commend itself to your Committee at home. Perhaps, in concluding, I had better give you a copy of a letter received after the Diocesan Conference which was held here last week:—

C.N.I., Cottayam, Feb. 9th, 1897.

MY DEAR FRIEND,—I have much pleasure in herewith giving you the following resolution passed by the Conference sitting, with the Bishop as chairman, on February 3rd and following days:—

"The Bishop referred in terms of high appreciation to the Rev. E. B. Russell's work as Missioner in the

diocese during the past three months, and reported that, as the hot season was now approaching, Mr. Russell proposed to close his work for the present, after holding a Mission at Cochin in the latter portion of this month; and that as Mr. Russell had expressed his readiness to return to the diocese and continue his Mission next cold season, the Bishop, for his part, gave him a hearty invitation to return.

"Archdeacon Caley reported a letter from the Reforming Metran, giving an invitation to preach in any church under his authority.

"Conference earnestly hope that ar-

rangements may be made for the Missioner's return, so as to give important parts of the diocese hitherto unvisited, and the Syrian Churches, the opportunity of sharing in the blessing which must follow such earnest ministrations."

Allow me to say how earnestly I pray that God will direct your way back to Alleppey also.

(Signed) W. J. RICHARDS,

I feel that there are great and wonderful openings for me here, and I think you will consider that I have done right in consenting to return.

EXTRACTS FROM LETTER FROM THE BISHOP OF TRAVANCORE AND COCHIN.

*Bishop's House, Cottayam,
Feb. 15th, 1897.*

Mr. Russell has just concluded a ten days' Mission at Cottayam. It has been a very busy time as we have had Conference and the Provincial Church Council on at the same time, but that enabled Mr. Russell to see all the clergy and a good many of the lay agents too. He will himself write of his impressions as a visitor to this quiet little corner of the Mission-field. I trust that fruit will be found and abide from his earnest exhortations to those of our own people to whom he has ministered the Gospel of the grace of God in Christ. I am glad to find that his manner and

methods are entirely those of a sober Churchman, and he does not encourage outward excitement or demonstration of personal feelings of the moment, but aims at thorough repentance and renewal of life in the "trivial round and common task."

The Bible-readings in English every morning at 7.30 a.m. have been much appreciated and helpful to many, and his addresses in the evenings to crowded congregations in the Pro-Cathedral have been very impressive and searching. "Humble yourselves that ye may be exalted" has been the diapason of his teaching, and much needed.

MISSIONARY WORK IN FUH-KIEN.

I. A GLIMPSE AT ITS PAST HISTORY AND ITS PRESENT ASPECT.

BY THE REV. LLEWELLYN LLOYD, C.M.S.

A Paper read at a Meeting held at Fuh-chow, October, 1896, in connexion with the Student Volunteer Missionary Union.

THE subject which I have been requested to bring before you to-day is the past and present of missionary work in this province, to which the deplorable massacre at Hwa-sang has lately attracted the sympathetic hearts and earnest prayers of the entire Christian world.

It is almost necessary that I should at the outset say a few words with regard to the Chinese Empire as a whole, and of our work as Protestant missionaries in her midst.

The feelings which many of us entertain for the mightiest of all the nations as regards population, is one of deep sympathy and sincere pity. China is lying prostrate under the succession of heavy blows which have been showered upon her, and while we deeply regret her attitude towards outside nations, yet when we remember what her intercourse with them has cost her, and how clearly it has shown her her own weakness and ignorance, we cannot be much surprised at her evident unwillingness to open her gates still wider for the

introduction of foreign religions, commerce, and civilization.

We are sometimes inclined to say, and indeed we often *do* say, that this mighty mass of humanity—a third of the world—moves very slowly in our direction, and we wish it were in our power to give it an impetus toward Western ideas, and awake it from its stolid indifference; but let it be remembered that China has made immense progress during the present century, and granted concessions to foreigners which it seemed impossible 100 years ago she would ever grant. If you would learn the truth of this statement, I would ask you to read an article by Mr. E. H. Parker in the July number of the *Nineteenth Century*, and see how the then reigning Chinese Emperor addressed George III. at the close of the eighteenth century. He used towards him the most bombastic language, treated him and his ambassador with the utmost disdain, and declared that what we look upon as a matter of course to-day could never be. No treaty port could be opened to foreign trade, no missionaries allowed to propagate their heretical teaching, no audience given by the "Son of Heaven" to foreign ambassadors. China was a country by herself—the Divine Kingdom—and she could never listen to the proposal that she should join the comity of nations. We thank God that all this is changed now. The seemingly impossible has become not only possible but *un fait accompli*, and we missionaries who are scattered throughout the eighteen provinces of China proper, and in her great northern dependencies, see before us an open door which no man can shut, an opportunity which hardly finds a parallel in the whole world. It is true that as we carry the Gospel into this greatest of Satan's strongholds we find plenty of difficulties confronting us, and many dangers meeting us, but surely this should neither surprise nor alarm us. Just because China is the enemy's strongest citadel we must expect him to plant his hosts the most thickly around and within it, and we cannot feel alarm when we remember that He Who bids us go, Himself is with us. "Arise, let us go hence," is the comforting word we heard as He sent us forth.

The attitude of the Press, both religious and secular, with regard to the

troubles of last year, which culminated in the outrage at Hwa-sang, have been on the whole of a favourable and sympathetic nature, but now and then comments of an adverse kind have been made. It is asked, for instance, whether it is wise or politic for us to force our way throughout China in the face of opposition, insult, and injury; whether, above all, ladies ought to be allowed to risk their lives amongst such cruel and vindictive barbarians as the Ku-cheng *soi-disant* vegetarians proved themselves to be? Ought not missionaries to confine their labours to the neighbourhood of the treaty ports, where they are within reach of their consuls and less liable to danger? Our answer to criticisms of this kind must depend almost entirely upon the standpoint from which we view our work, and the motive which has led us so far from home to spend and be spent among the sons of Han. We stand then with both feet firmly planted upon the last great commission given by our Lord and Master to His disciples and to His Church. He bade them, and us no less, go into all the world and make disciples of all nations, prefacing His command with an assurance of His own illimitable power, and appending to it the promise of His continual presence with His workers until the end of time.

We cannot then, we dare not, exempt China from the world-wide general order of our Great Captain—all mankind, all womankind come within the sweep of its wide embrace, and such questions as, Is it safe? Is it dangerous? Is it politic? not only *need not*, but *must not* be asked, because to ask them is to doubt the wisdom, the power, and the promise of our Commander. Did danger prevent the Saviour Himself from coming to earth to meet the scoffs and insults of His foes and die a felon's death to redeem mankind? Did thoughts of peril or questions of policy deter the early missionaries from coming to Britain to preach Christ and lay the foundation of all that is good and great in the Anglo-Saxon world on both sides of the Atlantic to-day? No, they went bravely forth to find Christ's "other sheep," though the sentence of death was written upon them the moment they left their homes, and the difficulties they had to encounter were so colossal that we are ashamed to mention our

own beside them. Shame on us then, if with nineteen centuries of Christianity behind us to cheer and animate, and with the Second Advent of Christ before us to hasten and inspire, we hang back because there is danger, or maybe death, in our path!

Surely we may echo the words of our great poet, who lately crossed the Bar, spoken with reference to a brave deed done by the soldiers of our Queen-Empress, and say that since our Captain's word of command has been clearly given,

"Ours not to make reply,
Ours not to reason why,
Ours but to do and die,"

—or to live, as He wills.

China, though she knows it not, is in dire need of the Gospel of Christ. She has a wonderful history and a hoary antiquity, but she has not the knowledge of God, which alone can make a nation truly great. Her literature claims for her a place amongst the civilized nations of the earth, and yet many of her customs and laws are intensely barbaric, and can hardly find their equal amongst the most degraded tribes of Africa. To the students of England, America, and Germany, China silently appeals for help and enlightenment. Her own students are some of them learning English and finding out the inutility of their methods of instruction and the shallowness of their systems of education. We want Christian students to come and show them, both by precept and example, that all the treasures of wisdom and knowledge are stored up in Christ for the use of mankind everywhere.

And who shall forbid the consecrated women of Christian countries having a share in this great and blessed work of evangelizing China, of bringing the Saviour to the Chinese and the Chinese to the Saviour? When they come to us in all the fervour of their faith and love and tell us how they long to come, and declare their readiness to lay down their lives if need be in the Holy Enterprise as their sisters have done in the earlier centuries of the Christian Era, who are we to say them nay, to bid them stand aside and let us men do the work, when we know quite well that *men* can never reach the women of China, can bring no influence worth speaking of to bear upon the mothers, wives, and daughters of these Far Eastern empires? Rather, surely, shall we stretch out to them the

hand of welcome and heartily bid them God-speed, praying that their efforts to ameliorate the condition and save the souls of their Chinese sisters may meet with great and ever-increasing success.

But it need hardly be said that our ardent zeal to evangelize China must ever be tempered with a sanctified discretion, if our work is to be well and wisely done. We must not excite the prejudices of the people by unwise and rash acts, we must not show our contempt for their cherished ideas by riding rough-shod over them, we must not set at defiance their laws of etiquette by ignoring or ridiculing them, nor must we seek to uproot their deeply-seated superstitions with too rough a hand. Calmly, considerably, courteously, must we live and move amongst them, neither magnifying their faults nor excusing their failings. We must point out their grave danger apart from Christ, and show them what a wealth of blessing becomes theirs the moment they accept Him as their Saviour; and while admitting the value and wisdom of much that Confucius and Mencius wrote, we must point out how on their own showing their venerable and venerated sages had no remedy to offer for sin, no key to unlock and reveal the mysteries of the future life. So as we work zealously and wisely shall His kingdom come in the ancient land of Sinim, until this great spiritual desert rejoices and blossoms as the rose and the glory of the Lord is visibly seen resting upon it.

And now I turn to this Fuh-kien province, where our lot is cast, and where God has granted such a manifest blessing to the labours of His servants. Let me first of all say a few words about the province itself. It is then the smallest of the eighteen provinces of China, with the exception of its neighbour on the north, Che-kiang. Still it is just about the size of England, and contains probably 20,000,000 people. Two of the treaty ports—Amoy and Fuh-chow—are situated on its coasts, and the latter is the provincial city, containing a population estimated at a million. Fuh-kien was not originally a part of China, having been inhabited by the Miaotsz (aborigines, of whom many still remain amongst the hills) until a comparatively recent date, and its inhabitants are still spoken of as foreigners by the people of Middle and Northern China. Like Canton, Fuh-

kien is a very mountainous province, and its people are much more energetic and active than their fellow-countrymen farther north. Their turbulent, independent spirit is a source of great trouble to the mandarins, and there are regions on the coast where an official dare not go, except with a large escort of troops. It is exactly half a century since the first Protestant missionaries landed at Fuh-chow and began the study of its uncouth dialect. They found it very difficult to procure lodgings, even of a temporary kind, and met with little sympathy from the people, while the officials were highly incensed to think that proud China had at length been compelled to admit the "outside barbarian" within her walls. Rooms, however, were rented eventually, some at Nantai, others in the city, and these pioneer missionaries commenced their work of living and preaching Christ. That they were earnest, painstaking, and laborious is abundantly evidenced, and yet, strange to say, they and others who joined them toiled for more than ten years without the least visible sign of success. During that decade of seed-sowing and testimony-bearing the reaper's sickle was never once used. No ray of light was given in that direction to cheer the hearts of those devoted men and women. Some of them passed to their reward, stricken down by the climate; others returned home invalided; while some remain until this present, either in Fuh-chow or in the homeland, who rejoice with us as they see the harvest of souls which is now being gathered in.

As we look a little more closely at this huge province we find that it is divided for governmental purposes into sixty hien or counties, each taking its name for the most part from the walled city which is its centre and seat of government, and in forty of these counties missionary work is now being carried on. The policy adopted by the early missionaries, and continued by their successors, of getting away from the treaty ports and planting outstations in the country, as opportunity offered, was an eminently wise policy, and the result seen to-day is, humanly speaking, the proof thereof. But when I state that two-thirds of the counties into which this province is divided are occupied by Protestant Missions, it must be borne in mind that they are occupied very unequally. In several one

or two solitary stations are found in an entire hien, in others forty stations are spread over a like area, and only about twenty are occupied by foreign missionaries. It is necessary to say this lest our friends should imagine that two-thirds of the *people* of Fuh-kien have been reached by the Gospel and have an intelligent idea of its great truths. Probably not one in ten has more than the vaguest idea as to our reason for coming amongst them, and only fear lest the terrible doings attributed to us are true. Still, the fact that forty of these counties have been reached at all by the Church of Christ and are at present occupied, however inadequately, is ground for deep thankfulness, especially in view of the fact that several other provinces have as yet been hardly touched. We have seen that for the first few years of missionary work in this region the outlook was a most discouraging one; it seemed as if the seed was indeed falling by the wayside to be trodden under foot and heard of no more, but to-day, thank God, the prospect is an entirely different one.

We find tens of thousands of converts amongst the hills and valleys of the province, thousands of communicants obeying their Lord's command to remember Him at His Table, hundreds of material churches bearing visible testimony to the presence of Christ's invisible Church, and a large number of schools where Chinese boys and girls are learning day by day the great facts of our Redemption and Salvation by Christ, while in our colleges and seminaries Christian students of both sexes are being trained for the ministry. The Native Church has made great strides in the direction of self-support; she is alive to the duty of self-extension, and is moving towards self-control, and although our organizations are by no means perfect, and in fact leave a good deal to be desired, yet we cannot but be pleasantly impressed with the fact that so much has been accomplished in a single generation. There are at the present moment *six* Missionary Societies at work within the borders of this province, or if we include the Bible Societies of England, Scotland, and America, whose work is distinctly missionary, and of high value, *nine*: *four* of them having their headquarters at Amoy, and *five* at Fuh-chow.

In speaking a little more definitely

about the work being carried on by these various societies, it seems best to divide it into several departments, which naturally suggest themselves. Let us then begin with—

Evangelistic Work.—This is almost of necessity the aspect of missionary work which most commends itself to our friends at home and which casts a robe of romance about the outgoing missionary. He calls to mind the picture of the African missionary, seated under a palm-tree, arrayed in highly-coloured garments, and protected from the sun by a tall black hat, teaching the rows of dusky Natives sitting so quietly at his feet and listening with such deep interest to his words; and yet when he comes out he finds that most of the evangelistic work of the various Missions, at least in China, is done, not by the missionaries, but by the Native converts. And I should like to say here that while the Fuh-kien missionaries have done much evangelistic work, and are doing much still, it nevertheless remains true that the great bulk of the converts in the Fuh-kien Church have been brought to Christ by the efforts of the Chinese Christians themselves. And my own conviction, an ever-growing one, is that if China is to be evangelized the work must mainly be done by her own Spirit-touched sons and daughters. Firstly, because we missionaries cost so much in comparison with a Native pastor or teacher; and secondly, because, try as we may, we can never put ourselves in the position of a Chinaman, and therefore cannot appeal to a heathen audience as a Native Christian can. We may earnestly desire to become a Chinaman to the Chinese, to win them to Christ, but we can never do this, except in a very remote degree. The Chinese mind is an almost insoluble problem, and only one of themselves can fully understand its currents and windings or hope to probe its depths. Of course it remains true that many and many a Fuh-kienese has heard the Gospel for the first time from the lips of a foreigner, and has eventually become a follower of Christ, but still, generally speaking, I believe that what I have written above is true, and that Native agency will and must be chiefly employed in bringing the millions of these densely-populated provinces to Christ.

The next branch of our labours claiming attention is *Educational Work*,

the supreme importance of which will be obvious to all who agree with the foregoing remarks.

We have in this province two Anglo-Chinese colleges, containing an aggregate of some 300 students. The English language and the Chinese classics are the chief subjects of study, and the aim of the teachers, all of whom are missionaries, is to bring the students into living union with the Light and Life of men—Christ Himself.

It is a matter for deep thankfulness that some of these intelligent young men, the hope of China, have nobly responded to the call to consecrate their lives to the Saviour, and are to-day witnessing for Him in houses of business and elsewhere; we can all of us put our fingers upon such. Then we have three theological colleges, where English is not taught, but all teaching is carried on in the Chinese language. The students, numbering in all about 100, are selected from our various congregations; many of them have been boys in our schools, and after examination are admitted as probationers to our colleges, being taken on as full students if satisfactory. The period of study varies from three to five years in the different Missions, and the object of the teachers is to prepare these young men for the work of evangelists and catechists, and it is of course from their ranks that we procure our ordained pastors. It is satisfactory to note that as a rule these men turn out very satisfactorily. Many instances could be given proving their devotion to Christ. The life of a Christian teacher in this region is by no means a bed of roses. Some of them have laid down their lives directly and others indirectly for Christ and His Gospel, and we are proud to believe that others are willing to do so, rather than deny Him Whom they have learnt to love and obey. Very often these men have to bear the brunt of the attacks made upon the Church in this province, and constantly are they subjected to reproach for Christ's sake; much therefore do they need the prayers of God's people everywhere, that they may be kept steadfast and "delivered from unreasonable and wicked men."

Let us now glance at a somewhat lower, but scarcely less important, branch of educational work—*our schools*. You will see at once that no Mission can neglect the children without sus-

taining grave injury and laying the foundation of much future difficulty. Especially is this the case in China, where such a high value is set upon education, and where a literary man (literally, one who can read books, and he can do little else) is placed upon a pinnacle far above the level of the rest of the people.

It is encouraging, therefore, to know that the Fuh-kien missionaries are giving increased attention to this department of our labours. Boarding-schools, both for boys and girls, are found at various centres of our work, and more than 400 day-schools are dotted over the Mission area. In the boarding-schools the scholars are, almost without exception, the children of Christian parents, but in the day-schools a large proportion are Heathen. It will thus be seen that the influence exerted by these latter schools is a very far-reaching one. It often happens that we can plant one of them in a village where it is impossible to rent a house as a chapel for preaching, and so a beam of light is shed upon the place, and the result is often most cheering.

I have in my mind's eye a village high up amongst our beautiful mountains, at which I arrived one afternoon after a stiff climb of several hours from the Hing-hwa plains. A year earlier I had sanctioned the opening of a school in the place, and had appointed an earnest Christian teacher to take charge of it. As soon as I reached the village I was at once surrounded with the usual curious crowd, and before examining the scholars had to submit to a rigid scrutiny and searching examination myself. When the excitement had somewhat subsided I was able to interview the scholars, and I was struck with their peculiarly bright and intelligent appearance; and in conversation with the schoolmaster a little later I heard, to my great joy, that five of the elder scholars were Christians, and that they had so influenced their parents that their fathers were now regular attendants at our services and were candidates for baptism. These lads and their fathers were baptized later on, and so far as I know are to-day bearing witness for Him in that neighbourhood. Many of those present to-day will doubtless be able to recall similar instances within the region of their own experience, showing how God is using these little

schools for His glory and the salvation of souls.

So far I have spoken of our direct educational work. I should like to remind you how much is being done indirectly. For instance, in this Fuh-kien province, not many mighty or noble or rich or learned have been called and chosen and found faithful. The mass of our converts at the time of their conversion have only the slightest acquaintance with reading and writing, and consequently are greatly hindered in their Christian progress, through their inability to read the Scriptures and other Christian literature; it is, however, a common practice for the younger members of our congregations to meet with the catechist on week-day evenings to read the Bible, and large numbers of them learn to read fairly well and are able to follow the services intelligently, and in their turn become teachers of others.

I turn now to *Work amongst Women*, the importance of which, as has been already stated, cannot be over-estimated. Woman in the Far East, and indeed everywhere where the light of Christ's Gospel has not penetrated, occupies a low and despised condition. She is not looked upon as man's partner and helpmeet, to smooth for him the path of life as he toils for her and his children, but as his drudge, useful as a household servant, necessary to complete the family circle. In China she is often regarded as a mere chattel, who is entirely at the disposal of her husband and his relations, and who need never be consulted in anything that concerns her. But what Christianity has done for the women of Christian nations, it *can* and *will* do for their down-trodden sisters in heathen lands. The large band of lady-workers who have joined our ranks during the last ten years have a grand work before them, and their influence is already being widely felt. Social customs, stamped with the approval of centuries, are slowly giving way before the power of Divine truth. If foot-binding has not yet been quite abolished in the Christian Church, it has certainly received its death-blow, and an increasing number of girls are growing up with untortured and unbound feet, free to walk without pain on God's earth. If some of our Native Christians still conform outwardly to Chinese etiquette with regard to their treatment of their

wives and daughters, they are beginning to look upon them as their own flesh and blood, partakers with them of the grace and consolation of the Gospel. How then are these women to be lifted still higher in the social scale? How is their hard lot to be alleviated, if their Christian sisters across the seas are not to come to them, or are kept back against their will because the work involves danger, and in a few instances loss of life? The answer of every Christian heart will be, "This work must go on, and we must leave results and consequences with God." Not a hair of one of His servants' heads can be touched without His permission; what He *permits* is *well* always and everywhere for His Church and for His people, however difficult it may be for us to see it.

Very briefly must I now point out the methods which our sisters are using to reach the women and girls of Fuh-kien. In the first place, they visit from house to house, generally accompanied by a Bible-woman, telling in simple language the Story of Redeeming Love. Very slowly must the story be told, and great is the patience needed to repeat again and again the same fact, if it is to find an entrance into these dull hearts and untutored minds, never forgetting how slow their monotonous and aimless life has made them to apprehend the simplest statement. For the most part a courteous reception is given to our ladies, and seldom have they to complain of rudeness or inattention to their message.

Teaching nominally Christian women, the mothers, wives, and daughters of our converts, is another important—I had almost said the most important—branch of women's work here. These women are waiting to be taught, and are anxious, many of them intensely so, to know more about this "Religion of Jesus" which the men of the family have embraced, and which has made such a difference in the home; and the work of instructing these women is one which bears much fruit almost at once, and gives us the *family Christianity* we so much need. Then schools are established for training Bible-women, quite a large number of whom are at work in the Mission, and boarding-schools for the daughters of our converts are found at various centres, all exercising an immense influence for good. I hope I have said sufficient to show that ladies must

continue to help us, if our great task of bringing these people to the Saviour is ever to be accomplished.

I now glance at another branch of our work, namely, *Medical Work*, which is of great value, and without which no Mission station can be considered complete, especially in China, where the medical man is a mere empiric, utterly unacquainted with the anatomy of the human body, and where surgery means the employment of the most barbaric methods of cure ever invented by men. The pains, both external and internal, inflicted by these Chinese medicos, and endured by their unfortunate patients, call aloud to the Christian and scientific doctors of the West to come and lessen these terrible sufferings. In the province we have at present twelve *Mission hospitals*, two of them being exclusively for women and children, while most of the others contain special women's wards, and in some instances separate rooms for the treatment of those who have contracted the terrible *opium habit*, and wish to be cured. It is not within my power to give accurate statistics of the number of patients treated in these institutions, but tens of thousands annually are either cured or benefited, and not a few who have come for bodily healing have found health for their souls, and are now serving Christ. Besides these regular hospitals a number of dispensaries exist, where minor cases are treated and medicines prescribed, important cases being sent on to the nearest hospital for the necessary rest and watching.

This medical work is of great importance, not only because it alleviates much pain and lessens brutality, but also because it is breaking down the prejudices which still exist so widely in the Chinese mind with regard to foreigners, and it appeals to them with peculiar force. It will probably be the key largely used to unlock the most hostile cities, and give us admission within their gates. Well, therefore, may we pray for its success and enlargement.

Lastly, I must not leave out of sight what is called *Literary Work*. This embraces the translation of the Sacred Scriptures and other Christian literature into the language of the people, and the preparation of books and tracts showing the meaning of our message, and likely to prove useful to our Native

colleagues and the Christians generally. This is not a work which is ever likely to find a prominent place in missionary magazines, it does not appeal to the imagination nor savour of romance, yet no Mission can neglect it without great peril. Our people *must* possess the Word of God in their own tongue, if they are to make it their own or proclaim its truths to others. Books must be prepared and published for the use of our helpers if their work is to be efficiently done, and we must write and distribute our Christian tracts and books widely if the ready people of China are to be influenced. We rejoice, then, at the work being quietly done in this direction in Fuh-kien. The Bible, both in the vernacular and in the Wenli or classical style, has long been in the hands of the people. Valuable works of theology, Biblical commentaries, and school books have been prepared for our students and scholars; tracts and short treatises, whose value is evidenced by their rapid sale, have been put into circulation, and monthly magazines are published, giving general information about our work and containing articles bearing on Christian truth. The help so readily and generously afforded us by the Bible and Tract Societies of Great Britain and America must be acknowledged here, for without their assistance much of our work in this department could never have seen the light.

Finally, I must add a word with regard to those who are engaged in the attack upon darkness and error in Fuh-kien. I find that there are at present 163 missionaries in all—fifty-three men, thirty-six missionaries' wives, and seventy-four unmarried ladies. The ordained Native pastors number something like 140, and the unordained Native assistants about 400, exclusive of schoolmasters, of whom there are a

like number. To these we must add 100 Bible-women and a large staff of unpaid voluntary workers.

When we ask for the result of this half a century's work, we find the number of professing Christians in the province is considerably over *forty thousand*,* and there were 3500 baptisms last year (1895), and no less a sum than \$30,000 was contributed by the converts for various purposes. Several pastorates are entirely self-supporting.

These statistics will show that it is no mere figure of speech to say that Christ's cause is making headway, notwithstanding the strong current setting against it in this province, as elsewhere in China; and the very fact that such a measure of success has rewarded our labours here is perhaps one reason why the enemy's malice was directed to this province last summer. . . . Reports are constantly being received from all the districts showing the interest springing up amongst all classes of the people. Our churches have never been so well attended as now, and probably a greater number of persons have confessed Christ in the great city of Fuh-chow this year than in all the years preceding it. All this calls for loud thanksgiving and unceasing praise.

Much land yet remains to be possessed, even in this one province; more still in the rest of China. Let not possible peril or actual danger deter any from entering such a harvest-field. How soon this wide-open door will close, who can say? It is possible that we shall see great political changes in China in the near future, when the liberty we now enjoy may be seriously curtailed, therefore the "King's business" here "requireth haste." Let His servants hasten to lift the Standard of the Cross amongst these millions of sinners.

II. AFTER SEVEN YEARS.

THE REV. H. M. EYTON-JONES' ANNUAL LETTER.

Fuh-ning, Dec. 5th, 1896.

THE completion of seven years' service in China gives rise to many reflections, general and special, political, ecclesiastical, and social.

But seven years ago China was an almost insignificant factor in the *Political World*. Now she is (after Armenia) the centre of diplomatic interest, bidding fair, shortly, to eclipse the nearer

* It should be mentioned that here, and throughout this paper, Mr. Lloyd deals with the work of all the Protestant missionaries engaged in the Province, those of the L.M.S., the English Presbyterians, the American Board, the American Methodist Episcopal Mission, &c., as well as the C.M.S.—ED.

"Eastern Question" in importance. The commercial circles of the Western world are casting longing eyes upon her vast markets; and the opening of the country may be as life from the dead, not only to her own people, but also to the impoverished classes at home, to whom the opening up of this immense field should give continuous employment for years to come. One trusts in the interests of our Manchester, Birmingham, Sheffield, and other artisans, that China may remain intact; and so her purchasing power not be deranged. H.B.M.'s Consul at Fuh-chow has in his annual report noticed what he asserts to be an overlooked fact, i.e. that Christian Missions play an important part in the opening out of China to trade and commerce. This is, I conceive, noteworthy, in face of the aspersions sometimes cast upon Mission work, as tending to interrupt the harmony of political relations.

In re Things Ecclesiastical, it was a wonderful sight to see a Chinaman at our Annual Conference appealing to Chinese sympathies in behalf of their co-religionists now suffering persecution in Armenia. To hear Christians from the uttermost parts of the earth commiserating and praying for those whom Christian diplomacy cannot help, even at our own gates, made one not only marvel at results here accomplished, due to oneness of the faith, but also blush for shame that to the diplomatic jealousy of members of Christ's body—e.g. of the Anglican and Greek Churches—such an *impasse* is due. What can the Chinaman think of the effects of Western Christianity, when such things happen in our midst? It warmed one's heart marvellously to see cold, selfish, subtle, material John (for so he is generally summed up) thus touched; and I would English Christians had been here to listen.

This brings me to my third point, *Social Intercourse*. The Hon. George Curzon, in his late work, acknowledges that in Peking the intercourse of the diplomatic body is strictly confined to business, and that Chinese *employés* do not care to recognize the foreign employer abroad. There is apparently no desire on either side to extend the acquaintance. I can easily enter into the feelings of mercantile friends in reference to their deprecatory remarks on the vulture-like tendency of our friend John, and the unsatisfactory

nature of their mutual relations. Never having seen any of our "submerged tenth," the Chinaman has learned to regard friend John Bull as a gentleman of unlimited resources. The absorbent or absorbing nature of the Native servant is peculiarly trying, as also his bland ignorance and indignant self-justification when brought to book. The Conservative impassivity of Mandarindom is equally trying. Mercantile acquaintances have looked incredulous when I have spoken of warm friendships with converts (who had nothing temporal to gain from such friendship), and of similar kindly intercourse with Native gentry and officials. For the latter much credit is due to medical work. Chinese etiquette, once understood, there is no little pleasure in social intercourse; and even the somewhat courteous method of employing intermediaries to ascertain mutual feelings, &c. (though in business matters extra-diplomatic and troublesome), has its advantages.

A fortnight ago the prefect, district magistrate, customs-commissioner, and several other officials dined here, staying after to see magic-lantern illustrations of the life of Christ. One came up at the end of the lecture to ask who were the other two crucified with the Saviour, thus showing an intelligent interest. . . .

As a patriot I have, as occasion has offered, pointed out to Chinese *literati* that politically we are friends, our interests on our frontiers binding us together; and that, commercially, our interests are also identical. Also that, while political aggression could not benefit us, industrial intercourse would be of incalculable benefit to English artisans.

The Chinese are largely an agricultural nation, and in this district few extremes of poverty or wealth are visible. The standard of comfort is low, but food is cheap. On the other hand, much wealth and much poverty is seen in our English cities, largely the accompaniments of manufacturing industry with the rise and fall of markets. Consequently, English statesmen and English folk centre their hopes, not on territorial aggression, but on commercial extension—manifestly a mutual benefit. It is to this bugbear—fear of our territorial aggrandizement—that much of the exclusive policy, both in regard to merchants

and missionaries, is due. Therefore it cannot be beyond one's mission to attack in a friendly way this great obstacle to progress.

While dealing with friendly relationships, I cannot omit to mention the very neighbourly way in which a leading country gentleman—sent by the prefect to inquire into Hwa-sang details—adverted to that unprecedented sorrow: "It was a horrible, dreadful, unutterable affair. Why did they not reside in Fuh-ning, where they would have been safe? My wife remembers Miss Marshall; she came to our house."

On one occasion of persecution a Christian appealed to a Mr. Lu, his relation, a well-known citizen (an old friend of Mr. Martin's). Mr. Lu, thereupon wrote to the village headmen as follows: "Listen to your Christian teachers. Follow their instructions. It would be well for the whole village to become Christians." This kind advice stayed the persecutors' hands, as Mr. Lu, for his erudition, age, and probity, is perhaps the most highly esteemed man in the five counties of Fuh-ning.

The above may seem to throw a very rosy light over China and the Chinese. We are glad when we can forget our trials in our mercies, and merge our sorrows in our joys. At the same time, there are occasions for grave anxiety while steering the infant Church through the rapids, or stirring up the crew, lest she shoal on the shallows. One is not blind to prevailing vices, especially those from which our converts are just emerging, and which sometimes also give occasion for stern rebuke. Duplicity, avarice, temper, pride, impurity, gambling, and opium-smoking—not a choice array—to leave unmentioned things unsavoury to sight, sound, and smell. Yet, to be fair, the virtues must have a show. The economy (so different from the spendthrift ways of many of our proletariat), the filialness (obviating any need for old-age pensions), the courtesy (for the poorest will offer his best chair, his pipe, and tea to the passing guest), the patient endurance, perseverance, and steadfastness in any line of action once determined (after huge discussion, for John is a great talker); all these call for our encomiums. A strange mixture. An Issacher for patient, mule-like strength. In diplo-

macy a Dan lying low in the long grass, attendant on horses' heels. A veritable Benjamin, ravening worse than a wolf when he once sees blood. A born trader, orator, diplomatist, agriculturist, and patient craftsman, not to mention the no less essential though humbler office of *chef de cuisine*. A materialist, yet superstitious; a believer in justice, yet oppressed; a socialist, yet a worshipper of aristocracy; an indefatigable student, yet appallingly ignorant; dubious, yet credulous; gifted with the vision of a hawk, but with the side-like action of a crab. An idolater, yet, once convinced, an iconoclast (I have never heard of even a backslider returning to his idols). A modern Pharisee wedded to externals, yet with a warm enough heart beneath the crust. In rags at home, in full war-paint abroad; ordinarily a model of abstemiousness, an awful specimen when in the grip of the "opium-devil," or gambling mania. A pattern citizen, an exemplary father or son, a horrible sensualist. How can we classify such a people? Careful to miserliness, yet ruining themselves on weddings and funerals. In their virtues a splendid example to English folk; in vices unnameable an abhorrence to all. What more can we say on so general a topic? That for them as for us Christ came, that they, with us, might be saved from the bondage of corruption and the fear of death. And truly, many a miserable one, an enemy to himself and a sorrow to his friends, has been "pulled together" from the wreck of a life to sing a song of gratitude to redeeming mercy, and to utter words of hope such as fell from no idolaters' lips on the threshold of a rayless tomb.

Brother John, with all thy waywardness, thy secrecy, thy suspiciousness, thine evil report, our hearts warm towards thee as we meet thee, emerging clothed, clad, and in thy right mind, from among the tombs; for the words of the living Christ have fallen upon thine ears, opened thine eyes, loosened thy bonds, and warmed thee into life. Long neglected in the distribution of spiritual food, partly because of thine unseemliness in our prejudiced eyes, and partly because, sitting so far away, we now turn to see thee at the Master's feet. Perchance, had we come earlier with words of healing, thy sores had long since ceased running. Had

the Pauline labours been eastwards, how might not our positions have been reversed! As we kneel in unison, and break the bread of life together, or receive it from Chinese clergy, duly ordained, with what a thrill of joy do we realize the Christian bond, all one in Christ. How we long to pierce the future, and see what Christ has in store for the land of Sinim. It is a source of immense consolation, when "ennuied" and lonely, to reflect that, though apparently "out of the running," and dead to the Western world's busy hum, we yet can play the coral insect, and departing, leave behind us footprints on oceanic sands of time. Truly we are privileged of God to "make history" as much as, nay more than, any political reformer; for this Fuh-kien Native Church, now in 1896 numbering (baptized and catechumens) 20,020, will play a mighty part towards the evolution of all that is best in the coming years.

To pass on to local details, our *Fuh-ning Hospital*, over which I have a general superintendence (chiefly spiritual and financial), has maintained its reputation, even though there has been the loss of its founder, Dr. B. Van Someren Taylor, through extension work in another district. It speaks well for his careful tuition that though the Native staff is so small (only two, Drs. Ching Meroy Ting and Heng Ung Dang), yet the numbers of patients, both male and female, have not only kept up, but materially increased. The numbers to date are: females and children, 973 out-patients (or dispensary); in-patients (clinics), 172; total, 1145. Males, 508 in-patients, 28 opium cures, 2741 out-patients; total, 3277.

Granted that the unusual influx of visitors during the Prefectural examinations has contributed to raising the totals, yet from any point of view they cannot but be regarded as very satisfactory. As Dr. Mears in his admirable brochure has pointed out works of mercy, healing, &c., are not to be regarded simply from the standpoint of aids to evangelization, but as inseparably connected with (i.e. as the fruits of) true Christianity. While one cannot but be thankful for the very material aid which medical work has given to Church extension, one must also regard it purely from the Christian humanitarian point of view,

and rejoice over the great lessening of pain and suffering, and the benefit secured to many by the restoration to health of the mother of the home and the bread-winner of the family. While I would willingly see the Native Church members bearing a larger share of financial burdens, the hospital work is on quite other grounds, the majority of patients being very needy cases.

Women's Work.—Of the educational work, so zealously and indefatigably conducted by Miss Clarke, it will be needless for me to write, as you will have a report from her own pen. In addition to her other labours amongst the Christians' daughters and wives, she very kindly took charge of a woman's station class until Mrs. Eytton-Jones—on her return from Fuh-chow—was enabled to relieve her. . . .

District Work.—The subscriptions towards Native support have doubled, partly the result of much firmness, and also of much exhortation. In several cases the Christians were informed that extra pecuniary proof must be given of their desire to retain their catechist (teacher). The hint was effective. I am strongly of opinion that except in quite newly-opened districts, and in such work as colportage, hospital, and educational work, the Native Church should be as self-reliant as possible. Of course the Church Council system tends this way; but we may go further.

Following the precedent set by a brother missionary, I have laid down as an axiom that a body of inquirers (catechumens) earnestly desiring a teacher will be willing to find house-room, furniture, and part of his salary, i.e. to begin with. A few days ago a petition from a body of ten catechumens at Dong Ka, in Samsah Bay, reached me, and I sent them that response, with a promise, however, of a fortnightly visit till they could make up their minds, i.e. search their pockets. While in some cases the poverty is a fact, in many others our friend John can and will pay for what he wants, as soon as it is made clear to him that he must. He will then value his teacher the more.

The *Fuh-ning* work lies in four distinct districts or counties, which adds to the difficulty of superintendence. The statistics show an increase this year of thirty-five baptized and 276 catechumens; total, 311. We have had

some share in the movement which has passed over Fuh-kien. The tide has partly ebbed; men of mixed motives have come and gone with the wave, but each district has had a haul.

The *Fuh-ning City and Pastorate*, comprising San-swa, Sung-sang, Eng-a, Swa-siek, Hang-au, Cho-wang, have all added numbers to their roll. The Swa-siek villagers have been very energetic, and have spread the Gospel among other fishing hamlets to the right and left along the shores of Sam-sah Basin. They met with determined opposition in Hang-au; one of the *literati* taking the unusual step of visiting neighbouring places to preach an anti-crusade—unusual, for one never meets leading lights preaching Confucianism *coram populo*.

The *Fuh-ang Pastorate*, after years of sleep, seems awakening. It comprises the city church and U-Dong Pwang village. Cordial invitations to open out work in a populous part, in which there is a large body of Romanists, have reached us. But as there has but lately been considerable friction between the latter and the Heathen, it seemed easier to keep aloof. Indeed, the shortness of workers has proved an obstacle to advance here as elsewhere. . . .

Sien-ning.—It is a matter of regret that distance and lack of men have prevented us occupying this country, two days north of Fu-ang, i.e. three and a half days from Fuh-ning. Thanks to the generosity of the Scottish National Bible Society, I have two men now doing colporteur work there and in Fu-ang. But I do not think Sien-ning can be satisfactorily worked until there are foreigners resident in Fu-ang. The distance is rather prohibitive.

Fu-ting.—The history of this work, but lately opened, is extremely interesting. The city, lying in a fertile plain, is situated at the head of a river which debouches into Namquam Harbour. The district abuts on the Che-kiang province. I received, by the way, in the summer, a very kind note from the China Inland Mission folk, who are working at Ping-yong, but two days over the border. It is delightful to thus join hands. Amongst the Fu-ting folk are Fuh-chow traders and Hing-hwa settlers. One of the latter, an ex-student, I believe, of Robert Stewart's, has with his wife during the

last twelve years been praying for the establishing of Christian work in that city. This Dr. Tek, a Native physician, also *preached* to as well as *practised* upon his patients. Year after year he visited us in Fuh-ning, begging for a catechist, but in vain; our workers were too few.

In 1892 I visited six patients—cured here of opium-smoking—at their home in Au Yen, on Namquam Harbour. From there, five hours by water, took us to Fu-ting city. Dr. Tek seemed to have cooled, and the city folk to be utterly indifferent; so, after selling a few Gospels, we left, thinking the visit profitless. Subsequent events proved the contrary. A Gospel was bought by one Li, who, to learn its meaning, went to the one Christian in the city of whom he had heard, i.e. Dr. Tek. Though Li did not embrace the Gospel, his son, A Yong, did, and gathered several around him. In 1894 we were able to spare a teacher for Au Yen, a poor old man, one Sioh by name, a broken reed at best, but the only man available. To him was temporarily added a doctor and colporteur.

Next year, 1895, on the occasion of the Empress' birthday festivities, Dr. Tek, A Yong, and others sent to Au Yen for Sioh to join them, having prepared a little house, the guest-room being hung with texts, &c. But about the third evening of preaching a gang of roughs drove them out. The sequel you know. I went there myself, and had a rather rough time. We stuck to the house, and later on, in July, 1895, shortly before his death, Robert Stewart sent me a teacher, Su, in answer to my earnest entreaties. This man, who opened a book-shop, was supported by funds from the British and Foreign Bible Society. Subsequent to this, the Hwa-sang outrage kept us down in Fuh-chow, and it was not till May, 1896, that I was able to revisit Fu-ting. To my delight, I found the half-dozen had increased to between sixty and eighty, some of whom were substantial citizens. Amongst them were men who had been obliged to fly from Formosa, but who, having received kindness from the Christian body there, had elected to become Christians, and were well-pleased to find a catechist in Fu-ting. They were very intelligent folk, and on referring to the X rays, as illustrative

of the all-searching Eye of God, I was interrupted by expressions of the liveliest astonishment. My friend, Dr. Tek, was highly delighted, having brought in several old patients.

Later on, in July, hearing of trouble, I sailed up to Fu-ting, and was grieved to find only from ten to twenty catechumens who dared appear. The magistrate, a very anti-foreign man, had issued an illegal proclamation, and Yamen runners had followed it up by publicly threatening with magisterial wrath any who became Christians. This dispersed the congregation. On my lamenting their lack of courage, one of the "survivors" replied, "In ordinary trials all our relatives and friends stand by us. They now say, 'You have become Christians; let the Church look after you.'" I could not deny that there was much truth in this. On the other hand, Dr. Tek had endeavoured to halt the flying squadron and comfort the weak-kneed as follows: "You are the leg; it is the head, *ego*, that is beaten. Do not fear! It is the man who walks before who gets the knocks, not the tail one, e.g., keep your spirits up, rear rank." It was a great disappointment, after such high hopes, to note the dwindled numbers. Poor fellows! I feel for them keenly, and can only hope that ere very long Trinity College, Dublin, may send men to tend this little flock. It is an admirable centre, in a beautiful situation; and I earnestly hope that two foreigners may settle there. The distance, three days from Fuh-ning, makes it difficult to work from the latter centre. The Au Yen people, I was glad to find, were extending the work to villages across the harbour.

My five-ton native junk, the *Relief*, has been very useful. She is a schooner-rigged, three-masted vessel, bought from the Fuh-chow pilots, largely owing to the generosity of the Rev. J. T. Butlin's congregation—my old and staunch friends of St. Clement's Nechells, Birmingham.

The Fuh-ning prefecture lies mostly on the seaward, and the advantages of possessing a yacht, however diminutive, to work a coast-line of considerably over a hundred miles are obvious. Every station can be reached by water, and had the means of purchasing such a cruiser been available years ago, I

had accomplished considerably more work. Samsah Basin to the south is a huge parish by itself. There are a couple of Christians twenty miles out to sea on the Paek Long Islands, whom I was enabled to visit and console the other day in their loneliness.

A San-swa Christian, Ak-goi, was driven from his fishing-grounds off Yo-Sang Island (ten miles out to sea) because he could not conscientiously subscribe to idolatry. In the *Relief* I was enabled to visit the island, make full inquiries on the spot, and refute the false accusation of his being concerned in piracy. His fishing hut demolished, his capital (in fish) plundered by soldiers, and himself put in chains, the poor fellow was in a sad quandary indeed. As he had a family dependent upon him, and the case was a flagrant one of injustice, I felt justified in interviewing on his behalf the general commandant of the Fuh-chow White Forts. The offender was a lieutenant of coastguard, a relative of the idol-temple conservators. After a good deal of pushing, and much polite "talkee talkee," my good friend, Mr. Wong, came forward, declaring that as a mutual friend he could not but act as mediator, and so the matter was satisfactorily settled. . . .

After days of lonely sailing, book-selling, magic-lantern work, visiting of stations, *et hoc genus omne*, how charming it has been to cry a passing steamer standing in among the islands, and to receive a friendly wave from the foreign skipper on the bridge. No one knows what home means till after a lonely cruise. There is no little pleasure in steering into port, on the look-out for the welcoming smile on the well-known faces of one's people; and how glad they are to see the pastor. It does one's heart good to think of it. . . .

I rejoice to know that the work so dear and the people so near to one will enjoy a far more efficient pastorate in the brethren successors and colleagues of Robert Stewart, who have undertaken to carry forward, and with God's blessing extend the same. There is ample scope for all the energies of a young and consecrated manhood in the cities, villages, inland and sea-board, of dear old Fuh-ning. *Ora pro illis*.

INDIAN NOTES.



IN his recent visitation in the Valley of Kashmir the Bishop of Lahore consecrated two Government churches, and dedicated one belonging to the C.M.S., within the brief space of eight days—an unusual experience. The Maharaja of the country had previously executed a deed ceding to the British Government in perpetuity the land on which all these churches are built. Without this there could have been no consecration. An Indian Church paper states in somewhat disparaging terms that the C.M.S. church was only dedicated. We should like our readers to know that the Christian part of the ceremony is in both cases exactly the same; the legal difference is that a church consecrated is, by the deed of consecration, made over for ever to the Church of England, and since it is the hope and policy of the C.M.S. that indigenous Churches should arise in every land which shall be in communion with the Church of England, but legally shall be separate, it is considered wiser to keep the property of the existing Church of England apart from that which may at no distant date become the property of the indigenous Church. “The Most High dwelleth not in temples made with hands,” and it is surely quite immaterial to the sanctity of the worship or the worshippers whether a minute matter of legal routine has been arranged in one way or in another.

The *Indian Witness* is responsible for the following surprising item of news:—

“Up to the present time the Dutch missionary societies have sent no lady missionaries to Netherlands India, except, of course, missionaries' wives. The suggestion that lady missionaries should be sent seems to have wrought consternation in the ranks of the more conservative brethren. The ladies are a dreadful trial to them, apparently. One said he objected to lady missionaries because they would cost so much for carriage hire; another was sure they would make trouble on a Mission station because they would not be obedient to the male missionary; others wondered where the lady missionaries could live, because it was held that it would be impossible for them to live alone, and married missionaries would not be willing to board them; one thought it would be very difficult to have lady missionaries ‘because they could not go into the pulpit.’”

Our readers will sympathize joyfully with the veteran of whom this mention is cut from the *Madras Christian Patriot*:—

“On December 11th, the Rev. Dhanjibhai Nauroji, of Bombay, completed the fiftieth year of his ordination as missionary, and the occasion was taken advantage of by his numerous friends to present him with addresses and congratulations. He was the first Parsi convert in India, and was born of a very respectable Parsi family at Guzarat in 1822. He was one of Dr. Wilson's converts. His baptism took place on the evening of May 1st, 1839, and created a great sensation in Bombay. Amid all persecutions the young lad stood firm. In 1843 he accompanied Dr. Wilson to Scotland, where he studied theology for three years. In 1846 he was ordained a missionary of the Free Church. Mr. Dhanjibhai was the first Native of India to travel through all the countries of Europe. His missionary work has been confined to the city of Bombay, and he has always been looked up to as a leader of the Christian community.”

The *Indian Witness* contains an article from the pen of the Rev. Maurice Phillips, of the London Mission, Madras, from which we take the following information as summarized by the *Christian Patriot*. Mr. Phillips compares

the state of missionary enterprise as it was on his arrival in the country in 1861 with its present state :—

“As regards the Native Church, he says that it has developed not only in number, but also in intelligence, manliness, self-government, and self-support. When he arrived, there were small Churches scattered here and there under the pastoral care of missionaries, assisted by catechists, the majority of whom were men of comparatively low attainments. Now there are large Churches in charge of well-trained Native pastors, self-governing, and either partly or wholly self-supporting. Native Christians have grown considerably in importance and respectability as a class. There were very few occupying high worldly positions when he came to India. Now they compete successfully with other classes for positions of honour and emolument. They are found to-day among all trades and professions, among those who occupy positions of trust in the Revenue, Judicial, and Medical Departments of Government, and one has lately been elected a member of the Legislative Council. Among non-Christians the customs of infant marriage and compulsory widowhood are being gradually undermined. The contemptibly low feelings with which Hindus regarded their women are slowly giving way before nobler sentiments. Caste is losing its power over individuals. A keener sense of right and wrong has sprung up. Efforts are being made to purify the homes and the temples. A gradual evolution of the Christian idea of God is taking place, and Vishnu and Siva are clothed with that idea. The Christian doctrine of prayer is also gradually banishing the old doctrine of charms. Christ is widely acknowledged as not only an incarnation of God, but as possessing an ethical character much more like the idea of God than Rama or Krishna. And the future state of the Gospel is liked better than that expressed by metempsychosis. He also speaks in sympathetic enthusiasm of the movement towards Christianity that has lately commenced on the part of the Pariahs and other low castes. He says :—

“All the changes mentioned hitherto are favourable, and augur well for the future of Christian work in India. There is one change, however, which is both unfavourable and disappointing. The educated are more antagonistic to the religion of Christ than they were years ago. I remember well how highly they spoke of Christ and Christianity when I arrived, and how they identified themselves in large numbers with the Brahmo Samaj movement. That Brahmo Samaj, from which so much was hoped, is now moribund—much weaker in numbers and influence than formerly. The cause of this retrogression on the part of the educated is partly the pride born of false patriotism. Educated Hindus clamour vociferously for more share in the government of their country, and I do not blame them for that, but this clamour has brought with it a conviction against Western thought and Western religion. One of the best-educated men in South India declared in a lecture lately that the Vedanta philosophy is superior to any European system, and as a religion, unrivalled! This false patriotism, which sees nothing good but what is found, or supposed to be found, in the annals of one's country, shows how little English education has done to *enlighten* the Hindu. Years ago educated Hindus were glad to have a talk with missionaries whenever they could, but now the reverse is the case, unless they can gain some worldly advantage thereby.”

The Rev. J. Redman, of our Sindh Mission, writes in his last Annual Letter :—

“The well-known Mrs. Annie Besant has lately delivered four lectures in Hyderabad. I fear the result has been that some who had been well-disposed have hardened their hearts against the claims of Christ. Many who had been more or less ashamed of Hinduism have become boastful again, flattered that an accomplished English lady should tell them that their religion was the best in the world. She patronizes Christianity, the aim of her lectures being to show that the chief doctrines of Christianity are all found in Hinduism. She instances the Trinity, the Incarnation, the acknowledgment and worship (by Roman Catholics) of inferior spiritual existences (devils or angels), the Indwelling of God in man; even transmigration she claims to find in the Bible, referring to John ix. 2 and i. 22, and Matthew xi. 14, and states that a Canon of the Church of England had declared that the justice of God could only be vindicated by

holding this doctrine. Appealing to her hearers, she exclaims, 'Why change your religion when you have all these doctrines in Hinduism?' It is needless to say that her treatment of these points is most superficial and unreal. She says there are, indeed, two points of difference between the two religions: first, that Christianity teaches everlasting punishment in hell, though it was questionable whether the doctrine were to be found in the Bible; second, that while Hinduism forbids the use of alcoholic drinks, Christianity permits their moderate use. This is all the difference this accomplished woman finds between the two religions; at all events, all the difference she drew attention to. Were the subject not so sad and serious, one would feel inclined to treat it merely as a ridiculous joke. There was a gathering of Sindhi women to meet Mrs. Besant. Some of the questions asked her were a little embarrassing. She told them that in her former birth she was a Brahman. 'What terrible sin,' her Sindhi friends asked, 'had she committed in that birth that she should be born a Christian in her present incarnation?' Her reply that it was her wish to study the religions of the West did not prove altogether satisfactory to her audience. She had such a wonderful *guru*, she told them, so good and holy a man, in that previous birth. 'What was his name?' interrogated again her inquisitive friends. Receiving no answer, some drew the conclusion that it must be the same as the name of her husband, so she could not utter it!"

Two newspapers recently received from India tell of interesting conversions to Christianity in the Island of Trinidad, from among the Indians who have gone thither to work on plantations. One of these was a Mohammedan named Aziz Ahmad, who was baptized in 1871 through the exertions of two Presbyterian missionaries from Canada. After long work in Trinidad and some years spent in America he went for study to a Scotch University, and is now an ordained minister in India. The other, a more recent case, is that of a Hindu of the Banya caste, who has also received the truth in that far-distant island.

A curious obstacle to the reception of the faith among Karens of Burma is mentioned in the *Indian Churchman*. The first question a Red Karen asks when told about Christ is, "Who will heal my diseases and those of my relations?" They are accustomed to connect all bodily sickness with the influence of evil spirits, and when told that God will bless the use of medicines, they reply that they know nothing at all about any medicines, and the medicines must be procured and given to them by the missionaries. Seven villages are estimated to require Rs. 200 a year for medicines alone.

We take from the *Madras Christian Patriot* the following sensible remarks on a very burning question which agitates every portion of Indian Christian society, merely adding that the writer has not taken into account a still more disturbing element, in the fact that besides the various sections of Hindu society there is the vast number of Mohammedans to be reckoned with, from whom many converts are annually drawn, and whose customs are as different from those of the Hindus in some points as are our own. To give a single example: a Mohammedan will usually marry his cousin if he can find one; no Hindu will marry the most distant relation. The extract runs thus:—

"An esteemed correspondent seems to be very much concerned about the chaotic condition that is observable in the social customs and habits of living of Indian Christians. Composed as the Indian Christian community is of recruits from the heterogeneous castes and classes of Hindu society, we are not surprised to find a wide diversity in the tastes and habits of its members. There are those who have adopted in their entirety the English mode of dress and of living. There are those who still cling to the old orthodox Hindu style in these matters. Between these two classes we have a number of others who go in for the most incongruous combinations of the East and West in the matter of dress, food, &c. To one who

looks eagerly forward to a time when Indian Christians will form a homogeneous community, the existence of such diversities in social matters is no doubt very discouraging. But then it must be remembered that these diversities are the outcome of the present state of transition through which our country is passing, owing to the solvent influence of Western civilization. Our English friends who are only too ready to criticize Native Christians for becoming completely Anglicized, as they call it, forget entirely that this Anglicizing tendency is to a very great extent the result of circumstances over which we have little or no control. Is it not a fact that those who enter certain professions are compelled to wear boots and trousers? A few days ago a cricket-match was played between a Native team composed of Hindu youths and the Madras Cricket Club, and we noticed the Native players not only wearing the cricket uniforms which are worn by Europeans, but also using the solar hats. If there is any community in India that has a stamp of individuality about it, it is the Parsi community, and yet even in it we notice considerable diversities as regards social customs and habits. It is impossible to bring about a uniformity in these matters by any process of legislation or even by public discussion. Time will work out its own remedies."

The vexed question of retention of heathen names at baptism has come strongly to the front of late in our South India Missions. Some hold that names when signifying caste distinctions ought to be always changed, as they perpetuate differences which are un-Christian in essence, and lead to un-Christian separations and practice. There can be no doubt that this view is correct. The difficulty of the rule lies, as is often the case, in the application of it. As far as we know, all Bengali converts retain their surnames, which partake of the nature of Scotch clan names, as Macdonald and Macpherson. At the same time it is true that several of these are caste names, though not all. Thus there are Brahman Boses and Kayasth Boses, and many other like examples may be cited. In our own experience we have not found the retention of such names by Bengalis productive of any harm or un-Christian separations. But in Madras all these differences seem to become intensified. Probably the case must be allowed to settle itself, always remembering that India is a continent and not a country, and that the diversity in respect of almost every habit and detail of family or social life is so great that it is impossible to apply any universal rule. Our own feeling is against allowing the retention of any heathen name referring to an idol or to some superstitious belief (as the efficacy of saints to give children), or any really unclean or dishonouring name. But even here the feeling of many of our most esteemed converts of all classes is against us, and it is impossible to force men to agree when the point is not vital. The new names should not be purely English. And we certainly have in the New Testament many examples of persons whose names had distinct reference to heathen deities, who did not change them on conversion, e.g. Hermes, Nereus, Olympas, Apollos, Phœbe, Artemas, &c.

It may be worth while for any who still have a lurking admiration of Mohammedanism to look at these extracts from a paper by one who knows it well, taken from the columns of the *Bombay Guardian*. They testify to the prevailing tendency of all adherents of false creeds to go beyond their founders in false doctrine. Mohammedanism cannot be judged only by the Koran, nor even by its authorized traditions, but by the mass of prevalent belief and practice founded thereon. A tree is known by its fruits. Here we have the fruits in theory. Asia Minor and wrecked Armenian and Persian homes show the fruits in real life. The writer I have referred to says :—

"All the prophets have not only been succeeded but also supplanted by Mohammed. He is at once the sealer and concealer of all former revelations.

"Mohammed is called Light of God, Peace of the World, Glory of the Ages,

First of all Creatures, and other names of yet greater import. His apotheosis was tradition. In the Koran he is human; in tradition he becomes sinless and almost divine. No Moslem prays to Mohammed, but every Moslem prays for him in endless repetition daily. He is the only powerful intercessor on the day of judgment. His name is never uttered or written without the addition of a prayer. *Ya Mohammed* is the open sesame to every door of difficulty, temporal or spiritual. One hears that name in the bazaar and in the street, in the mosque and from the minaret. Sailors sing it while raising their sails; porters groan it to raise a burden; the beggar howls it to obtain alms; it is the Bedouin's cry when making an attack on a caravan; it hushes dusky babies to sleep as a cradle-song; and it is the best name to swear by for an end of all dispute in a close bargain.

"The exceeding honour given to Mohammed's name by his followers is only one indication of the place their prophet occupies in their system and holds in their hearts. From the fulness of the heart the mouth speaketh. Mohammed holds the keys of heaven and hell. No Moslem, however bad his character, will perish finally; no unbeliever, however good his life, can be saved except through Mohammed. One has only to question the Moslem masses or read a single volume of traditions to prove these statements."

Much discussion has been proceeding for some time regarding a scheme for founding a school or college for teaching Christian youths apart from non-Christians. Very opposite opinions are expressed. On the one side it is pretty generally admitted that there should be boarding-schools for Christian boys where they can be kept free from the abounding contamination by other associates. But when we come to day-schools and colleges where young men are to be educated, there is the argument which cannot be disregarded that the salt of the earth cannot have any influence unless it mix with non-Christians. Like so many other problems we believe this one must be left to work itself out. The question of expense for day-schools and colleges for Christians only is a grave matter, but we may trust the Head of the Church to provide the silver and gold for this outlay, if it be essential to the growth of His society. At present, so far as we know, no missionary body has the funds for such an establishment. If they come in, they can be so used; if not, we must wait till the Christian Church in foreign lands is powerful and self-denying enough to start such institutions for itself.

The *Christian Patriot* informs us that Mr. H. C. Bose, a convert from Hinduism, baptized by Dr. Duff in 1860, has been appointed to the high post of Civil and Sessions Judge of Raepore, in the Central Provinces. This is the first occasion when an Indian Christian has attained to such a dignity. It may quicken the prayers of our readers for him to know that Raepore is one of the districts in all India where the pressure of the Famine is most appalling.

We mentioned in a recent issue of "Indian Notes" the presence of many Natives of India in South Africa. There are political disabilities attaching to them there which are severely felt, and which perhaps ought to be removed. It is alleged that they are debarred from the franchise—that they are compelled to return to India after five years or else to sign indentures to remain permanently in the Colony—that they are subject to the old Norman law of curfew—that they must be always ready to produce a pass—that they cannot travel by any but third class on railways, and may not enter a tram-car, &c., &c. If these restrictions exist they would seem to be needlessly irritating, and to savour of the state of slavery which formerly existed in America and was found intolerable there. Their reflex influence must be damaging to missionary efforts in India.

It is only a sense of duty which leads us to approach a thorny subject which

has been very freely handled in all the Christian communities and papers in India for some time past, viz. the reluctance of educated Indians to engage in Mission work. It is said on their behalf that missionaries are often deficient in knowledge of native ways and in sympathy. It is said on the other side that the Indians are unduly sensitive, and mistake British or American outspokenness for brutal candour. It is likely that all these assertions are true. It is also true that in certain cases a young, vigorous foreigner has turned out or insulted a worthy servant of a Mission, especially a schoolmaster, on impulse.

Will our friends on either side bear with us if we suggest that possibly the root lies a little further down than either of these differing statements would imply? If the service of a Mission be looked on as such, it is sure to engender ill-will on one side or the other. The Indian Christian and the missionary alike must remember that it is the service of God. It cannot be remunerated by pay, and it is wrong to think that it can be so. The man who will not come to Mission work because he is not paid highly enough for it had better remain out. The man who turns out a worthy Christian because "he can get the job done cheaper" is likely to be equally wrong, unless under the stress of an actual cessation of income. "We serve the Lord Christ." Do I see an opportunity of serving Him? Let me in all humility offer my life to Him, trusting Him to give food and clothing. Do I see defects in my Christian brother? Let me remember that "to his own master he standeth or falleth." If he is lazy, by all means adopt every Christian way of rousing him to a sense of duty, and let persistent laxity bring its own loss. But it must be laxity, not in my service, or in Mission service, but in Christ's.

The same principle will animate all who meet our Indian brethren in social life, concerning which also much has been written and said, not always wisely. People of both nations may well recollect that God hath received both the one who is such a worry to the earnest, vigorous foreigner on the one hand, and the one who is trying to the placid, sensitive Oriental on the other. In the light of His countenance the blemishes will fade away, the beauties of grace and purity will be illustrated by the genuine faith of both.

Several of the recent Indian papers mention the matter of baptism as the chief test of an inquirer's sincerity. The organ of one of the new sects which aim at whitewashing the abominations of Hinduism says:—

"The preachers of the Roman Catholic creed have now adopted a more liberal line of policy in their conversion-work. 'We have nothing to do with your caste,' say they to the non-Christians; 'we only want to take care of your soul.' We commend this mode of conversion; and we hope the other Christian sects in the country will follow in the footsteps of the Roman Catholics, and give up the *baptizing affair*. That sprinkling of water does more injury to a Hindu than anything else. As long as a Hindu does not get himself sprinkled over with 'holy water,' so long, whatever his beliefs, there is every hope of his effecting his escape from the clutches of the Christians; but when he has once been baptized, and has eaten with them, his reclamation to the ancestral faith becomes a comparatively more difficult matter."

This extract shows the paramount importance of baptism as a gate set up by the Lord of the Vineyard, and the risk of our making admittance more easy than He has chosen to do. It accentuates the error of those who would excuse a convert from baptism, as is done by some.

H. E. P.

THE MISSION-FIELD.

EASTERN EQUATORIAL AFRICA.



E regret to learn that two missionaries, Messrs. Ovir and Segebrock, of the Leipsig Missionary Society, were murdered at Meru, in East Africa, on October 19th. Meru is an extinct volcano eighty miles west of Kilimanjaro, and the latter of the two missionaries was stationed at Mochi, the station from which the C.M.S. retired in 1892. The *Taveta Chronicle* states that a party of Nubian soldiers, under a German officer from the military station at Mochi was encamped only a few minutes' walk from the tent of the murdered missionaries; the latter had been invited to share the protection of the encampment, but preferred, in the interests of the future work which they hoped to do among the people, to pitch their tents a short distance away, trusting in the protection of their Divine Captain. During the night of October 18th an attack by Natives from Arusha was first made on the military camp and then upon the missionaries, who were wholly taken by surprise.

The *Taveta Chronicle* has the following reference to Miss Conway's illness and death:—

Her health in Taveta was generally good, and she was one who took very little in the way of drugs, but the heat at times tried her considerably. Her last illness was alarming not from the severity of the symptoms, but because from the commencement there appeared no signs of rallying, and very little effort on the part of nature to battle with the enemy. Dr. Eggel, from Mochi military station, to whom the missionaries in Taveta are now not

for the first time indebted for advice and attention in sickness, was with her within a few hours of her death. When the end of her life-struggle was imminent all her fellow-missionaries were round her, and a few seconds after the close of the Commendatory Prayer there was granted the "happy issue out of all her afflictions" which had been asked for her in Mahoo Church, at 2.47 a.m. on Saturday, December 12th.

The Rev. Douglas A. I. Hooper writes hopefully from Jilore (December 19th 1896):—

You will be glad to hear that since August we have got out twelve days every month, even through the heavy rains. All were kept in splendid health, and we have much cause for thankfulness. On the far side of the Sabaki, at two villages they have now a resident married teacher. All their fetish worship is stopped; we were commissioned to destroy every sign of it, e.g. small grass-houses, pots, sticks, &c., erected outside the villages. The people have stopped wearing charms, and all the men and some women attend morning and evening worship, many learning to read. A third village has a teacher too. The teachers are lads who itinerated with me. Please pray that the work may be deep and really of the Spirit. There has never been, I believe, a similar movement amongst people near the coast.

Gona writes that there are some dozen who are not far from the Kingdom at his outpost. Paolos writes hopefully, too, of a general desire to

hear. We have now five outposts. Two other young men are in the evangelists' class, taking the place of the three who are going to live across the Sabaki; but I hear the latter three will come to me twice a week for Scripture as well as on Sundays. Gona's brother Petro will, I think, before long out-run Gona. He is a splendid evangelist. He was only converted last year, but he has got a good lift and now preaches in church here. His brother-in-law has just come to live here, and we were so glad that he brought his daughter, who was going to be married to a Heathen. The girl wanted to come, but it meant the father losing the dowry of sixty goats. Petro said to him, "If the Gospel is good for you it is good for your child—why marry her to a Heathen?" and so the engagement was broken off. Here she will marry, but bring no dowry to her father. I am sure our itinerating during the heavy rains spoke to some, and not one of us had any fever, but were all wonderfully

kept. Conversion means loss (I am so we need to keep the glorious gain of thankful to say) even to an African, and the Cross well to the fore.

News from the Uganda party has reached us up to January 11th, when they were in the Kikuyu Country—the “half-way house to Uganda”—all in excellent health. Mr. Baskerville and Dr. Baxter plead strongly the need of a Mission there. The former writes in his journal :—“Our hearts bleed for these people of Kikuyu with no teacher. The Masai, too, are here in great numbers. It is a healthy country, shortly to be only two days' rail from the coast. It will grow anything, and is crowded with people. . . . Baganda teachers might be sent down at once to help. There is a resident doctor here—a settler. . . . Pray ; but not that only—ask yourself.” Mr. Pilkington, as expected, went on to Uganda on his bicycle. His machine broke down near Lake Naivasha, but Major Smith kindly fitted him out with tent, &c.

The Rev. T. R. Buckley, in a private letter which we have been permitted to read, dated Waluleta, Bulemezi, October 6th, mentioned that the Rev. Nataneli Mudeka had gone that day to examine some Bavima for baptism. The Bavima are a race distinct from the Baganda, and are the herdsmen of the Lake region. Very little impression has hitherto been made upon them by the Gospel. Mr. Pilkington had one as a herdsman, however, who became a Christian, and he went to a settlement of Bavima in Bulemezi and taught some of them, with the result that nine men and two women wished to be baptized. These have built a little church for themselves.

PALESTINE.

The Report of the Bishop Gobat Memorial School for 1896 has come to hand. The school contains sixty scholars, of whom forty are Protestants, eighteen Greeks, one Moslem, and one Syrian. In July an Armenian orphan, whose father had been killed in the massacre in Maarash, was received into the school. Mr. Fallscheer took him to Nablous for the holidays, to teach him a little Arabic and English. On their return the boy was arrested by the police about two miles north of Jerusalem, under the pretext that he was a Moslem who had been kidnapped. The Pasha, however, saw that he had been misinformed, and released him, after some delay, at the request of the British Consul.

Mr. and Mrs. F. T. Ellis reached Jaffa on January 26th.

PERSIA.

There were considerably over 100 Mohammedans in church at Julfa on Christmas Day at the Persian service in the morning, mostly women ; and in the afternoon Miss Bird had 354 Persian women in relays of about 100 at a time, besides innumerable children. Encouraged by the attendances at these services, and also on New Year's Day, the Rev. C. H. Stileman has started a regular Friday Persian service, which, there is every reason to hope, will prove a blessing. On January 22nd about twenty Mohammedans were present.

The troubles at Julfa briefly referred to in our last number have been the subject of communications between the Foreign Office and H.M. Chargé d'Affaires at Teheran, and we understand the result has been that the Shah has given orders that colporteur Benjamin, a Persian subject, who had been arrested at Ispahan, should be brought to Teheran for trial. A further telegram, “Let ladies come,” was received at the C.M. House a few days after our last number went to press, from which we inferred, of course, that the trouble had passed over ; indeed we are informed that private friends of missionaries have had tidings allaying anxiety on their account. The ladies referred to are Miss Conner returning, and Dr. Emmeline Stuart going out for the first time to join the Mission ; the ladies will relieve Miss M. R. S. Bird, who will shortly be returning on furlough. In the

middle of March a letter reached us from Mr. Stileman, dated January 30th, relating an occurrence which appears to have been the beginning of the disturbances which culminated a week or two later:—

There was a considerable disturbance in Julfa yesterday afternoon in connexion with our boys' boarding-school. The superintendent of the institution had taken the boys, including three Persian boys (viz. the two sons of the convert Paulus lately admitted, and a lame boy, Yusuf, who was baptized with his father nearly three years ago), to one of the Armenian public baths as usual, when the bath was suddenly surrounded by a number of Mohammedans, who maintained that an Armenian bath was unclean for Moslem boys. I was in Isfahan at the time, but the Bishop was informed of the disturbance, and went with others to try and quiet the people—without success, however. He was advised to retire, as his presence only excited the Mohammedans, and after he had left, the three Persian boys were forcibly taken off by the mob to Isfahan. Benjamin Badal (the well-known colporteur) was severely beaten by the mob, and had his watch stolen, but otherwise no one was hurt. The Bishop sent a message to Ali Rezâ Khan, the Governor of Julfa (whose son is in the C.M.S. Persian school), and we hear that he succeeded in rescuing the three boys and taking them to his own house, but they were afterwards taken to the Governor (under the Zill us Sultan) of Isfahan. The British Consul has been informed of the occurrence, and we, of course, claim that as the three boys

were entrusted to us by their own fathers, they are our wards, and we are responsible for taking care of them. It would not be possible to take them and the other boys to a Persian bath. This difficulty which has arisen, of course raises the whole question as to how far we shall be able to keep Persian boys in the institution, and if settled in our favour, will greatly strengthen our hands for the future. I hear that the Zill us Sultan has sent to Aghâ Najifi to ask why he has caused this disturbance, and the Aghâ replied that the boys must be punished and sent back "to their place." Probably he meant to their homes, but if the boys are permitted to return to the boarding-school it will establish our right to have Persian boys there, and be a great gain. I trust that next week I may be able to report that the boys have been liberated, and that no violence has been done to them. If, however, they are questioned, and Yusuf openly confesses Christ (which we sincerely hope he will), it will again raise the whole question as to our work amongst Moslems, and may, of course, lead to much persecution of converts and inquirers; but "the Lord reigneth, be the people never so unquiet," and all will be well. At all events let me again ask for earnest prayer, especially on Thursdays, and we confidently expect that all will turn out for the furtherance of the Gospel.

The Rev. H. Carless and Dr. H. White reached Julfa on January 2nd.

BENGAL.

The Old Church (Calcutta) Gospel Temperance Society has 365 members, 101 of whom belong to the Hindustani Branch and 66 to the Soldiers' Branch. The Band of Hope had 227 members at the close of October. This was started by the Rev. C. S. Harington in 1882. A day-school was opened in September in connexion with the Old Church Jewish Mission. It has an attendance of some thirty children.

The *Friend of India*, a weekly paper published in Calcutta, has the following:—

The annual meeting of the Church Missionary Society was held at the Dalhousie Institute on Saturday night, January 23rd. The Lord Bishop of Calcutta presided, and among those present were the Bishop of Madras, the Bishop of Lahore, and the Bishop of Lucknow. The meeting took the form of a conversazione, followed by a

hymn and a prayer, after which the Metropolitan introduced to the assembly the Bishop of Madras, who has served in this country for thirty-five years. The Bishop of Madras then addressed the gathering, followed by the Bishop of Lucknow and the Bishop of Lahore, after which the Metropolitan spoke a few words.

The Calcutta Corresponding Committee have appointed Mr. S. W. Donne leader of the Santirajpur Band of Associated Evangelists.

The fourth Christian "Mela" (fair) was held at Chupra in January. Of the religious services, the Rev. I. W. Charlton writes in the North India localized *C.M. Gleaner* :—

At 10.45 Mr. B. Herklots, of the Children's Special Service Mission, gave Bible-readings in Chupra Church. Many workers, Bengali and European, attended each day, and many testimonies of appreciation have reached our ears. The message was especially for workers, and perhaps no part of the Mela this year was more blessed and useful than this. In the evening, as usual, we had evangelistic services, the Rev. Ihsan Ullah, of Narowal, and the Rev. M. N. Bose, of Gopalgunge, being the chief speakers. There was nothing approaching the same definite issue or

the same visible effect as in other years, and the workers and speakers seemed to have less power and liberty. I say "seemed," as appearances are in many cases deceptive, and sometimes this very heaviness is the sign of unseen struggles taking place in many hearts. At any rate, we may take this opportunity of reminding ourselves that continued prayer, increasing self-sacrifice, and unflagging zeal are necessary if we would gain our end and see the Bengali Church rising in power to make conquests for the Lord among the Heathen.

The Rev. H. and Mrs. Gouldsmith reached Calcutta on February 6th.

NORTH-WEST PROVINCES OF INDIA.

The Annual Church Council of the N.-W. and Central Provinces met at Muirabad, Allahabad, on December 28th to 30th, when thirty delegates from fourteen stations assembled. The "quiet day" services were conducted by Canon Lester, who paid a cold-season visit to the N.-W. Provinces as a Special Missioner at the invitation of Bishop Clifford. His instructive address and thoughtful counsels were interpreted by the Rev. W. Seetal of Agra. His subject was "Growth in Spiritual Life." The Bishop of Lucknow presided at the concluding meeting, when papers were read on "The Ideal Pastor," "Funeral Reforms," and "Systematic Almsgiving."

On Christmas Day the Rev. W. McLean baptized Masih Parshad, a Brahman Pundit, and James Timothy, a Mohammedan Tekádár, or contractor, in St. John's Church, Agra. The former was convinced of the truths of Christianity by reading a tract and a Gospel given him by a Native preacher while itinerating in the district. The latter was taught for a month at Muttra by one of the Rev. P. M. Zenker's catechists; then he went to Agra, and received daily instruction for three months. He is employed as an overseer under the district engineer on the famine relief works.

The Rev. C. H. Gill has issued a Report of the "Church Mission Famine Relief Fund" at Jabalpur. The total amount contributed to the fund from March 1st, 1896, to February 15th, 1897, was about Rs. 6370, besides Rs. 424 for the Orphanage. Among the principal subscribers are the Viceroy and Staff, the Bishop of Calcutta, C. J. Lyall, Esq., C.S.I. (Chief Commissioner), Major-General Morton, C.B., Major-General Dalrymple, C.B., and a number of other officers and members of the Indian Civil Service. Mr. Gill gives the following account of the work of famine relief carried on in the "Mission Poor-House" at Jabalpur (henceforth to be called the "Children's Poor-House"), and also at Murwara :—

The Mission Poor-House at Jabalpur.—From its opening on July 28th last up to date, 981 starving people, straight from their deserted village homes, from this district and from Damoh, Rewah, Panna, and Maihar, and other places—men, women, and children,—have been fed, sheltered, and cared for, and, as far as possible, clothed.

When admitted they have all been in an emaciated condition. They have stayed with us for longer or shorter periods, until their strength has returned; then they have usually left of their own accord, and are no doubt to be found to-day earning their bread on the relief works, which they were far too weak to do when they arrived

from their villages. But out of the 981 admitted, no less than 143—or one out of seven—have succumbed to death, brought on by one or other of those famine diseases which carry them off, but which may be generally classified as “exhaustion.” These 143 have died in our Poor-House, in spite of such special care, by way of diet and medical treatment, as we could give them. This in itself is sufficient evidence of the reality of the famine.

Since the publication by Government of those special objects to which private charitable efforts may be legitimately devoted, we have decided to change the name of this Poor-House. Henceforth it will be chiefly a “Children’s Poor-House”; and its doors will be open to receive not only orphans, but also other famine-stricken children whose parents or guardians desire to place them with us. We hope it will provide a temporary home during the progress of the famine for many such children, with such additional comforts and attention as will tend to their better health and preservation; and when the famine is over, they will be given back to their parents or guardians. New thatched barracks have been erected, to take the

place of the old huts, and better arrangements have been made for health and sanitation.

The Murwara Children’s Poor-House.—This was opened on March 19th, 1896, and till the end of last year was termed a “Children’s Kitchen.” A meal of cooked food was distributed every day. But from January 1st last it has been a “Children’s Poor-House” for the reception of famine-stricken children, whether orphans or children with parents with the consent of the parents. All necessary huts, &c., have been erected, and there is room for 200 children. Since the beginning of this year 234 children have been admitted, of whom twenty-two have died and twenty-nine have been discharged at their parents’ desire. The present number of inmates is 183. All those who have visited this institution have expressed themselves as highly pleased with the efficiency with which it is conducted. The policy of segregating the little children from the pauper adults, who are often utterly demoralized by their adversities, has been proved to be very successful in making the children happy and healthy.

Mr. J. Fryer, a member of the Band of Associated Evangelists working in the Gond Country, writes from Mandla, January 30th:—

You will be glad to know that the Lord is giving great blessing just now. We have over twenty-five inquirers at Marpha and two or three at Patpara.

At Patpara, where I am at present with Messrs. Law and Holloway, we often have over 200 people present at service, and several of these prayed aloud, “*Yisu Masih, ham ko bachao*” (“Jesus Christ, save me”). We have asked the Lord to give us special blessing this year, and we believe He *will* do so.

We have now sixty children here (Patpara), and have built an orphanage to hold 160. One dear little fellow died three days ago. He had been here about a fortnight, and on the

morning of his death he was talking about Jesus to himself.

We are going to have a church here at last. Hitherto we have been holding services and prayers in the bungalow, and lately people have had to sit on the verandah, as there was not room for them inside. The church will be of brick (made at Patpara), and will be 40 feet long and 20 feet wide, and a vestry 6 feet square. It will be nice, will it not, to have a house set apart for the worship of God?

Then, too, we are building a temporary leper asylum. The poor lepers are suffering at this time very much, so we have built a large place for them (as many as will come) where we shall have regular preachings.

The Rev. E. D. Price also writes from Mandla, January 31st:—

The famine is on us, and no mistake. Our compound is filled with starving people. We have to-day 100 names of starving children who receive from us two meals a day. Besides this we are giving work to fifty people. We have had to erect tiny grass huts for some of

the homeless wanderers. This place is like a big shop; all day long people are coming in and out for one thing or another. Some of the sights are most distressing. All day we have younger men, old men, women, and children coming here for relief. Some, not

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having sufficient means to help them, we send on to the relief works thirty miles off. Those who are too ill to go we supply with food here.

The death-rate must be enormous. In the Central Provinces there were during the eight months from January, 1896, to last September, as many as

And again on February 11th:—

We have here about 110 children to feed every day. With adults, the number to be fed is about 300, and families of starving children continue to arrive. Some of these poor people come to us with hardly any wearing apparel, and we have to clothe as well as to feed them.

Grain is most difficult to get, and it is quite a problem how to feed the people all round. There is no hope for it, as far as I can see, but to import grain, but that is not easy 120 miles

76,000 deaths caused, either directly or indirectly, by starvation. In this large number deaths from cholera, fever, &c., are not included.

We have had an attendance of 130 at Sunday-school to-day, and shall have to enlarge the building in which it is held.

from a railway-station. As a last resource our catechist has gone to try and get some at a village some miles from here, where he has been told grain is to be had. If it is not to be had there we shall have to import some, or the people of Marpha will starve. There is no grain round here except what we have got. Owing to the scarcity of grain we have to give rather short measure to the people we are feeding, else what we have would not hold out till the next supply arrives.

PUNJAB AND SINDH.

We learn from the *Punjab Mission News* that the Bishop of Lahore, chiefly on account of the famine, not wishing to leave his diocese at such a time, has given up his intention of coming to England this year for the Lambeth Conference.

The Middle Girls' School, Amritsar, welcomed back its Lady Superintendent, Mrs. Grime, after furlough, on January 23rd.

The C.E.Z.M.S. has suffered a severe loss in the death of Miss Catchpool, an honorary worker of many years' standing at Narowal; she died at Amritsar, from small-pox, on January 16th.

Of the plague at Karachi, the Rev. W. J. Abigail wrote on January 30th:—

The plague is slowly but steadily gaining ground, invading new quarters, and baffling all attempts to arrest it by segregation or disinfection. Most of our boys have left for other places, and some have died. Hitherto we have

been preserved from fear of, as well as from actual evil, though now, as it creeps nearer and on all sides of us, I sometimes feel a little anxious. I need not say what a comfort it is to know that prayer is made for us *ekrevijs*.

Later news about the plague comes from Mrs. Ball, under date Karachi, February 9th:—

The strain and trial and sadness of life here now is great. Some of our old widows feel the dearth keenly. . . . The plague is all round us (the C.M.S. compound, in which we C.M.S. people live, is just within or on the edge of the city boundaries; the C.E.Z.M.S. compound is in the cantonments).

Thus far, we and our dear Native Christians have been spared. All the members of the Bible-class have learnt, or are learning, the 91st Psalm by heart. . . . We have had no panic among our people, and it is sweet (and helpful to us) to note their quiet reliance upon God. As I write I can hear a great shouting and noise; the Mohammedans are calling out as loud as they can

shout in prayer for deliverance from the plague—a sort of despairing shouting—it makes my heart ache.

We Christians, too, are much in prayer. We had a special day of prayer and humiliation last Saturday, and our little church had three times a goodly congregation of praying people, a quiet waiting and pleading before God; so different from this dreadful shouting. The municipality have built rows upon rows of bamboo sheds upon the land adjoining our land here for the refugees from the worst places in this plague-stricken city. Mr. Ball has built two sheds on our land in case any of our Christians are smitten with this terrible plague, but "hitherto has

the Lord helped us." Pray for us, you dear fellow-workers at home, that the plague may not come nigh the dwellings of our little flock. The plague-mark

painted on plague-stricken houses is a red cross! Thoughts on the "Pass-over" mark on door-lintels suggest themselves.

WESTERN INDIA.

We are sorry to hear that the plague has made its appearance in the church compound at Bombay. The Rev. W. G. Peel writes (February 13th): "The wife of one of our servants died. In consultation with the Health officers we burned the huts, so our servants are roofless. We have made temporary provision for them, but must build some mat huts until we can put them into the new quarters. Nearly 2000 persons died in the city during the last official week, of whom about 1400 were plague victims."

SOUTH INDIA.

The Madras Divinity School has again been successful in the Universities' Preliminary Theological Examination of Candidates for Holy Orders. Of the two students entered, Noah Adolphus, B.A., is placed in the first class, and M. Asirvatham, F.A., in the second class.

A new hall has been added to the buildings connected with the Harris High School, Madras, founded forty years ago for the education of Mohammedan youths. The hall was opened for use on October 8th, by the Hon. Dr. Duncan, Director of Public Instruction, in the presence of a large gathering. The meeting was commenced with prayer by the Rev. A. Westcott, Principal of the S.P.G. Theological College, and at the close the Rev. H. D. Goldsmith thanked the chairman for the address he delivered on "Mohammedan Education in the Madras Presidency."

The foundation-stone of a new building for the Madras Young Men's Christian Association was laid on January 29th by H.E. Sir Arthur Havelock (Governor of Madras). The Association in Madras was established in 1890, and has done excellent work of a religious, educational, and social nature. The new building will be four stories in height, and cover an area of nearly 20,000 square feet. It is an interesting fact that friends in England have contributed the funds for the purchase of the site, friends in America the bulk of the sum needed for the super-structure, and the friends in India are looked to for the cost of the foundations. Among those who took part in the proceedings was Dr. H. Grattan Guinness, who with Miss Lucy Guinness has been on tour in India.

TRAVANCORE AND COCHIN.

At a meeting of the T.Y.E. Central Committee held at Cottayam under the presidency of Bishop Hodges, the following report of work done in connexion with the T.Y.E. in Travancore and Cochin was read by the secretaries:—

In accordance with Resolution 5 of the Diocesan Conference of August 26th, special services were held in all the pastorates except Mavelicara. These were ably conducted by the deputations appointed by the Central Committee. Besides the addresses given by them, special sermons were preached at Cottayam by the Rev. F. N. Askwith, at Olesha by the Venerable Archdeacon Koshi, at Kodukulanji and Elantur by the Rev. O. Mammen, and at Mallappally by the Rev. K. Kuruwella. This movement, started by the Diocesan Conference, is taken up heartily by all

the pastorates. The need for self-support is generally understood by the people, and subscriptions to the Church Sustentation Fund have been greatly increased. Some confessed publicly that they have not given for God's work as they ought to have done, and promised to increase their subscriptions in proportion to their means.

In addition to this, people everywhere have very liberally subscribed to the T.Y.E. Centenary Fund. A coin collection will also be made in all the pastorates about Christmas. More than 800 children's collecting-cards have

been distributed through the local secretaries, and from information received from them and from other sources we hope a good sum will be collected in this way also.

In accordance with a Resolution of the Central Committee, the addresses read at the Diocesan Conference, to-

Twelve out of sixteen candidates who presented themselves from the Cottayam College for the First Arts Examination have passed, one in the first class.

CEYLON.

The half-yearly Conference of Missionaries was commenced at Kandy on Tuesday, January 5th, with a "Quiet Day." Nearly all the missionaries working in South Ceylon were present. At the Holy Communion service the sermon was preached by the Rev. R. T. Dowbiggin. The meetings during the day were convened by the Rev. S. Coles, and addresses were given by the Revs. J. D. Simmons, A. E. Dibben, W. Welchman, and J. Hamilton on various aspects of St. Paul's life and work as a missionary. During the remaining days the usual business matters were gone through, and necessary arrangements made for the carrying on of the work of the Mission. The Conference closed on Tuesday, the 12th.

The Rev. J. I. and Mrs. Pickford left Colombo to take furlough on December 31st and arrived home on January 18th. Mrs. Carter, wife of the Rev. J. Carter, Principal of St. John's College, Chundicully, and Mrs. Fall, wife of the Rev. J. W. Fall, of Haputale, have been invalided home.

The Rev. J. Hamilton, who went out tentatively for a few months last October, at a more advanced age than men usually are who go out for the first time to live in the tropics, has been led, after much prayer, to decide to return home this spring. Mr. Welchman having been ordered a few months' complete rest, Mr. Hamilton went up from Colombo to Kandy to take Mr. Welchman's place during February and March. Mr. Hamilton writes:—

Although I shall be in a different place each Sunday, I shall not have nearly gone over the whole district. The missionary in charge can only visit each place about once in every three or four months to administer the Holy Communion. And when Mr. Welchman got ill there was no one who understood the language to take charge of his work.

With the terrible need, especially in the Tamil work, I feel ashamed to have to return home. It is however the Lord's will as He has not been pleased to give us the health which we desired of Him to enable us to work here. He evidently wishes us to go home and teach others the many useful lessons He has taught us out here.

The Rev. J. W. Fall, as a temporary measure, takes charge of the Tamil work in Colombo, while the Rev. J. D. Simmons, who cannot stand the heat there, goes to Haputale.

SOUTH CHINA.

The Rev. W. Banister left Fuh-chow on January 2nd and reached Hong Kong, to take charge of the work there temporarily, on January 7th.

The Rev. Dr. S. Synge arrived at Fuh-chow on January 1st.

The following extracts from letters of Dr. J. Rigg, who was on a temporary visit to the coast from his up-country station at Kien-ning, are taken from the Hibernian localized *C.M. Gleaner*:—

Tai-che, Inn, July 23rd, 1896.

The catechist in charge at Lo-nguong, and, in fact, all the headmen from Lo-nguong city, have come down to Fuh-chow, and say they can't return,

as the magistrate says they are to be seized and punished. I think one man, the schoolmaster, has been rather cheeky, and that's a chance to persecute all round. The present state of things

at Lo-nguong is, I think, unique in the history of the Mission. The city station, with its church, &c., is altogether deserted by those in charge, and left without any one to take the Sunday service.

The Lo-nguong mandarin has written a letter to the Viceroy, in which he uses the illustration, "If you do not kill a young snake it will bite you when it has grown large." Referring to the Christians, he also says that the Christians are largely composed of refugees from justice and criminals, and that if after a time the "peaceful" people get enraged against the evil deeds of these Christians, and break forth upon them like a swarm of bees, who shall be to blame?

Nguong, July 25th.

The Lieng-kong Pastor Ting Sing Ang came up here to Lo-nguong before us, and we had him up last night and talked the case over, and to-day we have had with us several others—churchwardens. I don't think anything can be done. No doubt the

mandarins will always do all possible against the Christians. But what can we do? The people, of course, are just as much Chinese subjects and under Chinese law when Christians as they were when Heathen. One of the greatest difficulties here is to prevent people joining the Church in order to obtain the influence of the Church in some law case or other; and it is very easy to say, "Well, don't receive them;" but a Chinaman with an impure motive is as deep as an ocean, and when you are working through the medium of a difficult language like Chinese, after one false step taken—probably because you don't thoroughly understand all the terms they use—they will make every use of it to accomplish their ends. In this case a schoolmaster was imprudent, being provoked to say something to the mandarin (not anything rude) in the face of gross injustice. They have taken this opportunity to declare that several of our head catechists, &c., were present and shouted a secret sign, &c., and want to seize them.

MID CHINA.

Hang-chow Hospital very narrowly escaped destruction by fire on Dec. 29th. Dr. Duncan Main writes:—"There was a big fire at the corner of our street which extended to our premises and gutted out five of our out-houses, and had not the wind changed, all our entrance buildings, dispensary, office, reception-room, and assistants' houses would certainly have been burnt to the ground. There were over twenty Chinese buildings, completely destroyed, and a great many poor creatures lost their all, and a few just escaped with their lives."

NEW ZEALAND.

Bishop Williams of Waiapu returned in January from a three months' visitation, during which he travelled over the greater portion of his diocese. Of the districts affected by the Te Kooti heresy the Bishop writes:—

The people in the Tauranga district have been very unapproachable ever since the war in 1864. They still hold themselves very much aloof, but I understand that they are more disposed now than they have been in the past to listen to the preaching of the Gospel, especially when addressed by the Rev. Rameka Haumia, who pays them frequent visits from Maketu. They are for the most part followers of Te Kooti. There has been decided improvement at Maketu and the neighbourhood, which, I am thankful to say, still continues. . . .

The religious observances adopted by Te Kooti, which cannot be called Christian, though they have borrowed somewhat latterly from Christianity, still hold their ground to a very great

extent among the people of Whakatane, Opotiki, and the Urewera country, as well as in some other places in the Bay of Plenty. But at Torere, Te Kaha, and Raukokore there is a considerable advance as compared with previous years. Churches of a substantial character have been already built at Torere and Raukokore, and another is in preparation at Te Kaha. Confirmations were held at each of these places last November. . . .

It is a great encouragement to us to know that you join with us continually in prayers that our gracious God may be pleased to bring into the way of truth all who have erred or are deceived, to strengthen those who stand, to raise up them that fall, and finally to beat down Satan under our feet.

THE EMPLOYMENT OF WEST INDIANS AS MISSIONARIES IN WEST AFRICA.

REPORT OF THE RIGHT REV. BISHOP TUGWELL AND THE REV. D. H. D.
WILKINSON (DEPUTATION TO THE WEST INDIES).

IN presenting a report of our visit to the West Indies we cannot but commence with an expression of deep thankfulness to God for having in a very marked way answered the prayers which have been offered on our behalf; for we have been able constantly to trace His hand not only in such external matters as health and safety both in travelling and while hard at work, but also in making our way plain step by step, and enabling us to make full and satisfactory use of our time, although it was impossible to form any plan of campaign until our arrival in Jamaica. But still more have we cause to thank Him for the reception accorded both to us and to our message, which will ever make our visit to Jamaica a very happy memory to ourselves, and which made us realize when we left that we were indeed saying good-bye to friends, united with us in the bonds of Christian fellowship, although but a few weeks before we had been mutually strangers to each other.

But while we deeply feel that for these and other reasons we have much cause to thank our God for His goodness to us, we must at the same time acknowledge our debt of gratitude to the Committee and other friends at home for having so continually supported and helped, by their prayers, both ourselves and some of those dear to us at home whom we were likely never to see again.

We were not able to spend more than a few hours at Barbados in going and returning, because we found that to stay longer would necessarily delay us a fortnight. We found, however, that it did not seem *impossible* for a Jamaica Committee to deal with offers of service from Barbados and other West India islands, although the fact that Barbados is 1000 miles from Jamaica and that there is only fortnightly communication will, of course, make it difficult.

We arrived at Kingston, Jamaica, on January 1st, 1897, and left it on February 2nd.

The first week was spent as the guests of the Bishop in Kingston, seeing various institutions, meeting several of the clergy and other friends in an informal, social manner, and in various ways gathering a good deal of information. The week, of course, included several opportunities of public preaching and speaking. The next fortnight was spent in travelling about and visiting different parts of the island, holding missionary services and meetings in eleven different churches and mission-rooms, and meeting privately and socially many of the country clergy and laity, being guests in seven different houses, not including any in which we did not spend a night. We returned to the Bishop's Lodge, Kingston, on January 22nd, and the next ten days were spent in a sort of combined Missionary Mission and Conference. We had many tokens that the Holy Spirit blessed the effort.

Attendance at the Conference was by private invitation, and the printed circular which was sent out contained a syllabus of the topics to be discussed. The Conference lasted four days, the first of which was taken up by the first of the three divisions of the syllabus. On the second day the second division and a part of the third were fully dealt with; the proceedings on the third day were kindly interrupted by an address being presented to us by the members of the Diocesan Council and Financial Board, who had been asked to meet us on that day, but we were able to deal with the remainder of the

syllabus, and so secure the fourth day for revision, and for making sure that we mutually understood each other on all points, and for talking over one or two other matters which arose out of the Conference.

We shall, of course, be glad to go fully into the details of all that was said at the Conference whenever it may be well to do so, but it may at present suffice to say that the scheme as a whole thoroughly commends itself to our friends in Jamaica, and that they are prepared to do their utmost to make it as effective as possible. We may also add that they were much impressed with the care that the C.M.S. takes to secure that its missionaries shall be only those who are really qualified spiritually and otherwise, and that several expressed their admiration on hearing the details of C.M.S. methods, and their conviction that it would be necessary to follow closely on the same lines in order that fit agents may be chosen from the West Indies for service in Africa, and their belief also that such agents will be forthcoming.

There will probably be another opportunity of going in detail into various matters, so that it may suffice now to report in a more general manner our impressions and conclusions.

(1) As to the people generally, and the prospect of recruits being forthcoming, we cannot but believe that there are men and women in the West Indies who might do good service in the Mission-field; but there will be very special need of care in the *selection, training, and testing* of such candidates before they are sent from Jamaica. The population consists of three divisions, the *white* community which is by far the smallest numerically, the *coloured* people who are of mixed descent and form a very large and important part of the population, and thirdly, there are the *black* people, who are of pure African descent. On all sides we were told that lack of perseverance, superstition, and immorality are very prevalent indeed, and are often combined with a good deal of emotionalism, outward profession of religion, and regular attendance at public worship; but while caution in the selection of candidates will therefore be very necessary, yet there is every reason to believe that among the black and dark-coloured men and women in the West Indies there are to be found some who, with or without training, may be well fitted to become missionaries in West Africa. About a third of the clergy of the Church of England in Jamaica are black or coloured men. Our conviction that missionaries can be forthcoming is based partly on what we have been told by others, and partly on our own observation. We have been brought into personal contact with several who are seriously and earnestly considering the subject of their call to personal service, and we have good reason to know that there are many others doing the same, whom we have not conversed with individually.

(2) We have, of course, carefully considered the question of how far it will be possible to form a Committee in Jamaica, to whom may be entrusted the duty of selecting candidates and supervising their training, &c., and we are satisfied that such a Committee can be formed. For we have met among the clergy and laity of the island many men and women who are in hearty sympathy with C.M.S. principles; at the same time we recognize that in connexion with this subject there are questions which require careful consideration.

(3) A few words seem necessary on the subject of the amount and character of the interest in Foreign Missions which exists in Jamaica.

There is certainly a wide-spread interest in the subject, testified to by the fact that the Missionary Anniversary at any church is looked upon as a very important occasion, when people, in the country districts especially, devote the whole day entirely to it, and come in large numbers and from long distances

to listen attentively for hours together ; in fact, it would almost seem that the more speakers there are, and the longer their speeches, the more satisfaction is given ! We were also struck by the great interest which has been aroused by the recent going forth of two young men (one of them a married man) from Jamaica to the Rio Pongas Mission in West Africa : wherever we went we heard of these two men. At the same time there is, of course, a need for a deepening of this interest in its hold upon the consciences and lives of Christian people, and there is a need for much more missionary information. The amount of missionary literature at present distributed throughout Jamaica is decidedly small, but we hope that arrangements are already being completed for the opening of a depôt of C.M.S. literature in Kingston ; and we are also glad to report that at least two branches of the Gleaners' Union are being started in consequence of our visit. Practically the only Church of England organization in Jamaica for missionary work is the Jamaica Home and Foreign Missionary Society, and we feel sure that there would not be room for the starting of a Jamaica "Church Missionary Association," on the same lines as other Colonial Associations, side by side with this organization.

The Church in Jamaica has of recent years been disestablished, and is now a self-supporting Church on the voluntary system. There are many parts of Jamaica beyond the reach of what would correspond to parish churches at home ; the needs of these outlying parts have to be met by mission-rooms, schoolrooms, &c., and are in fact Mission districts needing outside support. The large proportion of the funds collected by the Jamaica Home and Foreign Missionary Society has to go to the support of catechists and others working in these Mission districts ; but the Society recognizes that the pressing needs of home do not absolve the Church in Jamaica from its duty to the Heathen World, and accordingly a tithe of the funds which it raises are given to foreign work, however great the home needs may be. This tithe is divided between the S.P.G., the C.M.S., and the Rio Pongas Mission, the object of the last named being the sending of West Indians as missionaries to the Rio Pongas, about 100 miles north of Sierra Leone.

(4) We have visited the Mico College and made full inquiries as to the training there given, and have also met past and present students. We were reminded in our instructions that the offer of the Lady Mico Trustees to train four students for the C.M.S. (or any other missionary society that likes to make use of the offer) was but a part of the object of our inquiry, and this we very fully recognize to be the case, seeing that we may expect offers of service from old Mico students, possibly also from clergy, women, Europeans, and others for whom the Mico College would not be suitable.

The training given at the Mico College is unsctarian (which does not mean exclusively secular, as is often the case at home), and its aim is the production of good schoolmasters for elementary English education. In this it is eminently successful ; but it is obvious that by itself this would be wholly inadequate for the training of missionaries for the C.M.S. ; we are thankful, however, to be able to report that we are assured that the authorities at the Mico College would be prepared to meet our requirements in any way that they could, such as by trying to make it easy for our students to have time for other kinds of training during their College course. Hence it seems to us that it would be impossible to say at present to what extent the C.M.S. would be able to make use of the kind offer of the Lady Mico Trustees, seeing that in each individual case the question would have to be raised as to his suitability for receiving the Mico training, and that the question of how best to supplement that training requires further consideration.

(5) Our instructions referred to the possibility of there being offers of service from young women. We believe that there certainly will be many such offers, and that some of them may be suitable for acceptance. This of course opens the question of training for women, and we have good reason to believe that valuable training might be obtained, at a moderate cost, at the hands of ladies of experience in full sympathy with the C.M.S. This is another matter which requires careful and full consideration, both as to the training which can be given, and as to financial arrangements.

(6) It will be obvious from what has been said above that financial questions are raised in connexion with the scheme.

On the one hand Jamaica is not rich, and the Church is struggling bravely with heavy financial burdens, and could not add to its burdens any official financial responsibility for C.M.S. candidates. On the other hand, if a Jamaica Committee is to deal with offers of service from candidates in other West Indian islands who must be interviewed, if anything is to be done to fit candidates for missionary work besides the training given to a maximum of four students at the Mico College, if young women are to be trained, if necessary travelling and other incidental expenses in Jamaica are not to fall on individuals who can ill-afford to bear them, there is need for some fund from which these various expenses can be met.

We did not feel ourselves at liberty to express a definite opinion as to what line the Committee would take in this matter, or to hold out much hope of financial help. Some of our friends in Jamaica who were specially interested in the scheme have, however, begun to contribute to a small "central fund," which may be used for C.M.S. purposes, and contributions to which, we maintained, must be *entirely additional* to what they are already giving to Jamaica societies or Church work. We were led to suggest the opening of this fund by a visitor to Jamaica sending us a cheque for 10*l.* to be used for the furtherance of missionary work in West Africa, and subsequently gladly allowing the gift to be thus applied.

(7) In conclusion we cannot but again express our belief that the scheme is workable, and should be pushed forward at once. We are fully alive to there being difficulties and points which need further consideration, and we should be glad to have an opportunity of going fully into these as soon as possible.

Meanwhile, we think it would be well if, after conference with the Secretaries and others, a Committee could at once be appointed in Jamaica, so that the full benefit of the interest aroused by our visit may be secured by its being possible to put something definite before the people, and by our friends in Jamaica being able to get forward with the preliminary investigation of offers of service (several having already been sent in), and by enabling those who will eventually have the responsibility of working the scheme to be in a position to confer further with the Parent Committee on certain important points of detail.

PRIVATE CIRCULAR FROM THE RT. REV. E. NUTTALL, BISHOP OF JAMAICA AND PRIMATE OF THE WEST INDIES, TO THE CLERGY OF JAMAICA AND OTHERS.

*Bishop's Lodge, Kingston, Jamaica,
Jan. 9th, 1897.*

You are probably aware that in consequence of Bishop Ingham's visit to this island in 1895 the Church Missionary Society has been seriously considering the possibility of employing West Indians in the Society's Missions in West Africa. It has accordingly sent a Deputation to Jamaica (consisting of the Right Rev. Bishop Tugwell, of Western Equatorial Africa, and the Rev. D. H. D. Wilkinson,

a member of the Secretarial Staff at the C.M.S. headquarters) to inquire further on the matter, and to confer with friends in Jamaica as to how such a scheme could best be carried out.

The Deputation are at present visiting various sections of the country, for the purpose of seeing something of the work of the Church in Jamaica, and of putting the subject of African Missions before our people. It is expected that they will return to Kingston about the 23rd inst., and that special meetings and services will be arranged for them each evening of the following week, and on Sundays, January 24th and 31st, in Kingston and the neighbourhood. Of these notice will be given in due course. During the four week-days commencing January 28th, they desire also to meet, in a more private manner, some of those specially interested, for the purpose of explaining fully the plans (only partially matured, and to some extent tentative) which the C.M.S. has been led to think would furnish the best method for the employment of West Indians in Africa; and they further desire to confer with those who may thus meet them on many important points connected with that scheme. The accompanying syllabus of topics for information and discussion will explain more fully the nature, extent, and importance of the proposed Conference. May I ask that you will kindly make a special effort to attend? Please let me know early if you can do so, and also whether you can conveniently make private arrangements for lodging in Kingston with your friends, or whether you would wish me to arrange for such accommodation. It is intended that the Conference should commence at 10.30, at this address, on Tuesday the 26th inst., and be resumed at the same hour each morning until (and including) Friday the 29th; unless all the subjects mentioned in the accompanying syllabus, and any others that may arise out of them, have been previously disposed of. A simple luncheon will be provided about one o'clock, and the Conference will close each day at 4 p.m.

The Deputation propose to return to England by mail leaving Jamaica on February 2nd.

I remain, yours very truly,

E. JAMAICA.

CONFERENCE AT BISHOP'S LODGE, JAMAICA, ON THE SUBJECT OF THE EMPLOYMENT OF WEST INDIANS IN WEST AFRICA.

Syllabus of Topics.

I. *The Scheme generally.*—The Deputation will both give and be glad to receive information, advice, and suggestions on the following points:—

1. Conditions of employment for men:
 - (1) General status of agents.
 - (2) Financial position of agents and future prospects.
 - (3) Non-return to West Indies.
 - (4) Regulations as to marriage.
2. Conditions of employment of women.
3. Communication with West Africa.

II. *Candidates, Choice and Training.*—The Deputation will give information as to methods and requirements of C.M.S. on the following points:—

1. The standard of qualification required of missionary candidates in various matters.
2. The application of the above to those accepted for service and to those accepted for training.
3. Methods of procedure in considering offers of service from various classes.
4. Principles and methods as to training.
5. Suggestions already before the C.M.S. Committee for training West Indians.

III. *Points for further Conference.*

1. The supply of Candidates:
 - (1) General appeals for offers of service. Should such appeals be qualified? and, if so, to what extent? e.g., as to funds, fitness, colour.
 - (2) Question of inviting individuals to offer themselves.
 - (3) Offers of service from other West Indian islands. (a) Can they be dealt with in Jamaica? and, if so, how? (b) Passage-money for interviews, and holiday expenses.

- (4) Means of helping in self-preparation those who are too young.
 (a) Literature provided by the Society. (b) Missionary Unions and Bands as used in England. (c) Preparation Classes.

Candidates :

- (1) Minimum age of acceptance for service or training of men and women.
 (2) Procedure in dealing with offers of service.

2. Training and Testing :

- (1) The object to be aimed at (as above under II.).
 (2) As to young men. (a) The offer of the Lady Mico Trustees. If accepted, how can it best be supplemented? (b) Arrangements for training men not at the Mico College, including technical, practical, medical, and theological training. (c) Arrangements for further testing men; e.g., in parish work, new surroundings, responsibility.
 (3) As to young women. (a) The training desirable (theological, practical, domestic, moral). (b) Where to train them; e.g., Deaconess Home or other institutions, private friends.
 (4) Supervision of training. Periodical reports. Personal intercourse, examinations, interviews.
 (5) Terms of training. (a) Financial arrangements with candidates. (b) Obligation to go to West Africa when required.
 (6) A Ladies' Candidates Committee.

BISHOP TUGWELL'S APPEAL FOR THE SOUDAN.

LETTER TO THE "TIMES."

February 22nd, 1897.



DEAR SIR,—I have read with the deepest interest the accounts of the Niger Expedition, which have recently been published in the daily papers. The congratulatory telegram which Lord Salisbury caused to be sent to Sir George Taubman Goldie, a copy of which has also been published, was well deserved and must have commanded the hearty approval and sympathy of all who are acquainted with the facts which led up to and necessitated the expedition.

By the vigorous action of the Royal Niger Company an oppressed people have been delivered, a devastated country will now be repopulated, a slave-raiding kingdom has been brought into subjection, and British prestige, carrying with it security to life and property, open highways, and the development of trade, has been established and will be extended not only throughout the comparatively small kingdom of Nupé, but throughout the vast countries of the Hausas and Bornus. In the words of Reuter's Special Service Correspondent, "The effect of these operations will reach right across Africa to Khartoum." Dr. Harford-Battersby correctly declares that "the victory of the Company's troops at Bida is the most important that has ever been gained by British arms in West Africa."

Regarding the Hausas, the Rev. Charles Robinson, who in 1895 visited Kano (the Manchester of the Hausa country), has recently published a work entitled *Hausaland*, in which he gives valuable information concerning this land and people. In a recent issue of the *Times*, Reuter's correspondent, quoting from Mr. Robinson, adds: "Few people at home can realize the enormous population existing in Hausaland. It is estimated by Mr. Robinson at fifteen millions or, one per cent. of the world's population." This vast population is knit together by the bond of a common language; unlike the coast tribes, the Hausas possess a vernacular character and literature of their own. In the capture of Bida, we are told, "a number of valuable (Hausa) manuscripts, books, and documents have been secured by Sir George Goldie for the Hausa Association."

Moreover they are great traders and great travellers; they are to be found in considerable numbers in Tripoli, in the north of Africa, and in all the larger towns on the West Coast of Africa between Cape Coast Castle and Lagos. The constabulary forces in the Gold Coast and Lagos colonies, in the Niger Coast Protectorate, and on the River Niger, are recruited mainly from the Hausa tribes. As to their value as a fighting force your special correspondent has borne very high testimony. He writes, "The Battle of Bida has proved that 600 Hausa troops, carefully drilled as infantry and gunners, with thirty Englishmen of the right sort, can pulverize a semi-civilized enemy numbering 20,000 to 30,000 strong in cavalry and full of courage."

In the Providence of God this great people, enterprising and intelligent, together with the Nupés, who are also an intelligent and powerful people, are for the first time brought into direct contact with European nations, and their country has been thrown open. Their future destiny is practically in England's hands. How shall we shape it? "Africa," wrote Livingstone, "is not a country to be explored and exploited only, but to be pitied and redeemed." "If the people of this country," Mr. Chamberlain has said, "out of their superfluous wealth are not willing to invest some of this in the development of what I have called their great estate (speaking of our African colonies), then I see no future for these countries, and I think it would probably have been better if they had never come under our rule." This surely is a challenge to the Christian world. God has thrown open this door, not only for the purpose of European trade, but also for the purpose of Africa's evangelization. The Royal Niger Company, acting as an administrative and commercial body, and in the interests of an oppressed people, have done their work promptly, effectively, and well. Is the Church of Christ prepared to manifest a like spirit?

I shall be most grateful to you if you will permit me through your columns to challenge the Christian world, to enable me as their representative to enter this country before the close of this year. It can be done and should be done. I know the country and am prepared to enter it, but I shall need men and I shall need money. Leaders we have ready to hand. There are at this moment in Lokoja awaiting reinforcements, Mr. Nott (formerly Lieut. Nott), who speaks the Hausa language fluently, and the Rev. J. L. Macintyre, who is making rapid progress in the Nupé language. Before leaving the Niger last year I arranged on my return to rejoin Mr. Nott in November of this year, and to proceed to Yakoba, and possibly to Kano. The Yakoba country is reputed to be healthy and to stand upon a plateau of some 2000 to 3000 feet above the level of the sea. From this country we shall be able to strike north, east, and west. This plan I shall, God willing, in any case carry out.

In the meantime I am anxious to organize a band of from twenty to thirty men. We need ordained men, laymen, and medical men. Ere long ladies will be able to proceed to these countries with a minimum risk to life and health. Proceeding further, as we should now be prepared to do, to Sokoto and Gando and other important centres, we should necessarily need considerable sums of money. A sum of 10,000*l.* to 15,000*l.* at least would be required effectively to man these centres.

Bida, also, which has now been secured by the Royal Niger Company, and which will therefore be under a settled administration, should be occupied without delay. This place was visited, from a missionary point of view, by Dr. Harford-Battersby a few years ago, as already described in your columns, and by myself only last year.

Some twenty years ago Mr. Stanley, the African explorer, challenged Christian England to send the Gospel to Uganda. The challenge was accepted by the

Church Missionary Society, and we know the issue. The appeal which I make should be no less effective. The Hausas greatly outnumber the people of Uganda, and from an intellectual standpoint are in no way inferior.

Moreover, the graves in Lokoja of Wilmot Brooke, Robinson, and Watney, of Bishop Hill in Lagos, and of Mathias at Forcados, men who laid down their lives in the interests of these nations, cry aloud unto us and bid us enter the land they saw afar off but were not permitted to enter.

As I have but just returned from the West Indies, I have had no opportunity of consulting the Committee of the Church Missionary Society, whose Missions extend to Lokoja. Their wishes, however, are so well known that it is hardly necessary to say that this forward movement will be supported by them to the utmost of their ability.

Yours, &c.,

HERBERT TUGWELL,

Bishop in Western Equatorial Africa.

P.S.—The capture of Benin, announced in to-day's issue of the *Times*, opens up a large district lying within my diocese. This city has long been notorious for the atrocities connected with it; Juju worship. It is now thrown open to the Christian world.

NOTES ON OTHER MISSIONS.

THE income of the S.P.G. for 1896 amounted to 133,516*l.*, of which 28,089*l.* was for Special Funds. The total increase on the previous year was 15,257*l.*, almost equally divided between the General and Special Funds. Curiously enough the increase in legacies is almost identical under both heads, and accounts for 11,301*l.* of the advance. Collections, subscriptions, and donations advanced 2508*l.* in the General and 1365*l.* in the Special Funds. Apart from the office list of 13,804*l.*, much of which, no doubt, comes from the metropolis, the diocese of London contributes 5145*l.* and that of Rochester 2872*l.* to the S.P.G. The Board of Examiners recommended eleven clergy and nineteen laymen to the Society for missionary work, in addition to whom fifty-four clergy were placed by the Society on its lists of missionaries during the year at the request of the Bishops of colonial and missionary dioceses.

The SOUTH AMERICAN MISSIONARY SOCIETY'S Mission to the Araucanian Indians is now fully at work at Cholchol in Chili. There are four male and two lady missionaries, who are all engaged upon the two needful languages, Spanish and Mapuche. It strikes a painful chord of remembrance to hear that "Cristiano" is the synonym for tyrant and oppressor.

The *Bible Reporter* informs us that the BRITISH AND FOREIGN BIBLE SOCIETY has added 157 versions of the Bible to its list since Queen Victoria began to reign,—more, that is, than had been made in all the preceding ages. It has now 100 versions in progress, and about 1000 scholars and philologists at work upon them.

In an interesting letter in the *Jewish Intelligence* for March, Mr. C. F. W. Flad incidentally speaks in grateful terms of the assistance of the NORTH AFRICA MISSION. In the town of Constantine, an important Jewish centre, there is no resident missionary to the Jews, but Miss Colville and Miss Grainger, of the North Africa Mission, in the course of their own work, are able to reach many Jewesses, besides which Mr. and Mrs. Lockhead are able to attract Jewish children to their schools and to distribute books and tracts.

A Glasgow lady named Miss Margaret MacLean, who has long been interested

in the dwarf races of Africa, has at length been able to found a Mission to them. Years ago she consulted Mr. H. M. Stanley, but found that in his opinion a costly Mission working up from the Congo through the great forest-belt was the only practicable method of reaching them. Miss MacLean applied to several societies working in Africa, but none felt able to undertake this new field. Her attention was recently directed to an article in *The Church at Home and Abroad*, the organ of the Presbyterian Church (U.S.A.), in which was described a village of dwarfs among the Mabeya tribes, in the Gaboon and Corisco district. Miss MacLean communicated with the American Presbyterian body, and as a result her offer of a sum of 1500*l.* to start a Mission, and 500*l.* per annum to maintain it, has been accepted. It does not appear that these were Stanley's dwarfs, or even akin to them. Perhaps the opening-up of Uganda may eventually lead to the evangelization of the latter. It should be observed that the attention of the Roman Church has been attracted to the dwarf races of Africa. Articles upon them are appearing in *Les Missions Catholiques*, by the Roman Catholic Bishop of Alinda, "ancien Vicaire apostolique du Gabon."

"Bishop" Taylor, "Bishop of Africa," of the Methodist Episcopal Church, U.S.A., has at length retired, owing to age and increasing infirmity. His has been a remarkable career. Born in Virginia, he began as a Methodist preacher in the early forties. He was "recognized" in 1845. In 1849 he was sent to San Francisco, then in the wildest of its mining days. In 1858-60 he took a preaching tour through the Eastern States and Canada. Thence he went to Australia on a similar errand, visiting and staying in South Africa on his way home. In 1866 he went to the West Indies and through British Guiana, and in 1872 to India, where he laid the foundations of the present work of the Methodist Episcopal Church. In 1877 he travelled through South America. In 1884, the General Missionary Conference, with which he had had repeated differences owing to his methods, appointed him Bishop for Africa. He accepted the appointment subject to freedom of action in his project of self-supporting Missions. Last May he retired, and Joseph C. Hartzell was appointed in his stead. It has not been always possible to commend the prudence of Bishop Taylor, but there can be no doubt of his fervour of purpose, which an inexhaustible fund of physical strength and energy has enabled him to exercise to the full.

We regret to hear that much anxiety has been felt about the health of Principal Miller of the Madras Christian College, but he is now recovering, and will, it is hoped, return to Scotland to preach before the Free Church Assembly.

Some months ago we drew attention to the existence of aboriginal tribes in and near the Yunnan province of China, speaking distinct languages, and retaining their own individuality. Dr. J. A. Anderson of the C.I.M. at Tali-fu, writes in the *Shanghai Messenger* that several of the Ming-kia, a tribe numbering half a million souls, have been converted, and that large numbers, who come to Tali-fu for trade, go to him for medical treatment. The Li-soh, about as numerous as the Ming-kia, and the Mo-soh, a somewhat smaller tribe, are very friendly. Dr. Anderson has opened a way by his medical work. He made a tour among their villages, and found them grateful and well-disposed. The Mang-tsi are a wilder tribe whose numbers are not known. Larger than all these is the Lo-lo, a still unsubdued and independent tribe, numbering about two and a half millions. Some of the C.I.M. missionaries have come in contact with Chinese-speaking Lo-lo, and several of one clan have declared themselves Christians, in spite of persecution. But all these tribes are without missionaries set apart for work among them. When it is realized that some at least are closely allied to the Tibetans, and live on the borders of that long-closed land, it is easy to see the bearing of their evangelization upon the future of Tibet.

The Tsong and Miao tribes, in the Kwei-chau province, number about a million and a half. A beginning has been made among them. Two married missionaries and their wives, belonging to the C.I.M., have settled close beside them and are learning their language.

J. D. M.

EDITORIAL NOTES.



RARELY, we think, has the Easter triumph song, "Jesus lives"; or the softer melody from the lips of Christian mourners, "with sorrows surging round" and "loved ones far away," yet breathing forth their acknowledgment of security and satisfaction—"Peace, perfect peace"; or the Church's "Alleluia!" "for all the saints who from their labour rest," ascended to heaven from the scene of death's devastations with more calm and holy assurance than when on Saturday, March 13th, a number of friends gathered at Kensal Green Cemetery to commit the remains of Frederic Edward Wigram to the earth. The sense of loss was swallowed up in the sense of privilege at having been permitted to know one in whom the mind of Christ so conspicuously shone, and in the sense of thankfulness for his present rest in Paradise.

"From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost—Alleluia."

Our opening pages contain obituary notices from the Rev. C. C. Fenn, who was Mr. Wigram's colleague through nearly the whole of his Secretariat, and from the present Honorary Clerical Secretary.

WE are happy to state that the Bishop of Ripon has accepted the Committee's invitation to preach the Annual Sermon at St. Bride's on Monday, May 3rd.

Under "Selections from Proceedings of Committee" (on page 318) will be found the text of a petition which was presented to the Committee on March 9th, urging them to substitute St. Paul's Cathedral for St. Bride's Church for the present and all future years as the place for the Society's Anniversary Service. A glance over the names of its signatories, which are also given, will show that it possesses very unusual importance. At no other time, we think, in the Society's history has a petition signed by eleven Bishops and five Deans been addressed to the Committee. The names which follow will be recognized at once as representative of a not inconsiderable portion of the C.M.S. constituency, though of course we are not in a position to tell how many and who were invited but declined to sign the petition. The subject received considerable discussion, the tone of which throughout was worthy of the best traditions of the Committee Room. Eventually the Dean of Windsor, who had moved that the suggestion of the petitioners be adopted, withdrew his motion in favour of one which set forth that the Committee had not at present sufficient evidence that it was the wish of the great body of the Society's friends who are in the habit of attending the Annual Sermon to change the place of a service which is unique of its kind and is bound up with the warmest sympathies and associations of very many of the Society's most earnest friends.

TUESDAY, March 2nd, was a day of reunions. The agenda of the Committee of Correspondence had prepared the members to welcome Bishop Tugwell and Mr. Wilkinson back from their visit to the West Indies, but in addition to this pleasure we were unexpectedly allowed to welcome home Mr. Baylis from Sierra Leone, and Mr. Drury from Palestine. The last-named had accompanied one of Mr. Perowne's tourist parties to the Levant, and he described the immense profit and enjoyment he had derived in the tour of three weeks and three days in the Holy Land. He was specially delighted with the C.M.S. schools. He examined the boys of the Bishop Gobat School,

Jerusalem, and found it difficult to leave off. They could both understand and speak English, and manifested the greatest interest in the line he happened to take.

MR. BAYLIS gave a general report of his visit and its impressions on his own mind, deferring a more detailed account until a later date. He spent a few days in the Temne Country, and it was interesting to hear of the plans for occupying the Hinterland. The Temne Mission, he reminded the Committee, has to be thought of as a very young Mission, though work in Sierra Leone was the Society's first missionary enterprise. The advance into the interior is being now attempted by agents, and under a local committee, to whom it presents many quite new problems.

The report presented by Bishop Tugwell and Mr. Wilkinson will be found in full in this number. It will be seen that they are both hopeful that the outcome of Bishop Ingham's visit in 1895, and of their own, will be an accession of new forces for West Africa, but they do not conceal the elements of difficulty which exist.

MANY of our readers will have already seen in the *Times* and *Record* and other papers Bishop Tugwell's challenge to Christian England to supply men and means to enable him to enter Hausaland and plant a Mission at Yakoba, and possibly at Kano, this year. It will be found on page 299. He asks for a band of from twenty to thirty men, and for a sum of from 10,000*l.* to 15,000*l.* The Committee have heartily endorsed the Bishop's proposals. They will be very thankful if men are led to offer for this hopeful field which, from our Nebo at Lokoja, has been scanned for many years with wistful, longing eyes by Crowther, Robinson, and Wilmot Brooke, and now a safe pathway seems to be opening if any have faith to go in and take this goodly land for the Lord.

It is twenty-two years ago this month of April since Stanley wrote his challenge to the Church in England regarding Uganda. There was no English Company with Protectorate rights securing the lives and liberties of Europeans, and no great waterway giving easy and rapid access from the sea to the very confines of the country to which the challenge summoned the energies and devotion of the Church. A perilous and fever-haunted track of eight hundred miles led to the kingdom of an arbitrary and savage despot. But faith faced the dangers and surmounted the difficulties, and God has wrought a work whereat the whole Church marvels. Is our faith ready for a new venture? A population numbering, it is said, some fifteen millions—one-hundredth part of the inhabitants of the whole world—having a vernacular character and literature of their own, with communications as traders and travellers with the Mediterranean seaboard and with the West Coast, is surely worthy of a great and self-denying effort. Have the "Unprofitable servants" of twenty years ago no successors to-day; men entrusted with ample means and endowed with spiritual insight and foresight to discern a call from God and an opportunity of far-reaching influence? And where are the Shergold Smiths, and the Wilsons, and Mackays, and O'Neills?

BUT Uganda's claims have by no means been fully met. On the contrary, the marvellous blessing which has attended the work is itself an imperative demand for prompt and continuous reinforcements. Waganda Christians need no pressing into service as evangelists; they await leaders to conduct them eastward to Kikuyu where the once-turbulent Masai are found, but are no longer dreaded; northward down the Nile to the Eastern Soudan, where Gordon's old provinces are being recovered from the Mahdi's rule; west-

ward among the Pigmies of the Aruwimi forest, to the very borders of which the missionaries have itinerated; and southward to the remoter coasts of the Victoria Lake, across which the first steamer—the *Ruwenzori*, purchased and sent up country by funds which Stanley and the *Record* newspaper appealed for—has succeeded in crossing. There ought to go up this year one party at least, which should sail not later than June. Offers of service are invited from men ready at short notice to leave home and kindred for the Kingdom of Heaven's sake.

SOME will perhaps be ready to tell us that these appeals are inopportune. We should await the financial results of the current year before incurring new liabilities. Our remarks last month and the mention of 30,000*l.* as a possible deficit have been widely quoted and variously commented upon by the secular press. Such a deficit, it is assumed, would necessitate a reconsideration of the Society's policy regarding the acceptance of candidates and the sending out of missionaries. This assumption is probably correct. The Society cannot of course pursue a forward policy if it is made clear that the Church is unable or unwilling to back it up. Retrenchment will be inevitable if the funds are wanting, and *retrenchment means retreat*. It means, as Dr. Pierson says, that "the opportunity of the age is upon us, but we are not, as a Church of Christ, proving equal to it." He adds, and we accept the admonition, "It is the duty of those who occupy an outlook which gives them a wider survey, and who see the danger, to peal out as with trumpet voice the warning cry to God's people. Let the Church arise with greatly increased prayerfulness and multiplied gifts, and ten years may see results never seen before in Mission history."

ONE of the Association Secretaries, to our knowledge, wrote at the beginning of March to the secretaries of County C.M. Unions in his district urging them to issue a circular to the members inviting special prayer that a sufficient income might be sent for the year's expenditure. We shall probably hear later of similar efforts on the part of others to elicit prayer. Meanwhile the statement for the first eleven months of the year is not discouraging by any means. The receipts from all sources up to the end of February were nearly 30,000*l.* more than for the corresponding months of the previous year; while the expenditure showed an advance of 20,760*l.* Legacies were still 10,000*l.* behind the figures of last year. The Hibernian Auxiliary reports a falling off of 1000*l.* in legacies, but notwithstanding this the receipts are 1000*l.* in advance of those of 1895, which means that living friends in the sister Isle have given 2000*l.* more than in the previous year—a truly wonderful result of effort and prayer.

AN exceedingly generous gift of stock to the par value of 20,000*l.*, but quoted now at a figure approximating to 30,000*l.*, was presented to the Society a few months ago by an anonymous friend through the Rev. R. B. Ransford, Vicar of St. Paul's, Penge. This fact having been noticed in the press has naturally led some to suppose that the deficit which seemed to be impending has by this princely gift been anticipated and averted. This is not the case. The donor stipulated that during his lifetime only the income from the stock should be spent, and for the current year there is available only the dividend for the six months, namely 500*l.*

THE Society's Centenary Year is now only twelve months distant, and the Three Years of the Enterprise are now reduced to two. It is too soon to attempt to gauge the increased force, in gifts of money and offers of service

and in prayer, which the special effort launched by the Committee's Manifesto in our April number last year has brought into our organization. We hear with regret of some who express themselves as heartily tired of the T.Y.E. In some cases the feeling may be due to a mistaken notion as to what it is: they think of it as something separate from and outside the ordinary aims of the Society. It is in fact nothing more nor less than an effort to lift up the missionary cause, to press Christ's Command on the conscience of His people. We know that many in all parts of the land thank God heartily for the new light and new life in the missionary sphere which the Three Years' Enterprise has brought to themselves and to their parishes. Whatever may be thought, however, of these special features of the T.Y.E., we invite all our readers to mark the 12th of April—or some may prefer the 11th, being Sunday—by special prayer. The usual weekly Prayer Meeting at the C.M. House will in that week be on the 12th, Monday, from four till five, in lieu of Thursday—the day before Good Friday, when it is inconvenient for some who regularly attend to be present.

FULL particulars of the troubles at Julfa to which we referred last month have not come to hand, but will probably arrive before this number reaches our readers. The disquieting telegrams were dated February 15th and 17th, and the date of our last despatch is February 14th. The nature of the news so far received will be found under "Mission-Field." Meanwhile a telegram has been received asking us to "Send ladies," namely, Miss Conner and Dr. Emmeline Stuart, and these are about to sail as we go to press. We trust they and the Persia missionaries and converts generally will be remembered often in prayer.

THE contributions received for the Society's Indian Famine Relief Fund amounted to 6786l. on March 23rd. Some of the letters published in the *Record* from the Rev. J. P. Ellwood of Jabalpur, the Rev. E. T. Pegg of Secundra, and others, are full of most touching details of suffering patiently though hopelessly endured, and of timely relief rendered, especially to women and children, through "Children's Kitchens," "Poor Houses," opened by the missionaries, and through receiving the latter into the Society's Orphanages. Some further particulars will be found under "Mission-Field." Bishop Clifford also sent home some weeks ago a strong appeal for help.

THE letters from India in this number regarding the Special Missions conducted by the Revs. E. N. Thwaites and W. S. Standen in the Telugu Country, and the Rev. E. Bachelier Russell in Travancore, may well call forth much thanksgiving. We are glad to learn that Mr. Thwaites has returned home and is in excellent health. Mr. Standen is expected to arrive in a few days as we go to press.

OUR readers will be interested to hear that Mrs. Isabella Bishop has arrived safely in England after her long and perilous journeys in China, Manchuria, Japan, &c., and will thank God for her preservation notwithstanding many trials and sufferings.

IN our February number, the Bishop's account of his visit to the Stikine River, which had been in type some weeks, appeared under the same heading as his touching letter describing Mrs. Ridley's last days on earth. The connexion between the two events was more real than we supposed. It appears that Mrs. Ridley took a deep interest in the Stikine Indians, and it has been

urged that the opening of a Mission station among them would be a very appropriate memorial to that saint of God. Accordingly the Committee have approved the issue of an appeal for funds to open such a station. Other friends, we learn, are soliciting funds to purchase a building at Claxton on the Skeena River to serve as a hospital, and to be called the "Jane Ridley Hospital." The Rev. Dr. Hicks, St. Stephen's Vicarage, Sheffield, Commissary to the Bishop, will gladly receive contributions towards the latter object.

THE Bishops of Peterborough, Killaloe, Crediton, and Qu'Appelle have accepted the office of Vice-President of the Society.

A MUCH-ESTEEMED member of the Committee, Mr. Bruce Boswell, of Iver, Uxbridge; and a former member, Deputy Surgeon-General J. C. Hornsby Wright, died in February. The death of Miss Louisa Leslie Melville, the daughter of the late Hon. Alexander Leslie Melville, of Branston Hall, Lincoln, removes a warm friend of the C.M.S. We learn also with sorrow from South Africa that Miss Helen Maria Shirt, daughter of the late Rev. George Shirt of the Sindh Mission, died very suddenly near Wynberg, Cape Colony, a few days after arriving there from England to take employment in a Girls' High School.

WE must express our very earnest sympathy with the London Missionary Society and the Friends' Foreign Missions Association in the new trials which are besetting their work in Madagascar. It is evident that the French Jesuit missionaries in the island are using the most unscrupulous means, not only to destroy their work, but even to appropriate the places of worship built by the Malagasy Protestant Christians. The March number of the *Chronicle*, the organ of the L.M.S., relates how the Roman Catholic bishop made his appearance at the door of a village church a few miles from the capital on a Sunday morning and requested permission to conduct service. Upon the request being declined the bishop summoned the governor of the village, a Romanist and a bitter persecutor of the Protestants, and he peremptorily ordered the congregation to hand over the building. Two days later a notice was fixed to the chapel door by French officers stating that the building now belonged to the Roman Catholics! We are not aware whether or not it is this same ecclesiastic who, as "Supérieur de la Mission Catholique de l'Imerina," writing from Antananarivo on January 12th, 1897, to *Les Missions Catholiques*, boasts that the adherents of his Mission have been nearly trebled since the War, and taunts Protestantism with having no other source of help than the protection of the forts and foreign gold.

It may safely be predicted that these methods will not succeed for long. A deputation from the Paris Missionary Society, M. Lauga and M. Krüger, have lately visited Madagascar, and since their return have taken steps to enlighten their countrymen both in the press and by representation to the Government as to the conduct of the Jesuits. Patient continuance in well-doing and faith in God will be honoured in due time. Our privilege is to be helpers by prayer. "If one member suffer, all the members suffer with it."

"Is there anything whereof it may be said, See, this is new?" The motto of the S.V.M.U., "the Evangelization of the World in this Generation," has startled some by its audacious temerity; and yet, as early as 1822 a paper was published by the two American missionaries in Bombay, Hall and Newell, on the evangelization of the whole world within a brief specified time. It

contains calculations of the number of Heathen in the world, the number of Christians in the Church, the number of missionaries necessary, and the cost of sending them out, similar in many respects to those in the Rev. H. McNeile's paper which we have pleasure in publishing in the present number. The *Missionary Register*, which Josiah Pratt of the C.M.S. started in 1813 (the first missionary magazine ever brought out), gave large extracts from it, and we owe our knowledge of it to Mr. Stock's researches for the purposes of the History of the Society which he is writing.

Our readers should obtain the numbers for January, February, and March of the *Student Volunteer*, in which an article in three chapters on the same topic is supplied from the pen of Mr. G. T. Manley, the Senior Wrangler at Cambridge in 1893, and a member of the Executive Committee of the S.V.M.U.

THE *Missionary Register* mentioned in the previous paragraph was a remarkable illustration of Josiah Pratt's breadth of missionary sympathy. It gave systematic reports not only of C.M.S. Missions, nor even of Church of England Missions only, but of all Protestant Missions. Another illustration of the same large-heartedness will probably be new to most of our readers, as it was to ourselves. When the Society for the Propagation of the Gospel was contemplating taking up missionary work in India, and when, in view of this, it applied for and obtained a King's Letter to all the Clergy to preach sermons and have collections for that Society, an anonymous pamphlet appeared a short while before the day appointed for the sermons, giving well-authenticated information calculated to influence the minds of the clergy most favourably towards the object of the appeal, and undoubtedly had that effect. The writer of this pamphlet was Josiah Pratt, Secretary of the C.M.S., who thus unostentatiously and most opportunely did what in him lay to forward the cause which was dearer to him than any instrument for promoting it. The beauty of this act of his was enhanced by events at Bath which had immediately preceded, but we must not tell that story on the present occasion.

THE Rochester Diocesan Board of Foreign Missions has published an excellent pamphlet entitled "The Best Hundred Missionary Books," with the names of publishers and prices. The first two on the list are the "Holy Bible, the inspired Book on Missions," and the "Book of Common Prayer, the devotional Book on Missions." The rest are divided into seven classes under the following headings:—Books of Reference; the Principle Asserted; History of (a) Early, (b) Mediæval, (c) Modern Missions; Biographies of Leaders in the Campaign; the Land to be possessed for Christ; Medical Missions; and the Challenge of the Outlook. The books are chosen with a wise discrimination and in a catholic spirit. The last on the list is *Missionaries in the Witness-Box*, and just before it are *Make Jesus King*, and Dr. George Smith's *Conversion of India*.

In the March number of the *Sunday at Home* a very interesting article appeared by the Rev. J. P. Hobson on "The Inside of the Church Missionary House."

The Religious Tract Society has just issued the *Pilgrim's Progress* in Luganda, translated by the Rev. E. C. Gordon. This is the eighty-eighth dialect in which Bunyan's immortal allegory has been printed.

Outlines of Confirmation Lectures, by the Rev. A. J. Robinson, is admirable for its terse, simple, Scriptural, and practical exposition of the fundamental

doctrines, privileges, and obligations of the Christian faith. But our special reason for drawing attention to it is that it gives due prominence to the missionary duty resting on Christians. Under the third Promise made in Baptism, namely, Obedience, we find these two among others: "The Lord's last Command to the Christian, for his own soul; or the Sacrament of the Lord's Supper. Repeated *four times*"; "the Lord's Last Command to the Christian, as regards other people's souls; or the Evangelization of the World. Repeated *five times*."

WE notice with much pleasure that the University of Oxford has conferred a honorary M.A. Degree on our friend the Rev. H. E. Perkins, who, as our readers well know, on his retirement from the Indian Civil Service became a honorary missionary of the C.M.S. in the Punjab, and was ordained in 1890.

A GOODLY number of the students connected with the Edinburgh Medical Mission, notwithstanding the extra work, missionary and medical, which is carried on in the Livingstone Memorial, have gained medals and prizes in the ordinary medical classes in the University Extra-mural School. The first prize in clinical surgery (senior division) was obtained by Dr. W. Squibbs, who sailed for Si chuan under the C.M.S. last October.

Medical Missions at Home and Abroad states that twelve years ago the London medical schools had scarcely any representatives in the mission-field, whereas now they have 74. London School of Medicine for Women heads the list with 31; then follow: London Hospital (17), St. Bartholomew's (10), St. Thomas' (5), University College (3), Guy's Hospital (2), King's College (2), and Charing Cross, St. George's, St. Mary's, and Middlesex are represented by one each.

WE have received the first number of the *Indian Christian Guardian*, the journal of the Indian Christian Union of Great Britain and Ireland, which was founded in 1895. The number of members thus united for mutual help is twenty, which the report of the Union states to include nearly all the Indian Christians resident in this country. We hope a suggestion made by Mr. Eugene Stock at the first annual meeting of the Union will be seriously considered, namely, that to the four avowed objects of the Union a fifth be added: "To seek out and show sympathy with non-Christian Indians in England, with a view to commending to them the claims of Christianity." The report mentions as the latest accession to the ranks of members Miss Acmal Manekji Cooper, a convert from the Parsi community, who was baptized in the Parish Church of Putney, "with water from the Jordan," on July 26th, 1896, and confirmed soon afterwards in Christ Church Cathedral, Oxford, by the Bishop of Reading.

WE referred in our February number to a succession of Conferences which were held last autumn at four centres in China by Mr. J. R. Mott of the Student Volunteer Movement. From various notices of them that have come under our eyes we learn that they were remarkably blessed. The aggregate number of delegates who attended those Conferences was 2883, of whom 999 were Chinese students, 235 Chinese teachers, 147 Chinese pastors, and 1001 other Chinese Christians. There were also 411 missionaries present, and 76 other foreigners. Forty different Colleges and 37 Missionary Societies were represented. Articles in the *Chinese Recorder* describe them as marking an epoch in the history of Chinese Missions; they resulted in a general revival of Bible

study; over 800 engaged to keep the Morning Watch; no less than 76 Chinese volunteered to devote their lives to Christian work among their people, 62 of whom were at the Fuh-chow Conference. The appreciation and hearty words and sympathetic interest of Bishop Moule were a great encouragement to the workers. A "College Young Men's Christian Association of China" was formed, with the following objects:—

"1. To unite the Student Christian Associations of China. 2. To afford each Society in the national organization the help which comes from organic relation to similar societies throughout China. 3. To bring each Association into connexion with the World's Student Christian Federation. 4. To establish Christian Associations in institutions of higher learning in China. 5. To promote the following fundamental lines of activity:—(a) To lead students to become disciples of Jesus Christ as the only Saviour and as God. (b) To deepen the spiritual life of students. (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world. The Student Volunteer Movement is to be promoted as an organic part of the Association."

The Rev. W. Banister, Principal of the C.M.S. Theological College at Fuh-chow, was elected Vice-Chairman of a "National Committee" to supervise the work of the Association.

FROM South Africa we hear of like tokens of blessing on a visit of Mr. Donald Fraser. A Students' Christian Association for South Africa was formed, and Mrs. Hepburn Lyall, wife of the Treasurer of the South African Church Missionary Association, writes to us of "how wonderfully the Spirit of God is moving in many of the schools and colleges out here," and orders missionary literature in order to turn the students' thoughts to the claims of Christ upon their lives, and to the need of the heathen world.

If we may be allowed to refer again to the missionary critic we should like to draw attention to two recent contributions to the subject. The first is an article in the *Indian Churchman* on the controversy raised by Mr. E. W. Beckett, M.P. The writer characterizes Mr. Beckett's speech as only a reproduction of the old stale and unintelligent generalizations that regularly appear from time to time; and he adds that he himself has visited nearly every Church of England Mission in India, and his experience directly contradicts Mr. Beckett when he says that "converted Natives are as a rule quite untrustworthy." He assures the friends of Missions, on the contrary, that "'as a rule' there is a very distinct advance in morality and conscientiousness in those who are baptized."

THE second paper is by the Rev. Dr. Judson Smith, Foreign Secretary of the A.B.C.F.M., in the *North American Review*, on "Foreign Missions in the Light of Fact," and is an able defence of Missions against those who pronounce them a failure. He reminds the Church that most of the criticisms which we have to-day are identical with the allegations of Celsus in the second century, which seemed to the Roman world of his time to furnish an unanswerable argument against the Christian Church; and he quotes Uhlhorn's remark as applicable: "Do the modern enemies of our faith know of no objections to bring forward except those which were advanced by our first antagonist 1700 years ago. If so, then they are refuted before they write. For Celsus is refuted, I do not mean by Origen's answer, though that presses him very hard, but by the fact that the faith which he scorned has triumphed." Foreign Missions are no new thing. They have won the

Roman Empire, Mediæval Europe, and the New World, and the expediency or the success of the movement is not to be judged by what a critic may see in one station or in one country, but by the recorded facts of eighteen hundred years.

AMONG the many suggestions for commemorating the sixtieth year of the happy reign of our gracious Queen, none we are sure can be more honouring to God, and none more appropriate to the occasion, than that of our sister Society the C.E.Z.M.S. It is that it may be enabled to send to the field this year sixty additional ladies. This would be more than double the number sent out in 1896. We commend this appeal heartily to the interest and prayers of our C.M.S. friends.

THE Committee have accepted offers of service from the Rev. Kenneth St. Aubyn Rogers, M.A., Wadham College, Oxford, Curate of Melton Mowbray; and from the Misses Clara Law Burnside, Elizabeth Mayor, and Rose Florence Murray.

THE THREE YEARS' ENTERPRISE.



HE Ninety-eighth Birthday of the C.M.S. and the opening day of the second year of the T.Y.E. falls on Monday, April 12th next. We venture to suggest to all our readers that they should mark the day in two ways; first by

Special Prayer.

In some cases, no doubt, the previous day, Sunday, April 11th, the end of the first year of the T.Y.E., will be found most convenient for gatherings for united prayer. But Monday before Easter, April 12th, with its special services, seems also to be most suitable for intercession on behalf of that great world for which in that first Holy Week centuries ago our blessed Lord was "lifted up that He might draw all men unto Him." The second proposal is that our friends should send us

T.Y.E. BIRTHDAY OFFERINGS

in the following way :—

1. The offering to consist of One Shilling, or any number of Shillings.
2. The offerings to be addressed to "The Lay Secretary, C.M. House, Salisbury Square, E.C."
3. The offerings to be *posted* on Monday, April 12th, the Society's Birthday, so as to reach us on the following day.
4. The offerings to be accompanied by a brief Text or Motto, *without* the sender's name or address. Any interesting particulars respecting the Offering may, of course, be added.

A striking instance of the value of a large number of small gifts is furnished by the *Daily Telegraph* Hospital Fund, which already amounts to over 20,000*l.* We cannot, of course, expect any such response from our much smaller constituency, but if the constituency is smaller, the cause is infinitely greater—the healing of spiritual disease and sickness in the name of the King of kings!

In next month's magazines we hope to give a brief report of the first year of the T.Y.E., which will then have reached its close.

T.Y.E. Work, &c.

The idea of a large Missionary Exhibition to be held in London (but *for* the whole country) has been under discussion for some time. The scheme having

been approved by the General Committee, preliminary steps are being taken, the suggested year being 1900, in order to avoid certain difficulties connected with earlier dates.

We are looking forward most hopefully to the second Children's Meeting to be held in Exeter Hall on April 24th, this time for children not attending Sunday-schools, &c. The work of arranging such a meeting, without parochial organization being available as on the previous occasion, is simply enormous, but is being admirably carried out by the Rev. C. D. Snell and a band of willing helpers. The speakers are to be the Bishop-designate of Sierra Leone, the Rev. L. G. Scott Price (of Tinnevely), and the Rev. W. E. Burroughs.

We believe that in many places the T.Y.E. will be found to have resulted in increased *general* C.M.S. contributions, as well as in special funds. Thus one parish reports not only the support of a *second* "own missionary," but also additional contributions to the *general* funds of 138*l.* Another parish records an advance from 149*l.* to over 200*l.*, and another an increase of 64*l.*, all of which probably does not entirely consist of special T.Y.E. gifts, but includes general contributions.

We hear of a lady complaining, after reading some T.Y.E. papers, that enough was not being done to collect money, and sending an additional 15*l.* as a *quarterly additional* T.Y.E. subscription. We wish complaints always had that practical outcome in the way of redress!

T.Y.E. Suggestions.

While every one is thinking of the Queen's Sixty Years' Reign we hope that our friends will procure and largely circulate the little Card of Diagrams, just published at the C.M. House, entitled, "For the King! or, Our Responsibility and Duty." Price 4*d.* per dozen, or 2*s.* 6*d.* per 100.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the example and work of the late Hon. Secretary of the Society; prayer for his bereaved relatives. (Pp. 241—247, 303.)

Prayer for the missionaries and converts in Mohammedan Lands—that all events may be directed and over-ruled for the furtherance of the Gospel. (Pp. 248—252, 286, 306.)

Prayer (with thanksgiving) that the Church may be aroused to strenuous and whole-hearted exertion for the speedy carrying out of the Lord's command. (Pp. 253—258, 307.)

Thanksgiving for the blessings vouchsafed to the Special Mission in India; prayer for the missionaries and their hearers. (Pp. 258—266, 306.)

Thanksgiving for progress in Fuh-kien; prayer for the increased development of self-support in the Native Church. (Pp. 266—278.)

Thanksgiving for the help rendered through missionaries to the famine-stricken people of India; prayer for the sufferers both from famine and plague. (Pp. 283—291, 306.)

Thanksgiving for journeying and other mercies to, and the work accomplished by, the Deputations to Sierra Leone and the West Indies; prayer that the Committee may be guided to a right judgment in considering their reports. (Pp. 294—299, 303.)

Prayer for the Ninety-eighth Anniversary of the Society—for preachers and speakers; and that April 12th may be widely observed by friends of the Society as a day of thanksgiving, humiliation, and intercession. (Pp. 305, 311.)

Thanksgiving for considerable advance in the year's receipts; continued prayer that sufficient funds may be forthcoming to carry on the Society's work. (P. 305.)

Prayer for offers of service to enable the Committee to take advantage of the doors opened by recent events in West Africa; also for men for Uganda. (Pp. 299, 304.)

Thanksgiving for the work of the first year of the T.Y.E.; prayer for continued and increased blessing on the two remaining years. (Pp. 305, 311.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



E hear from time to time of missionary addresses being given in houses of business. The *Islington C.M. Gleaner* has made mention of several, but there is still much to be done in this direction. Possibly the matter has not engaged the attention of members of Lay Workers' Unions as much as it should.

It is most instructive to note the advance which has been made of recent years in certain parishes with respect to contributions to missionary work. A striking instance is that of Old Radford, a large poor parish in Nottingham. In 1886 the total was 80*l.*, which was made up as follows:—Sermons 8*l.*, ten subscriptions 17*l.*, boxes 50*l.*, 24*l.* of which was from the Sunday-schools. For 1896 the total was 242*l.*, sermons yielding 35*l.*, sale of work 5*l.*, subscriptions 52*l.*, boxes 85*l.*, of which 34*l.* was from the Sunday-schools, Gleaners' Union 26*l.*, O.O.M. Fund 18*l.*, and so on. The contributions in 1896 were a good deal larger than in the preceding year, and yet the Vicar is able to say, after speaking of the advance made with respect to Foreign Missions, that "home work has been much stimulated."

In some respects the Americans are far ahead of us, e.g., in systematic and scientific study of Foreign Missions, and in missionary lectureships. Another matter is suggested in the *Missionary Review of the World*, from which the following is taken:—

"We are so impressed by your map of the world,' a missionary speaker was told, 'that we are going to buy one. How much did yours cost?'

"A dollar and a half. It is paper which I mounted on cloth, is eight feet six by four feet six, and came from the American Board. I add our own stations as I need them. Your members can examine it, and ten-cent donations will soon secure it,' and they got it.

"Clay or putty maps moulded on a large board covered with oil-cloth, interest greatly. Putty, not cracking readily and softening in linseed oil, is better than clay, though both can be used over and over again. Candles in Christmas-tree holders mark the Mission stations, and are lit one by one as bits of information are given of the medical work at this one, the press work at that. The grains or names of animals can be affixed. Tiny flags may indicate where our missionary heroes have lived, or the Mission stations. (A bit of ribbon and a big pin make a flag.) The 'black map,' a map of the world with the continents painted solidly black on some cheap material, or else on your ordinary map covered with black paper or cloth cut to fit, has the various denominations' work represented by little circles of white fastened by means of a pin, as work is described in Africa and Asia, till, at the last, a fringe of white represents the Gospel in all lands.

"Represent Africa alone in this way, or any country, marking all the societies at work. While the different coloured circles are being placed for the Missions, you might have some definitions read by various persons—dictionary definitions of *darkness, light, uncivilized, evangelized, missionary, Christianity*, ending with *Jesus* as defined in Matt. i. 21."

The custom of having lawn meetings in country parishes might with advantage be considerably extended. Nearly a quarter of the population of the parish must have been present at one held at Buckland, in Hertfordshire, last July.

Many instances have been given from time to time of the manner in which

some of our poorer friends put their richer brethren to shame concerning their gifts for missionary work and their zeal in its behalf. We have recently heard of a member of the Royal Irish Constabulary who, on one collecting-card, collected 18l. 10s. for the Society, and of a young woman, earning her own living, who brought 4l. 10s. Cases such as these make one somewhat incredulous when he is told concerning fairly wealthy parishes, "We are already doing as much as we can!"

C. D. S.

CHURCH MISSIONARY HOUSE.

ON the invitation of the Ladies' C.M. Union for London some 170 lady clerks employed at the G.P.O. attended a "Missionary At-Home" at the C.M. House on March 8th. Addresses were delivered by Mr. Eugene Stock (Editorial Secretary) and Miss Arden (from Madras), and a set of lantern slides illustrating Japan were exhibited and explained by Mr. H. E. Staples.

The Ladies' Union were addressed on March 18th by Bishop Ridley of Caledonia.

On March 2nd, at the monthly meeting of the London Lay Workers' Union, the subject for discussion, "Missionary Work amongst Elder Lads," was opened by Mr. A. E. Gwyn, and proved of great interest. The Rev. J. Roscoe (Uganda) addressed a special meeting of the Union on March 16th.

On Thursday morning, May 6th, a Conference will be held at the Church Missionary House for women workers outside the metropolitan area. As space is limited, tickets of admission will only be issued by the Lady Secretary for the Women's Department to the wives of clergymen and lady parochial secretaries and treasurers. It is hoped that a similar gathering may be subsequently arranged for London and the suburbs. The aim of the Conference will be to stimulate the interest of women in *parochial* missionary work.

In the afternoon of the Anniversary, May 4th (at four o'clock), a Conference will be held at Sion College, Thames Embankment, to discuss the subject of Lay Workers' Unions and Missionary Bands, especially with a view to their extension in the provinces. The Honorary Secretaries of the London Lay Workers' Union (C.M. House) would be glad to hear from clergymen or laymen who desire to be present at this Conference.

YOUNGER CLERGY UNIONS.

A MEETING of the Belfast Y.C.U. was held on February 4th, at which twenty were present, the Rev. Oswald W. Scott in the chair. After breakfast, prayer, reading of Scripture, and an address, the Rev. Henry Mahony read a paper on the South American Mission, appealing for sympathy and support. The Rev. T. J. Forsyth read a paper entitled, "An Historical Survey of Missions," tracing their history from the days of the Apostles. Mr. Scott also took the chair at a meeting on March 4th, when, in the presence of twenty-six members, the Rev. Mervyn Archdall read a paper on "The Bible in Madagascar," and Mr. Radley gave some interesting information about missionary work in Madagascar.

A Meeting of the Cambridge Y.C.U. was held on February 12th, at Holy Trinity Vicarage, at which twenty members were present; the Rev. C. Procter in the chair. The Rev. J. Roscoe gave an address on work in Uganda, which was listened to with deep interest. His closing remarks on the contrast between the high standard attained by the Baganda teachers, and the low-level lives and low standard of many of the home clergy, caused a marked impression.

The Hull and Neighbourhood Y.C.U. met on February 15th, Archdeacon Hughes-Games in the chair. In response to some suggestions for Advent made by the Rev. J. W. Moore, it was resolved:—(1) That short prayer-meetings should be

held every day at noon during the Week of Intercession. (2) That one lantern lecture should be given in each C.M.S. parish during Advent on some mission-field. (3) To hold a quarterly visitation of Gleaners' Unions. The Rev. W. Hay Fea read a paper on South American Missions, dealing principally with the planting of the Gospel in Tierra del Fuego.

A Meeting of the Bath Y.C.U. was held on February 19th, at which the Archdeacon of Bath presided, and thirteen members were present. The Rev. G. Biddulph read a paper on the Student Volunteer Missionary Union, treating of its origin, principles, and practice. Discussion followed as to the watchword and declaration of the Union.

The Annual Meeting of the Birmingham Y.C.U. was held on February 19th, at the Church Rooms, Queen's College. The Bishop of Coventry was in the chair, and twenty-one members were present. It was decided that in future meetings should be held monthly from October to June, omitting December. Also that members should be invited to make themselves responsible for information on some particular part of the Mission-field.

Twenty-two members were present at a meeting of the Sheffield Y.C.U. on February 19th; the Rev. C. F. Knight in the chair. After an address by the Chairman on John vi. 5-14, the Rev. J. E. Padfield, B.D., lectured on Hinduism.

A Meeting of the Nottingham Y.C.U. was held on March 5th, under the presidency of the Rev. Percy Stott, at which ten members were present. The Rev. J. C. Pyper, M.A., read a paper on N.-W. Canada.

At the monthly meeting of the Y.C.U. for London, on March 15th, the Rev. Canon Streatfeild opened a discussion on "The Call with Authority," i.e. the proposal that the Bishops of the Church should be desired to use their official authority in calling individual clergy, whom they think qualified, to undertake missionary service.

LOCAL ASSOCIATIONS AND UNIONS.

MEETINGS in connexion with the Devon and Exeter Association were held at Exeter on February 5th. In the afternoon the Rev. H. E. Fox addressed a gathering of clergy, and explained how they could help to promote the interests of the Society in respect to the T.Y.E. The Bishop of Exeter presided over the evening meeting, and in looking back over the period of our Queen's reign thought that there were many things to be thankful for, and expressed thankfulness for the increased work of the Society. Miss Storr spoke on the sphere now open for women's work.

The Anniversary sermons and meetings in connexion with the Accrington, Haslingden and District Association took place on Sunday, February 28th, and March 1st and 2nd. Thirty sermons and three addresses were delivered on the Sunday. The weather was very stormy, and in consequence the attendance was not so large as usual. On Monday afternoon, March 1st, a conference of clergy and laity was held in the Victoria Restaurant, Accrington; the subject for discussion being the T.Y.E. Mr. A. Appleby, President of the Association, presided. Addresses were given by the Revs. H. S. Phillips and George Denyer. Several clergy joined in the discussion on the methods of advance which are likely to take active form during the year. The Annual Meeting for Accrington was held in St. John's Schools in the evening, Mr. Appleby again taking the chair. There was a good attendance. The Rev. I. Downham (Hon. District Secretary) presented the Report, which showed a slight advance all round. The Rev. G. Denyer drew attention to the Three Years' Enterprise, and other addresses were given by the Revs. R. P. Ashe and H. S. Phillips. On Tuesday, March 2nd, meetings were also held at Haslingden and Baxenden. I. D.

The Annual Meeting of the Reigate Association was held on March 9th. The

Rev. A. Simmonds, Vicar of St. Mark's, opened the meeting with prayer, after which Mr. George Livesey, who was in the chair, ably advocated the cause of Foreign Missions. The Rev. F. Swainson, of N.-W. Canada, and Mr. E. M. Anderson gave interesting addresses. By the kindness of Miss Rosling, G.U. Secretary, a largely attended drawing-room meeting was held at Aldersyde the same afternoon, when the same gentlemen spoke.

C. L. S.

The Annual Meetings in connexion with the flourishing Ladies' Branch of the Eastbourne Association were held on Wednesday and Thursday, February 24th and 25th, and were marked by the usual enthusiasm and interest. The proceedings commenced with a public tea in the Town Hall on Wednesday. The spacious and handsome room was completely filled with some thirty tables, at which, through the co-operation of those who presided at each, a large number of people who seldom, if ever, have attended such a meeting, were brought together. The chairman of the evening meeting was Ashley Maude, Esq., and the speakers consisted of the Rev. T. R. Wade, from Amritsar, and the Rev. Henry Newton, Missionary Missioner. Some of the local clergy also took part. On the Thursday afternoon a second meeting was held in the same hall and was well attended. The chair was taken by the Rev. W. A. Bathurst, President of the Eastbourne Auxiliary. Mr. Wade again spoke at some length, giving, as on the previous evening, valuable and striking illustrations of the urgency of the missionary claim, which Mr. Newton very briefly supplemented with a stimulating word respecting the T.Y.E., and the privilege and responsibility of working for the extension of the Kingdom of Christ while time remains. The total proceeds from the tea and the collections during the two days were something like 60*l*.

W. A. B.

St. Thomas', Edinburgh, held its fifty-fifth C.M.S. Anniversary on February 21st and 22nd, the arrangements including three services at St. Thomas', two at the Mission Church, and three meetings. The Incumbent (the Rev. H. J. Colclough) had asked the Sunday previously that the St. Thomas' offertory might be 55*l*, but 63*l*. was contributed, the total raised at the Anniversary being 75*l*., a considerable increase over last year, and nearly double the amount raised for some years past. The Rev. E. H. Hubbard, of Nassa, preached on the Sunday, and spoke at the public meeting, when the President of the Association, Principal Sir William Muir, K.C.S.I., took the chair. Dr. P. Rattray, lately returned from Uganda, Sir Archibald Campbell, Bart., and General Nepean Smith, were amongst the speakers at the meeting. For the year ending March 31st, 1896, 284*l*. has been raised at St. Thomas' for foreign work, 185*l*. for C.M.S. purposes.

The Annual Festival of the Leeds Auxiliary was held on February 23rd. The Bishop of Newcastle preached on behalf of the Society at the Parish Church in the afternoon, and in the course of his sermon pointed out that Christianity was not only centripetal but also centrifugal in its tendencies. "He was pleading that day for a great Missionary Society—a society which was ever striving to maintain the two parallel truths to which he had alluded. It was ever striving to help men to realize that the great magnet of attraction was the personal Saviour, and that those who were to be the agents of that Master must be spiritually-minded men and women, whose hearts had been touched, and who understood what Christ had done for them. He had been privileged in former years to see something of the work of the C.M.S. and its sister society in India, and he could only say that, having had some knowledge of these Missions, having had the opportunity of visiting most of the Missions in two-thirds of India, and having had the opportunity further of examining and questioning the leading men of that country, he had come back from India after making these most searching inquiries determined to do all he could to aid the work of these two great societies." A public meeting was held in the evening, the Vicar of Leeds (the Rev. Dr. Gibson) in the chair; the speakers being, besides the chairman, the Bishop of Qu'Appelle, the Rev. H. S. Phillips (South China), and Dr. Ramsbotham.

A Missionary Mission was conducted in Nottingham, from February 20th till

March 1st, by the Rev. W. J. L. Sheppard and the Rev. C. D. Snell. It opened on Saturday evening, February 20th, with a devotional meeting for all Church workers. On Sunday, sermons were preached—morning, afternoon (to children), and evening—in the twenty-five churches joining in the Mission. The afternoon services were followed by a meeting for day and Sunday school teachers, and the evening services by a general after-meeting in the Mechanics' Hall. Bible-readings were given by the Missioners each afternoon, and general meetings, preceded by prayer-meetings, and followed by short after-meetings, each evening. Besides these, there was on Wednesday a large gathering of the Notts C.M. Union, of which the Rev. Martin Reed has just been made Secretary, and on Thursday a gathering of Gleaners. On Sunday, February 28th, sermons were again preached in the twenty-five churches, and in the afternoon there was a mass meeting for men only. The Mission concluded on Monday with the Holy Communion and an address in Holy Trinity Church, an address to young ladies in the afternoon, and a general meeting for praise and thanksgiving in the evening. The meetings were all well attended, and the choir and stewards did their work most satisfactorily. During the Mission twenty-seven addresses were given in the Church day-schools by members of the Younger Clergy Union, and Miss Etches visited a number of ladies' schools, while Mr. Sheppard addressed a meeting of lady students at the University College. One definite result of the Mission is the addition of seven more candidates to the preparatory class which was started last October by the Rev. H. Ping and the Rev. J. F. Forge, and which has now fifteen members. A monthly prayer-meeting is also to be started shortly.

The services and meetings in connexion with the Bournemouth Anniversary were held on February 21st and 22nd. On the Sunday special sermons were preached in Holy Trinity, St. Michael's, St. Paul's, St. Andrew's (Malmesbury Park), and St. John's (Boscombe), and the offertories realized the following amounts:—Holy Trinity, 56*l.* 10*s.*; St. Michael's, 44*l.* 19*s.* 2*d.*; St. Paul's, 41*l.* 9*s.*; St. John's (Boscombe), 165*l.*; St. Andrew's (Malmesbury Park), 4*l.* 9*s.* The annual public meeting was held on the Monday afternoon, when Bishop Ridley presided over a very large gathering. The Report (read by the Rev. C. L. Burrows, Vicar of St. Paul's, showed that the total sum sent from Bournemouth during the year was 1850*l.* 19*s.* Bishop Ridley and the Rev. T. Bomford were the principal speakers.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, February 16th, 1897.—On the recommendation of the Ladies' Candidates Committee, Miss Bertha Davies was accepted as a Missionary of the Society.

The Committee had the pleasure of welcoming Bishop Ridley on his return from British Columbia. The Bishop gratefully recognized the unvarying sympathy shown towards him by the Committee, and especially in his recent bereavement. He was able to testify that Mrs. Ridley's death had been made "a wonderful blessing to the whole coast"; that in one gathering some distance from Metlakatla nineteen bore testimony to the fact that they had found peace by what she had been enabled to say while dying. The Bishop stated that Mrs. Ridley was exceedingly anxious for Mission work to be taken up on the Stikine River. He referred to the opening of the new church at Aiyansh, where, although the Native Christians only number 120, the offertory on the occasion amounted to 260*l.*, the Native Christians having for months past laid up in store in order to thus offer of their means to God.

Committee of Correspondence, March 2nd.—The Committee approved the opening of a Mission on the Stikine River, British Columbia, and the issue of an appeal for funds towards its support, as a memorial to the late Mrs. Ridley.

The Committee had an interview with Dr. Peter Rattray, who had travelled to Uganda as a medical officer with the party of Missionaries, including the first ladies sent to that Mission, who left England on May 18th, 1895. He stated that during the eighty days' march from Mombasa to Uganda there had been no illness

of any importance among the Missionaries. At the request of Bishop Tucker, he had spent nine months in Uganda, during which time he conducted a dispensary. Dr. Rattray had spent some time at Nassa after he had left Uganda. He was distinctly of opinion that there were good prospects of work at that place. The copies of St. Mark's Gospel, which arrived while he was at Nassa, were eagerly bought.

The Committee welcomed the Rev. T. W. Drury, who had just returned from a brief visit to Egypt and Palestine. Also the Rev. F. Baylis, on his return from visiting the Sierra Leone Mission. He briefly referred to various matters on which he promised to report later to the Committee.

The Right Rev. Bishop Tugwell and the Rev. D. H. D. Wilkinson presented their Report concerning the employment of West Indian Missionaries in West Africa. The Committee expressed their deep thankfulness to Almighty God for the gracious providence extended to them in prospering their way and bringing them back in safety and health, and their hearty gratitude to the Bishop and Assistant-Bishop of Jamaica and their clergy for the kindness and hospitality shown to the Deputation, and the general assistance given to them in carrying out the object of their visit. A Sub-Committee was formed to consider the Report and to bring up recommendations for future action thereon.

The Committee took leave of the following Missionaries:—The Rev. H. Horsley, returning to the Ceylon Mission; the Rev. W. and Mrs. Spendlove, returning to the Mackenzie River Diocese, North-West Canada; Dr. and Mrs. Ardagh returning, and Miss Bertha Davies proceeding, to the British Columbia Mission; and Miss M. J. Greer, proceeding to Cairo.

General Committee, March 9th.—On the recommendation of the Patronage Committee, it was resolved to invite the Right Rev. the Lord Bishop of Ripon to preach the Annual Sermon.

The Secretaries submitted the following Petition regarding the Annual Sermon being preached for the future in St. Paul's Cathedral:—

TO THE COMMITTEE OF THE CHURCH MISSIONARY SOCIETY.

GENTLEMEN,—We, the undersigned friends of the Society, beg respectfully to bring to your notice a suggestion which has for some time been in the minds of many supporters of the Society, with regard to the Anniversary Sermon hitherto preached in St. Bride's Church.

We ask that the Sermon be no longer preached in St. Bride's, but that you approach the Dean and Chapter of St. Paul's, with a view to its being preached for the future in St. Paul's Cathedral.

We feel in the first place that the proposed departure from tradition would be in a great measure justified on the ground of convenience. Originally chosen because situated near the Church Missionary House, St. Bride's no longer affords comfortable accommodation for the congregation which the Sermon attracts; while many, especially of the more aged friends of the Society, are deterred from being present by the lack of it.

But a far more important consideration is the fact that a much more numerous congregation might be collected, if the service were held in a church large enough to ensure the comfort of all who might wish to attend; and the Society now draws its support from so vast a number of people in all parts of the country, that we believe the only church which would fulfil this condition is St. Paul's Cathedral. We think, therefore, that the increase in the number of the Society's supporters would fully justify the change.

Further, while it is important to provide accommodation for the largest possible congregation which the present and future interest in the Society can bring together, we think that the Committee should by no means overlook the fact that a service in St. Paul's would attract a far larger share of general public attention; and we are strongly of opinion that the increased attention now given by the general public to the subject of Foreign Missions ought to be encouraged by every means which lie in the Committee's power.

We are also of the opinion that it would be most appropriate that the largest Missionary Society supported by the Church of England should hold its Anniversary Service in the Cathedral Church of the Metropolis; and that no more suitable time could be chosen for making the change we propose, than the year in which the nation celebrates the fact that Her Majesty's reign has become the longest in English history; for by this means the Society would publicly celebrate among the most glorious

features of her sixty years of rule, that the extension of the British Empire has ever been accompanied by the spreading of the message of the Gospel, and that her reign has seen the widest development of Missionary enterprise which has existed since the days of the Apostles.

Finally, we feel that the change would form a fitting public recognition of the blessings with which Almighty God has visited the work of the Society during the past century, in opening wide the door in the dark places of the earth, and in granting grace and power to His servants to go forward and enter in.

(Signed) Halsbury. Plunket, Dublin. Middleton. B. F. Dunelm. E. H. Exon. W. B. Ripon. Edgar Newcastle. N. Sodor and Man. J. J. S. Worcester. S. Ballarat. E. A. Coventry. Alfred Barry, Bishop, Rector of St. James', Piccadilly. J. Mitchinson, Bishop, Rector of Sibstone. P. F. Eliot, D.D., Dean of Windsor. F. W. Farrar, D.D., Dean of Canterbury. T. W. Jex Blake, D.D., Dean of Wells. W. Lefroy, D.D., Dean of Norwich. H. D. M. Spence, D.D., Dean of Gloucester. C. T. Wilkinson, D.D., Archdeacon of Totnes. H. B. Askwith, M.A., Vicar of St. James', Hereford. J. Baily, M.A., Vicar of Holy Trinity, West Cowes. G. C. Baskerville, M.A., Vicar of Tonbridge. F. M. Beaumont, M.A., Vicar of Holy Trinity, Coventry, and Hon. Canon of Worcester. T. D. Bernard, M.A., Canon of Wells. C. L. Burrows, M.A., Vicar of St. Paul's, Bournemouth. F. J. Chavasse, M.A., Principal of Wylliffe Hall, Oxford. C. V. Child, LL.D., Vicar of Christ Church, Cheltenham. M. B. Cowell, M.A., Vicar of Ash-Bocking. W. Eliot, M.A., Vicar of Holy Trinity Bournemouth, and Hon. Canon of Worcester. G. Everard, M.A., Vicar of Teston. Herbert James, M.A., Rector of Livermere. S. P. Jose, M.A., Vicar of Churchill. B. J. Lyon, M.A., Rector of Wickwar. W. Lyon, M.A., Vicar of Sherborne, and Hon. Canon of Salisbury. C. Oldfield, M.A., Vicar of St. Peter's, Stamford. E. H. Perowne, D.D., Master of Corpus Christi College, Cambridge, and Hon. Canon of Worcester. S. A. Selwyn, M.A., Vicar of St. John's, Boscombe, Bournemouth. Nevile Sherbrooke, Vicar of Clifton, Bristol. G. S. Streetfield, M.A., Vicar of Emmanuel, Streatham, and Hon. Canon of Rochester. H. Summerhayes, M.A., Rector of Amberley. F. E. Toyne, Vicar of St. Michael's, Bournemouth. C. H. Wallace, M.A., Hon. Canon of Bristol. W. Wilkinson, D.D., Rector of St. Martin's, Birmingham. C. L. Williams, Vicar of Christ Church, Ramsgate. G. C. Williamson, Vicar of Holy Trinity, Bordesley, Birmingham. J. N. Quirk, M.A., Rector of Bath, and Hon. Canon of York. F. C. Bourne, Kempsey, Worcester. R. ff. Eliot, Radipole Manor, Weymouth. G. E. Eliot, Bingleaves, Weymouth. R. C. Hankinson, Red Lodge, Southampton. C. Playne, Overden, Nailsworth. G. Skey, Wybourn Lodge, Malvern.

A motion to adopt the suggestion was proposed by the Dean of Windsor, which, after considerable discussion, was withdrawn in favour of the following, which was passed unanimously:—

"The Committee have received the Memorial with the respect due to the distinguished members of the Society whose names are appended to it, and while giving full weight to the strong reasons which have been given for asking the permission of the Dean and Chapter to hold the Annual Service in St. Paul's Cathedral instead of St. Bride's Church, and while deeply grateful to their friends who have expressed so lively an interest in the welfare of the Society, they have not at present sufficient evidence that it is the wish of the great body of their friends who are in the habit of attending the Annual Sermon to change the place of a service which is unique of its kind, and is bound up with the warmest sympathies and associations of very many of the Society's most earnest friends."

The Report of the Estimates Committee on the Estimates for the Home expenditure of the Society for the year ending March 31st, 1898, was received and resolutions thereon were adopted.

The Secretaries reported the death of Mr. H. Bruce Boswell, member of the Committee, on March 6th, and of Deputy Surgeon-General J. C. Hornsby Wright, M.R.C.P., for some years a member of the Committee, on February 26th, 1897, and the Committee directed the expression of their sympathy to be conveyed to the surviving relatives.

The acceptance of the office of Vice-President by the Right Rev. Bishop of Peterborough, the Right Rev. Bishop of Killaloe, the Right Rev. Bishop of Crediton, and the Right Rev. Bishop of Qu'Appelle was recorded.

NOTES OF THE MONTH.

ORDINATIONS.

On the 2nd Sunday in Lent, March 14, at St. Paul's Cathedral, by the Bishop of London, Mr. Richard Francis Ardell to Deacon's Orders.

Yoruba.—On Septuagesima Sunday, February 14, at Christ Church, Lagos, by the Right Rev. Bishop Oluwole, Mr. Adolphus Williamson Howells, B.A., L.Th. (Native), to Deacon's Orders, and the Revs. R. S. Oyeboode, J. Okusseinde, and R. A. Coker (Natives), to Priests' Orders.

Mauritius.—On February 2, by the Bishop of Mauritius, the Rev. S. Susunker (Native) to Priest's Orders.

Japan.—On the 4th Sunday after Epiphany, January 31, at Holy Trinity Church, Osaka, by Bishop Awdry, the Rev. P. T. Arato to Priest's Orders.

DEPARTURES.

Egypt.—Miss E. A. Lawford left Marseilles for Cairo on February 11.—Miss M. J. Greer left Marseilles for Cairo on March 11.

Palestine.—Mrs. J. R. L. Hall and Miss J. Wenham left Marseilles for Jaffa on March 11.

ARRIVALS.

Sierra Leone.—Miss C. Elwin left Sierra Leone on February 15, and arrived at Liverpool on March 1.

Niger.—The Rev. T. J. Dennis, Mrs. P. A. Bennett, Miss L. M. Maxwell, and Miss E. A. Warner left Onitsha on January 14, and arrived at Liverpool on February 15.

Bengal.—The Rev. and Mrs. F. B. Gwinn left Calcutta on February 6, and arrived at Plymouth on February 26.—The Rev. and Mrs. A. W. Crockett left Calcutta on February 3, and arrived in London on March 20.—The Rev. and Mrs. I. W. Charlton left Bombay on February 20, and arrived at Plymouth on March 14.

North-West Provinces.—The Rev. C. H. Gill and Mr. R. Baker left Bombay on February 20, and arrived at Plymouth on March 14.

Western India.—The Rev. C. W. Thorne left Bombay on January 23, and arrived in London on February 24.

Ceylon.—Mrs. Fall left Colombo on Jan. 30, and arrived in London on Feb. 24.

South China.—The Rev. and Mrs. C. Bennett left Hong Kong on January 14, and arrived in London on February 22.

North-West Canada.—The Rev. J. R. Lucas left Fort Chipewyan on January 20, and arrived in London on March 10.

BIRTHS.

North-West Provinces.—On January 27, at Lydford, Devon, the wife of the Rev. C. H. Gill, of a daughter.

Punjab and Sindh.—On December 27, 1896, the wife of Dr. J. O. Summerhayes, of a daughter (Lucy Maud).—On January 28, 1897, at Dera Ismail Khan, the wife of the Rev. H. J. Hoare, of a son (Harold Percival).—On February 24, at Dera Ismail Khan, the wife of the Rev. C. W. Fothergill, of a daughter.

Travancore and Cochin.—On January 29, at Peel, Isle of Man, the wife of the Rev. J. Thompson, of a son (Jacob Cyril).

DEATH.

On March 10, at Oak Hill House, Hampstead, N.W., the Rev. F. E. Wigram, Prebendary of St. Paul's Cathedral, late Honorary Secretary of the Society.

PUBLICATION NOTICES.

THE following Publications have been issued since our last Notice:—

Extracts from the Annual Letters of Missionaries for 1896. Part III. contains letters from the Bengal, North-West Provinces (India), and New Zealand Missions. Part IV. contains letters from the Ceylon Mission only. *Price 3d. each Part, post free.* The letters from the *Persia* missionaries have been issued in separate pamphlet form as usual. *Price 2d. post free.*

The Story of Little Gie.—A booklet for circulation amongst the young, and especially suitable for members of Sowers' Bands. It is a very interesting story of a little Chinese Boy, written by Miss F. R. Burroughs, of the C.E.Z.M.S., China. *Single copies free as specimens; quantities at 6d. per dozen, or 4s. per 100, post free.*

For the King.—A card prepared in connexion with the commemoration of the Queen's Sixty Years' Reign, for the purpose of emphasizing, by means of diagrams, "Our Duty" and "Our Responsibility" for the Evangelization of the British Empire. *Price 4d. per dozen, or 2s. 6d. per 100. Specimen card free.* Suitable for enclosing in envelopes, &c.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

GERMAN PROTESTANTISM AND HEATHEN MISSIONS IN THE NINETEENTH CENTURY.*

THE decline of Roman Catholic prestige in the Old World in the sixteenth century synchronized with the ascension of its star in far-distant regions lying without the circle of Christendom. For the repudiation of Papal claims by the great Saxon race of the West compensation was sought by astute minds in the religious instincts of the benighted devotees of the Lotus plant and the Yellow Dragon. Wearing, however, the cloak of a disinterested and exalted solicitude, Jesuitism has not lingered in pointing the finger of a virtuous reproach at the Lutheran Church which sat upon its lees in tacit repudiation of any extraneous demands upon its energies, or in more active declension to assume duties incumbent upon apostles alone, or in comfortable procrastination of an undertaking whose initiative should be the peculiar prerogative of the *Landesherren*. Thus sped two centuries away. Holland and Great Britain had already entered the harvest-field, but from the escutcheon of the German Reformed Church the reproach was not yet rolled away. Then followed the Thirty Years' War. The disintegrating forces of civil strife exercised their inevitable influence upon a body in whose estimation the study of Aristotelian dogma had superseded the attention demanded by the theological necessities of a practical life.

The prostration of internal discipline, the incompetence of legally appointed shepherds, induced the inception of the Pietist movement, whose aims embraced the introduction of an intelligible Theology and the readjustment of an oblique moral balance. The indiscretions incident to the wake of this, as of every other noteworthy movement, in no wise extenuate the unlovely attitude of the Orthodox party towards a sect which gave Herrnhut and Halle to the Christian Church. The shortcomings of Pietism surely admit of condonation, for by this unfashionable instrument was the conscience of Germany first awakened to the needs of the dark world. Ziegenbalg and Plütschau, as its agents, landed among the Tamils in 1706, Dober and Nitzschmann, under its auspices, were despatched to St. Thomas in 1732. In the year 1760, the date of Zinzendorf's death, the messengers of the tiny Moravian body had obtained a footing on the extreme borders of North America, in the West Indies and Surinam, and amongst the Hottentots of Cape Colony. Halle had contributed names as worthily

* We gladly record our obligations to Professor Wirbt of Marburg University for much valuable information contained in his brochure on *Der deutsche Protestantismus und die Heidenmission im 19 Jahrhundert*.

honoured as those of Fabricius and Schwartz to the peoples of India. And Orthodoxy, even at this period of the latter rain, looked on, but of its substance or its sons offered nothing.

Under the influences, however, of German philosophic thought, at the close of the eighteenth century, the very foundations of ecclesiastical life were shaken and the new movement sustained a check, happily of temporary duration. Herrnhut and Halle, the sometime nurseries of the Church's missionary proclivities, had, in 1800, fallen from their high estate; heathen claims, though still forming an integral article of the Pietist creed, had been allocated to the dreary category of observances purely traditional. Rationalistic theory had quenched or at least dulled the electric spark, which had endowed Halle with its peculiar significance, long before the once richly blessed foreign stations of the Dano-Halle Mission were transferred to other keeping. Herrnhut, though affected in lesser measure, had still so far declined as to render it a matter of present gratulation to the missionary historian that modern German enterprise owes comparatively little to the original promoters of evangelistic aims.

Having thus scantily sketched the forces generating the early phases of Teutonic effort, we now propose to record in their chronological order the formation of later agencies, not omitting those traits characterizing German enterprise as a whole in its relations domestic and external, and concluding with a more particular survey of its subordinate features. And here we may state, although it is needless, our perfect sympathy with the aims of those whom we propose to discuss, anticipating their courteous recognition of facts formulated on the authority of experts whom German and English contemporaries alike delight to honour.

The revival of Pietism from the Upas influence of Rationalistic thought was evidenced by a speedy lengthening of its cords and an extension of its "Circles." Active branches sprang up on the most unlikely soil in various parts of the Empire. Berlin herself, the hotbed of atheistic speculation, became the headquarters of a "Circle" which, under the fostering care of Jänicke and the Baron von Kottwitz, developed a strong missionary trend. To their instigation Berlin owes the foundation of its first missionary institute for the preparation of pious though unlearned youths for the foreign field in the year 1800; unassuming though its methods were, no less than eighty more or less prominent workers have been the outcome of its training.

It is not irrelevant to note in passing the strong generative impulsion imbibed, according to his own confession, by Jänicke from contemporaneous movements in English ecclesiastical circles. Colonial enterprise and exploration were alike inviting us at that period to an advanced evangelistic policy, and the last decade of the eighteenth century therefore witnessed the formation of the Baptist, the London, and the Church Missionary Societies. To England, in the person of Bonafacius, was accorded the inestimable privilege of conveying the glad tidings to our kinsfolk across the sea. Britain once again, after eleven hundred and eighty years, called for her brethren's fellowship

in the fulfilment of the Last Command. We shall have occasion to recur later to a mutual understanding, whose contemplation is the more agreeable in view of the less happy relations of our own epoch. May these be short-lived!

The Pietist leaders, long since domiciled in Basel, had hitherto contented themselves with the support of existing missionary bodies, German agencies preponderating in their regard, but a germinating activity, indirectly fostered by Anglican influence, matured in 1815 into the desire for an independent institution. The first contingent of foreign workers, despatched under the auspices of the newly founded Basel Missionary Society, followed in 1821, and various subordinate auxiliaries at once sprang into existence; moreover the timely restoration of a national peace lent its blessing to an undertaking whose prominence as the pioneer of modern Pietistic enterprise made it the cynosure of Pietistic gaze throughout the Empire. To this culmination had contributed not a little the efforts of Steinkopf, preacher of the German Lutheran community in London, a director of the L.M.S. (whose inception, by the way, had exerted so powerful an effect upon the East Friesland Societies), a trusted friend of the C.M.S., and an agent of the British and Foreign Bible Society.

The Basel development worked with an energy, mobilizing in its effects upon its Teutonic neighbours. Augustus Neander came to the front as the tutelary genius of an undertaking purely German in its constitution, *The Berlin Society (I.) for the propagation of Evangelical Missions among the Heathen*, and from the ashes of a futile attempt at an amalgamation of Jänicke's Institute with the new agency there arose a vigorous canvassing of the Empire's missionary constituency for men and money, originally in aid of Societies for which Berlin I. was the self-constituted almoner; eventually, however, in 1829, the new body possessed its own training school, and in 1833 despatched its first contingent of workers.

The East followed the West. Elberfeld, as early as 1799, contained a tiny "Circle" of twelve praying Christians who, at English instigation, enlisted in the cause of ancient Israel. We find their subsequent development assuming the usual form—of tendering general aid to Missions through channels already existing—and the culminating point is attained in the combination of Elberfeld, Barmen, Cologne, and Wesel in 1828, under the title of the *Rhenish Missionary Society*.

North Germany had not hitherto remained a stranger to evangelistic initiative. The stimulating touch of Moravian Pietism had generated in 1802 the *Missionssocietät vom Senfkorn*, which by a gemmative process had given the *East Friesland Society* to the world. Both associations were, however, dwarfed by a tardily negotiated amalgamation of those aims and interests which had been steadily maturing in the North Hanse and other towns, and received their final embodiment in the *North German Mission*, founded in 1836, with Hamburg as its headquarters.

Coincident with the birth of the above was the formation of Berlin II., under the leadership of the well-known J. Gossner, arising from a rupture

with Berlin I., on grounds, happily, of missionary technique alone. Gossner's secession was the logical outcome of his own powerful and perhaps insufficiently-controlled individuality, which ill-brooked the restraints imposed upon it by co-operative effort. After his death, twenty years later, Berlin II. gradually assimilated the methods in vogue amongst other agencies.

The religious revival, inaugurated by Pietism at the commencement of the century, had in some measure accomplished the resuscitation of the petrified national conscience, and its missionary aspect found imitators among the Orthodox party. Following common precedent, these, in the dawn of their enthusiasm, contented themselves with offering support to societies already in existence; but possessing, of necessity, a pronounced bias in favour of methods Lutheran, we have it on the authority of Wangemann and Zahn that their undue efforts to influence the objects of their pecuniary aid led those bodies into circumstances of a grave and critical character. All parties, happily, were relieved from relations so embarrassing by the normal development of Lutheran interest into the formation of its own peculiar agency in 1836, the *Lutheran Missionary Society of Dresden*.

Before proceeding to inspect the more recent embodiments of German evangelistic aims, we may pause for a momentary survey of the salient traits characterizing the initial stages of Teutonic Missions. We are struck, primarily, by the rapid expansion of the spiritual life which, in two decades, gave seven "foreign bodies" to the home Church, and that in an era distinguished by great social and political upheaval: an epoch prolific of hopes unfulfilled and promises disappointed. A further peculiarity lies in the active interchange of strength and sympathy between the Teutonic and Anglican communions of this date. England supplied Germany not alone with the impulsion and organic example of unions and societies, but with that intimate nexus of Scripture distribution and preaching whose success has long since vindicated its introduction. Germany's gifts to England are known to every student of missionary literature. Men full of faith and of the Holy Ghost stood shoulder to shoulder with British ambassadors to the Heathen. Their praise was in all the Churches, it needs not the commendation of a posterior pen. As the third characteristic, we would draw attention to the lamentable apathy evinced by official ecclesiasticism, prior to the creation of the Lutheran agency. Had the piety exercised been of the most spurious type it could hardly have incurred a neglect more methodical and one better calculated to develop the latent possibilities of gravest peril encompassing the infancy of missionary effort.

At a period when a precariously established and suspicious political rule from force of habit detected in every expression of corporate activity the indices of *lèse-majesté*, evangelistic purposes stood in especial need of Orthodox patronage. Its unworthy and jealous abstention exposed them to gross misrepresentation, and gave the lie to their professions of loyal sincerity. Missionary interest in Hamburg, Hanover, Bavaria, Halle, Quedlinburg, Westphalia, Berlin, and even in

Schleswig-Holstein, was, according to common knowledge, "shadowed" by vexatious police restrictions, or on "grounds of the highest consideration" placed under the regal ban. So worked Rationalism in Church and State for the Fatherland.

The second, and what we might designate the transition phase of German Missions, is inaugurated by the accession of Frederick William IV. to the Prussian throne. To the generation which had seen the conflicts for freedom had succeeded another characterized by an eager inquiry after ideals ecclesiastical and political, an inquiry morally beneficial yet materially futile. And as the missionary spirit had received the neutral tinting of the previous, so was it now coloured by the warmer influences of the present epoch. The Lutheran Society, with the double object of contracting a closer alliance with University life and of establishing the association upon a basis broader than that of one purely * Saxon in its inception and status, removed in 1840 from Dresden to Leipzig, where, under the powerful directorate of Karl Graul, it effected in some degree an amalgamation of its foreign sympathizers. The Lutherans of Russia, Denmark, and the Scandinavian peninsula affiliated themselves officially with the creation of the Mother Church, but, with the solitary exceptions of Mecklenburg and Bavaria, the home communities frustrated the Society's natural if somewhat Utopian desire to weld the members of heterogeneous nationalities into one common force for an exalted end. In 1849 the Lutheran Pastor Harms founded amongst his flock at Hermansburg the well-known independent Lüneberg peasant Mission, an undertaking which soon attracted a far-wider *clientèle* than that secured during its initial stages. Harms' action, as one of secessionist and therefore disloyal bearing, has been sharply criticized, but beyond recording the prevalent belief that it militated heavily against the aims of the Leipzig agency, and as infallibly quickened the general missionary sense of the Lutheran communion, space forbids our consideration of the matter.

The year 1842 witnessed a development of the most vital importance in the entrance of German womanhood into the harvest-field. The "Woman's Union for the Christian education of the female sex in the East," founded at Berlin in 1842, took the initiative, and was followed in 1850 by the "Berlin Woman's Missionary Union for China," in 1851 by the "Kaiserswerther Diakonissenanstalt" for the Eastern peoples, and in 1852 by the "Jerusalemverein."

The culminating stage in the erection of the missionary fabric synchronizes with the foundation of the United Empire and the inception of its Colonial policy under the Bismarckian ægis in 1884. Both events have contributed to missionary extension, and the last-named is especially instrumental in supplying with its *raison d'être* that union of earnest workers who claim as their inalienable privilege the proclamation of the Gospel in those protectorates under the shelter of their country's flag. With this object were founded the "Evangelical Missionary Society for German East Africa" in 1886, the "Society for the Evangelical Lutheran Mission in East Africa"—which last was merged in

* The adjective here applies to the Kingdom only.

1893 into the Leipzig Mission—and the “Löh Institute of Neuen-dettelsau” which assumed King William’s land as its especial sphere of influence. Coincident with the birth of German colonial policy we find also the establishment of the *Allgemeine evangelisch-protestantische Missionsverein*, which by the laws of its existence should prove of valuable subsidiary importance to Mission effort. Its aims comprise—(1) the awakening of missionary interest in the widest circles; (2) the union of all engaged in missionary work; (3) promotion of the study of the non-Christian cults; (4) ethical discussion between Christianity and the heathen world, especially the civilized portion of it; (5) the despatch of properly qualified persons to heathen lands; (6) the support of existing agencies; (7) the promotion of civilization by colonization, &c., and the spiritual care of German co-religionists in non-Christian lands. This Union is not without its critics, but we confess to a sense of satisfaction in seeing Mission effort here placed, not upon a higher, but upon a more intellectual plane than had hitherto been assigned to it.

The last two missionary bodies to which we would draw attention are the “Neukirchen” (Rhenish Prussia), founded by Pastor Doll in 1882, and directed by methods familiarly known to English readers as “faith-lines,” and the “Schleswig-Holstein Lutheran Society,” initiated by Pastor Jensen. This last-named, which had commenced in 1881 to send out missionaries, has excited some comment by its repudiation of its own fundamental law. Its *Gründung* is vested now in the individuality of its founder.

Having thus scantily, and in measure ill-befitting our weighty task, outlined the contributions preferred by Teutonic devotion to the great Cause, we desire in conclusion to offer a few observations on their aspect at the close of the nineteenth century. The favourable attitude of the public mind towards an undertaking once, as in England, classed among the visionary projects of harmless enthusiasts is well worthy of note. A complete revolution of thought ensures their legitimate recognition in the Prussian General Synod. Twelve missionary conferences extend over Middle and North Germany, and missionary *Kursen* are held. No longer the safety-valve of small and heated conventicles, they are the avowed and peculiar privilege of the Evangelical Church. The hypothetical claims of Heathenism are now as little connected with the region of controversy as is the significance of this labour of love for the Church itself. A much-needed development is also visible in the better recognized affinity of Missions and Theology, and in this connexion we cannot forbear mentioning a name so honourably familiar to English hearing as that of Gustave Warneck. He has ably striven by the exercise of a sanctified statesmanship to weld in closer union theological attainments and evangelistic aspirations, to raise the highest of services to an intellectual plane which had been denied it hitherto by the unenlightened understanding of friends and foes alike. His genius has been in willing requisition, endeavouring to supply German Missions with that indispensable handmaid, a cultured literature, thus to some extent removing a reproach to which they were exposed from the inadequate acquirements of the humbler instruments

employed in the pioneer paths of foreign enterprise. The lack of sympathy between Missions and theological thought is in some degree due to the shortcomings of the former. Few departments of Church history present material of so varied and voluminous a type as that displayed in those records of Christian Missions awaiting systematic arrangement; and of few may it be said that their literary qualities are of so inferior a standard. The lack of a scientifically treated missionary past is counterbalanced by a corresponding sparseness of durable properties characterizing the literature of the present day. We would not dispraise those excellent periodicals already current, but our own experience leads us to deplore the smallness of their number; Germany's present missionary literary staff may be counted upon the fingers of one hand. If this, like every other branch of the service, is worthy of man's highest effort, why should it be relegated to the care of individuals whose learning is less profound than their piety? Such action is possibly in consonance with the spirit that, as the outcome of fifty-two different forms of Church government and sixteen missionary organizations, could in the year 1893 point but to an offering of 650 workers, of whom about thirty only have passed the *Hochschule*. The compatibility of faith and a scientific equipment has long since been demonstrated satisfactorily; why, then, would the Fatherland withhold those sons who are so freely yielded for the Empire's aggrandizement elsewhere, and who so nobly vindicate the confidence reposed in them by their country?

Various theories have been propounded in explanation of the partial success which has attended the missionary efforts of the Moravian branch of Pietistic thought. We reproduce, without comment, one which may in some degree account for the disproportion existing between Herrnhut labour and the results accomplished. The cultivation of a dependent spirit, to the exclusion of all self-support, among the native communities has proved inimical to Moravian progress, and has restricted and limited its influence among the peoples of its evangelistic choice. Concentrating its energies upon isolated bodies of believers, and exercising upon these a tutelary influence which neither stimulated nor permitted the growth of a healthy independence, small wonder is it that after one, two, and even three generations the objects of too maternal a legislation had not attained the status of a Christian community, but were still engrossing valuable energies to the detriment of sheep lying untended without the fold.

It is an error which modern missionary effort has striven to avoid, but one largely admitting of extenuation on Moravian behalf when we consider that to the Evangelical Church of Germany at that period independent thought and action were unknown. Even the extensive and obtrusive tutelage exercised over it by the *Landesherrn* was a hardship lightly borne. Moreover, it must not be overlooked that a not inconsiderable section of Herrnhut labour was devoted to the evangelization of peoples, viz., the West Indian and Guiana negroes, for whom, by reason of their social status, an ecclesiastical corporation was a foregone impossibility. Slavery precluded all expectation of a national Church.

We have come to the end of our pleasant task. We have, we think, done justice to the energy and the devotion of our brothers across the sea. We look forward to a future in which, as of old, Germany shall stand shoulder to shoulder with us in our conflict with the Darkness King; neither branch of the Saxon brotherhood dare point with pride at what has already been accomplished, both live in the humble determination to assail with increase of men and munitions the crumbling night of Heathenism.

CONSTANCE C. ENSOR.

HENRY BRUCE BOSWELL,
LATE OF THE BOMBAY CIVIL SERVICE.



WAS deeply grieved while recently staying at Bishop's Teignton, in Devonshire, to hear of the death of my dear friend and colleague, Henry Bruce Boswell. We had known each other for many years. I first made his acquaintance when we were living near each other in the neighbourhood of Portsmouth in the year 1847. My father had, for a time, taken a house beautifully situated on the northern slope of Portsdown, now a strongly-fortified range, five miles from the great naval depôt, but it was then an open, grassy down. His father, a clergyman, resided near the village of Waterloo, two miles further on the Portsmouth and London road.

I was then at the East India Company's College at Haileybury, and hearing that he had received an appointment in the Civil Service and was also coming there, I called on him. Many a long talk I remember with his sisters and himself regarding his future life at College. Having, I believe, been educated privately, and principally at home, he was very ingenuous and unsophisticated. In fact, he was at first rather too little acquainted with the ways of the world for his peace of mind at that place. His genuine piety, however, particularly struck me, and he maintained his own with quiet, but firm, dignity. We were together at Haileybury for a year.

As our appointments were for different Presidencies, he went in 1850 to Bombay and I to Madras. We were consequently parted for the whole time of our respective services, but I heard from time to time from Bombay civilians, whom I met on the Neilgherries, that he was graciously strengthened to lead a consistent Christian life.

Mr. Boswell married, in 1863, a daughter of the Rev. Prebendary R. Snowdon Smith (who still survives in a ripe old age) and sister of the present Bishop of Sydney. He was always a strong supporter of missionary work. Having held several appointments in the ordinary course of his service, he finally became Collector of Ahmednuggar, where he was from 1873 to 1876. The chief town in this district was the headquarters of the American missionaries in that neighbourhood, and the place where the Christian Literature Society for India, then called the Christian Vernacular Education Society, had an admirable Training Institution for Native teachers under the care of Mr. Haig. Mr. Boswell was exceedingly kind and helpful to both. The American missionaries still look back with affectionate remembrance to the time when he was among them. This is evinced by the following extract from a letter of the veteran Dr. Fairbank, who, after fifty years' labour, is now helping with the ripe fruits of his Marathi learning. This letter is the more touching because it was received after our friend had fallen asleep, the words thus

forming a peculiarly valuable testimony to the esteem in which he was held. After giving an account of the way in which his own fiftieth anniversary of service was celebrated, Dr. Fairbank adds: "I cannot be too thankful for the health I have had; for helpful associates in the Mission; for the kind and helpful influence of such Christian friends as Tytler, Elphinston, and yourself, and the helpmeets of all three, who were worthy of their husbands—and God gave the increase."

When Mr. Boswell retired from the service in 1877 he joined the Committee of the Christian Literature Society for India, in which he had long taken a deep interest on account of his friendship with Mr. Haig, and his appreciation of his successful labours. His assistance there was most valuable. He was then invited to become one of the members of the General Committee of the Church Missionary Society. He looked forward with dread to the time when he might be laid aside and be unable to attend its meetings. Naturally, after his long residence in India, he took the greatest interest in the meetings of the India group, and was always specially grieved whenever he was obliged to miss them. He was particularly anxious about the question of the revision of the Marathi Prayer-book.

The last meeting he attended was that of the Christian Literature Society on Thursday, February 25th, which was the last occasion when I had the pleasure of meeting him. The very next day he was taken ill. The disease was peritonitis, and he suffered much. Happily, having lived for Christ, and fully trusting in Him, he was ready to depart, and he fell asleep early on Saturday morning, March 6th. The prominent characteristics of his life seem to me to have been gentleness and modesty. He did not often speak in Committee; but when he did, what he said was directly to the point, and his judgment was sound and good. Early called to walk in the narrow path and to find it pleasantness and peace, he was consistent and steadfast in his heavenward course; and he found it eminently true that the Christian man has at all times a Refuge and a Strength,

"An arm almighty to defend,
An ear for every call,
A happy life, a peaceful end,
And heaven to crown it all."

It is with deep sorrow and sincere respect I write this brief and inadequate account of a valued friend.

HENRY MORRIS.

A HOME WORKER FOR FOREIGN MISSIONS.*



SOME time ago the *Intelligencer*† reviewed at some length *The Holy Spirit in Missions*, one of several valuable books bearing upon Foreign Missions from the gifted pen of the Rev. Dr. A. J. Gordon. We have now before us the biography of this good man by his son, Ernest B. Gordon—a very charming and delightful book. We propose to introduce our readers to some of his opinions on certain aspects of the great missionary obligations resting on the home Church. He was a man of such strength and independence of character, and was so deeply, to the very core, imbued with the Evangelistic spirit, that his convictions, always tersely and boldly and strikingly expressed, deserve attention, and we believe will—in so far as they are studied—have a very wholesome influence on the minds of the home Churches in America and in this land.

* A. J. Gordon, D.D. *A Biography by his Son* (London: Hodder and Stoughton, 1896).

† C.M. *Intelligencer*, March, 1894, page 204.

At his birth he was associated by his parents with the missionary enterprise. His birth took place in 1836, and his parents showed the influence which the story of Judson's devoted labours in Burmah was exercising in the minds and hearts of God's people by giving their son at his baptism the name of the missionary—Adoniram Judson. The father, John Calvin Gordon, was a hyper-Calvinist, and the biographer remarks :—

"The interval of keynote 'twixt the name of John Calvin Gordon and that of his little son marks in a significant way the transition in American Christianity from its speculative to its practical and missionary phase. To the new generation Christianity was to be not so much a bunch of theories for debate and discussion as a universal economy, a *régime* whose sway was to extend over all peoples. Few men entered more earnestly, though in a humble way, into the robust life of Calvinistic Christianity than the father. Few men have, under God, been more active and helpful in emphasizing the new purposes and revived mission of the Christian Church of our century than the son."

And a striking proof was afforded at his funeral in February, 1895, that his life had not belied the aspirations which had been expressed in his name. A group of Chinese who were the fruits of his Boston ministry were weeping in a corner of the vestry the loss of their friend, when one of them, a poor laundryman, learning that flowers were refused, laid three dollars upon the coffin for the preaching of the Gospel among his countrymen, remarking, "Dr. Gordon would have wished it." The suggestion was at once taken up by the young people of the congregation, who subscribed a substantial sum for a memorial missionary fund.

For more than a quarter of a century Dr. Gordon's ministerial life was spent as the pastor of Clarendon Street Baptist Church, Boston, U.S., from 1869 until his death. The characteristics of this church before he went to it are stated as follows by his son :—"It was indeed a church of a well-defined and easily recognized type—a church which has its counterpart in every city of Protestant Christendom. It summarized, as all of its class, the admirable traits of Protestantism—comfort, order, intelligence, affluence, reserve, a not too aggressive religiousness." And Dr. Gordon wrote at a later period of churches of the same type :—

"Ecclesiastical corpses lie all about us. The caskets in which they repose are lined with satin; they are decorated with solid silver handles and with abundant flowers, and, like other caskets, they are just large enough for their occupants, with no room for strangers. These churches have died of respectability and are embalmed in complacency."

His life-work was to infuse a wholly different spirit and to inspire a wholly different standard of Christian attainment and service into the minds and hearts of his people, and he wrote in 1890, reviewing his twenty years' pastorate :—

"We believe we have learned much, through Divine teaching, as to the true method of conducting the affairs of God's Church; have proved by experience the practicability of what we have learned; and have largely united the Church in the practice thereof. *Innovations* have from the beginning been strongly urged. 'Innovations'? No! that word implies newness; and God is our witness that in theology, in worship, and in Church administration it is not the new to which we have been inclined, but the old. *Renovation*, rather, is what we have sought. With a deep feeling that many of the usages which have been fastened upon our churches by long tradition constitute a serious barrier to spiritual success, it has been my steady aim to remove these. In general, we may say, it is our strong conviction that true success in the Church of Christ is to be attained by spiritual, not by secular, methods; by a worship which promotes self-denial in God's people, and not by that which ministers to self-gratification; by a cultivation of the heart through diligent use of the Word and of prayer, and not by a culti-

vation of art through music and architecture and ritual. And with the most deliberate emphasis we can say that every step in our return to simpler and more Scriptural methods of Church service has proved an onward step toward spiritual efficiency and success."

It may be questioned whether it is within our province to notice his successful efforts to bring the elaborate arrangements for church music which he found in possession into subordination to his great aims to make the services truly evangelistic. When he accepted the charge of the church the one condition he made was that the quartet gallery—the "ice-chest," as he called it—should be disused, and the delegated worship be succeeded by congregational singing; but it took years of instruction and of waiting before the changes he advocated were consummated. In one of his sermons we find:—

"A full minute of silence after prayer, of absolute congregational stillness—we have enjoyed it in one or two churches where we have worshipped, and have never forgotten the impression. 'Be still, and know that I am God.' When shall we learn that God is not in the wind of an organ-bellows, or in the fire of exciting hallelujahs, but in the still, small voice? And then, after the sermon, is apt to come another burst of violence against the kingdom of silence. If perchance the Spirit has helped us to make a serious impression upon our hearers, we wish so much that we could send them away with nothing to disturb that impression. But, alas! who has not heard it? The organ with all its stops breaks out, like many bulls of Bashan. The seed of the Word has been sown, but cannot be let alone. A wild flock of quavers burst their cage in the organ-loft, and, like birds of the air, alight upon the hearers to catch away that which was sown in the heart. Who that has been present does not remember the gracious silence with which the sermon in Mr. Spurgeon's tabernacle closes? The people go away with the word of warning and exhortation and hope as the last sound that fell upon their hearts. They march out to the muffled beatings of a conscience accusing or else excusing, not to the tripping music of an organ. Oh, the power of silence!"

One great end ever kept in view was to make the church a missionary church, drawing in from among the hitherto unreached masses around:—

"... We talk about the dangerous classes. The danger lies in the separation of the classes—those who are the salt of the earth keeping by themselves instead of coming into contact with that which tends to corruption. If the great mass of Christians would come into heart-to-heart relation with the so-called dangerous class much might be done to change its character. But here is where we fail. We have too many family churches, and too few missionary churches. Custom is inexorable in its demands, and it is exceedingly difficult for us to admit the propriety or utility of side-tracks running off from the main lines of our ministry to reach the unprivileged. We praise God indeed that our Redeemer is One who can have compassion on the ignorant and on them that are out of the way; but how far we should go out of the way is quite another question. The regular thoroughfare can command unlimited capital for its extension, and no matter how costly the rolling stock of quartet choirs, Gothic arches, memorial windows, and all that, the funds can generally be raised for it. But for an unsurveyed and unchartered extension into the highways and hedges it is always very difficult to get stockholders. The reason is that we shrink from the unusual and the extraordinary. Fashion controls our religion very much as it controls the cut of our garments."

And simultaneously with aggressive efforts for the ignorant and sinful, the stranger and the outcast, the indigent and feeble in the alleys and courts of Boston, a still wider missionary interest grew up. Systematic giving for foreign missionary work was urged:—

"Milk a cow every other day, and you will be sure to dry her up. How much more certainly will a church be dried up by infrequent giving!" he once remarked.

Weekly collections were advocated, but this was felt by many to be too radical a step. 'It will drive people away,' was the commonly expressed opinion. And so for many years the old system lingered on. The pastor did not, however, relax his efforts to create new standards and new ideals of giving."

Consistently with the above, he deprecated the general tendency both in America and in England to adopt unworthy methods for raising money, and the growth of church amusements to the detriment of the spiritual life :—

"'Machinery,' he said, 'is taking the place of life in our churches. If money is needed for carrying on the Lord's work, the first resort is not to fasting and prayer, but to festivals and fairs. Now eating strawberries and cream in the interest of Foreign Missions stands in immeasurable contrast with foregoing butter and sugar, as the poor Salvationist does, in order to save thereby to help the Gospel.'"

He relied himself on appeals to the conscience of the Christian Church, and the following is an example of his arguments :—

"We are accustomed to say that responsibility is measured by opportunity. That is certainly one of its measures. But there are two factors necessary to constitute an opportunity—the ability and the occasion. There may be the ability without the occasion, or there may be the occasion without the ability. In either case we have but half an opportunity, and this cannot evoke any very great responsibility. But where both are present in large degree—ability and occasion—the upper and nether millstones of accountability have come together, and woe be to the Christian who gets between them. For if new corn is not ground into bread for a suffering world, the owner of the corn will be ground. If he does not give his substance he will be in danger of losing his soul. It is estimated that eight billions of dollars are to-day treasured up in the hands of Protestant Christians in the United States—a sum so great that it staggers our arithmetic to compute it. That is one element of our ability. Into our doors the untaught and unregenerate populations of the Old World are pouring by the hundreds of thousands every year, while through our doors we can look out upon every nation of the globe as a field ripe for missionary harvest. Here is our occasion. It is enough to startle one into alarm to think of the stupendous obligation created by the conjunction of these two elements."

Dr. Gordon himself had received directly from the annals of missionary labours more than his Christian names. In describing a visit paid to Brainerd's grave on one occasion he wrote :—

"Does it savour of saint-worship or superstition to be thus exploring old graveyards, wading through snow-drifts, and deciphering ancient headstones on a cold day in midwinter? Perhaps so, on the face of it; but let us justify our conduct. What if the writer confesses that he has never received such spiritual impulse from any other human being as from him whose body has lain now for nearly a century and a half under that Northampton slab? For many years an old and worn volume of his life and journals has lain upon my study table, and no season has passed without a renewed pondering of its precious contents. 'If you would make men think well of you, make them think well of themselves,' is the maxim of Lord Chesterfield, which he regarded as embodying the highest worldly wisdom. On the contrary, the preacher and witness for Christ who makes us think meanly of ourselves is the one who does us most good, and ultimately wins our hearts. This is exactly the effect which the reading of Brainerd's memoirs has on one. Humiliation succeeds humiliation as we read on. 'How little have I prayed! how low has been my standard of consecration!' is the irresistible exclamation; and when we shut the book we are not praising Brainerd, but condemning ourselves, and resolving that, by the grace of God, we will follow Christ more closely in the future."

Consequently he coveted for the home Church in its own best interests a large-hearted and ambitious policy as regards Foreign Missions. It was mainly through his advocacy that the American Baptist Missionary Union was persuaded to maintain the Livingstone Inland Mission on the Lower

Congo which it had taken over from Mr. and Mrs. Grattan Guinness in 1884:—

"He denied the 'lack of interest' which many were urging as a reason for withdrawal. 'When the doctor would feel the pulse of a patient,' said he, 'he lays his finger on the wrist, where the walls of flesh are the thinnest. Who will say that we may not detect the missionary pulse and learn something of the moving of the Spirit by noting the expressions of Christ's poor saints who have sent up their little gifts—in some instances the widow's all—because the burden for Africa is on their hearts? I have rarely read anything more touching than some letters of this sort which have been received; and there have been hundreds of these small donations. . . . The American Baptists need the Congo almost as much as the Congo needs them. They need the tremendous appeal of its misery, its darkness, and its ruin to rouse them to their old-time heroism and self-denial. Ethiopia is at last stretching out her hands to God; she is also stretching out her hands to us. How can we answer at the bar of God if, with all our yet unused resources, we turn away from the call, and withdraw our hands from Ethiopia?'"

Almost from the commencement of the Northfield Conference, in 1882, Dr. Gordon was closely associated with Mr. Moody, and he took a special delight in the Student Volunteer Movement, which had its birth during the Conference of 1886. Mr. Robert P. Wilder, indeed, the original and prominent leader in that movement, has stated that he owes more to Dr. Gordon and Mr. Hudson Taylor for the development of his own spiritual life than to any others.

Dr. Gordon had a strong conviction of the reflex benefits of missionary work in the home Churches. He believed in Missions as a corrective of the effects of theological differences: "Theology begets strife; salvation genders unity. The saints fight over doctrine; they weep together over sinners." He believed in Missions equally as a conservative force, preserving the Church from heresies: "If the men who are now promoting the new theology—a counter-reformation destined to bring every Church it touches in helpless spiritual death—had been engaged for years in the hand-to-hand labour of bringing the unconverted to Christ, we believe that such a movement would have been impossible." And again:—

"As soon as Zion travailed she brought forth children. It is the law of God that renewed souls should come forth through the birth-pangs of prayer and faith in the Church of Christ. But the tendency is for the Church, as soon as it becomes wealthy and aristocratic, to shirk the responsibilities of child-bearing, preferring the luxuries of worship, the music, the oratory, and the architecture of an elegant sanctuary, to the bringing forth and nursing of children. Fashionable religion frowns on prayer-meeting exhortations as sanctified baby-talk, and on simple Gospel preaching as weak pulpit-milk, and on lifting the hand and rising for prayers as nursery exercises in which cultivated Christians do not care to engage. But the Church that knows its calling as the mother and nurse of souls will use all these things because God has enjoined milk for babes, and the rudiments of faith for children. All honour to the Church that accepts the function of child-bearing and nursing; but no honour to that Church which prefers barrenness to maternity in order that she may be at ease in Zion. May God save us from this temptation, which culture and social position are constantly forcing upon us. It is the certain precursor of doctrinal unsoundness, as well as of spiritual blight. I can look out upon scores of churches in my own city, planted in orthodoxy, but now fallen from the faith, and I find that their history for the most part verifies this maxim. Their doctrinal looseness began in spiritual laziness; it was when they ceased to bring forth children that they began to bring forth heresies."

Regarding prayer for Missions he said:—

"The best prayer-book is a map of the world. . . . Instead of praying for the Lord's blessing upon our mission-fields and upon our missionary brethren in

general, let us get a list of their names, and take some one of them before the throne of God each day. Let us make ourselves so far acquainted with their circumstances of trial or success that we shall have definite petitions or thanksgivings to make for them. Let the missionaries be reminded to send home specific requests for prayer, and let them be taken up for definite remembrance at our monthly meetings. For ourselves, we have found great blessing and profit in going through the missionary list day after day. The heartfelt solicitude of the Apostle to the Gentiles nowhere comes out more manifestly than in the frequent recurrence of that saying, 'Without ceasing I make mention of you always in my prayers.'

In the Councils of the Committee Room of the American Baptist Missionary Union he was ever an advocate of continuous advance, and of the policy of faith. He wrote, in an article on "The Faith Element in Missions:"—

"Is Christ the chief treasurer who supplies the missionary funds? . . . Practically there is a very wide difference of opinion upon this point. 'And Prudence sat over against the treasury, watching the expenditures, to see that Faith did not overdraw her account,' would fairly state the financial method of many missionary committees. 'Faith in the work of preaching the Gospel, indeed, but in administering the missionary exchequer sound business principles, if you please.' So we have often heard it, and we do not dispute the wisdom of the saying.

"But here we are conducting the King's business, let it be remembered, and in its transactions are no overdrafts of faith ever allowable? May the promises of God never be taken as collateral in this business? Is the Lord's servant forbidden to hypothecate the bonds of the everlasting covenant as a security for a missionary contract when he has no funds in the bank? The enterprise of Missions is peculiarly the Lord's work, and as such has guarantors and guaranties back of any that are human.

"The paradox, 'Verum est quia impossibile,' which Tertullian uttered concerning doctrine, it is time for us boldly to apply to action, saying, 'It is practicable because it is impossible;' for, under the dispensation of the Spirit, our ability is no longer the measure of our responsibility. 'The things which are impossible with men are possible with God,' and therefore possible for us who have been united to God through faith. Since the Holy Ghost has been given, it is not sufficient for the servant to say to his Master, 'I am doing as well as I can,' for now he is bound to do better than he can. Should a New York merchant summon his commercial agent in Boston to come to him as quickly as possible, would he be satisfied if that agent were to arrive at the end of a week, footsore and weary from walking the entire distance, with the excuse, 'I came as quickly as I could'? With swift steamer or lightning express at his disposal, would he not be bound to come more quickly than he could? And so, with the power of Christ as our resource, and His riches in glory as our endowment, we are called upon to undertake what of ourselves we have neither the strength nor the funds to accomplish.

"We have watched with the deepest interest an experiment of enlargement which has come under our own observation. A missionary treasury, taxed to the utmost for years to meet the demands upon it, was assessed at one stroke an extra fifty thousand dollars annually for a new work which the Providence of God seemed to enjoin. Seven years have passed since the undertaking, and yet the treasury has kept just as full through all this period, notwithstanding the extra draft, as during the seven years previous. Certainly this outcome does not seem like a Divine admonition not to do so again, but rather like a loud invitation to repeat the experiment upon the first new call. And now, when the bugle is sounding for an advance along the entire line, we do well to mark the significance of such experiments. Our Lord does not say, 'Be it unto you according to your funds,' but, 'Be it unto you according to your faith.' If He sees that we trust Him for large missionary undertakings He will trust us with large missionary remittances. If, on the contrary, we demand great things of God as a condition of attempting great things for God, we shall be disappointed; for that is not believing, but bargaining. 'Said I not unto thee, that, if thou wouldest believe,

thou shouldest see the glory of God?' (John xi. 40). Shall we reverse this order, and believe only according as we have seen that glory? If so, He will give us little credit for our faith. Most significantly is it written, 'Many believed on His name because they saw the miracles which He did; but Jesus did not believe in them' (John ii. 23, *vide* Greek)."

The book is not free from one blemish, which is unhappily too seldom absent from otherwise most excellent books issuing from the pens of non-Episcopalian Christians in America. It exhibits in little things a bias against the English Church as an Establishment, and a readiness—unwilling, we believe, and due to insufficient knowledge of the facts—to attribute to it some bad things of which it is assuredly innocent, and to attribute to others any credit of some acknowledged good fruits to which it is entitled to lay claim. The identity of "Sir Robert Cust" will not be missed by the English reader, but he will scarcely admit the justice in the present day of imputing to the *Times* a "scorn breathing in every utterance when Missions are under consideration." For these slight errors of course the biographer and not the subject of the biography are responsible, and they detract very little from the merits of a book which we have found bracing and enjoyable in a high degree.

G. F. S.

TROUBLES IN PERSIA.

EXTRACTS FROM THE REV. C. H. STILEMAN'S LETTERS.

[Under "Editorial Notes," our March number referred to cable messages that had reached us from our missionaries at Julfa telling of opposition to the work; and last month, under "Mission-Field," an extract from a letter of the Secretary of the Mission, the Rev. C. H. Stileman, dated January 30th, was printed, giving an account of disturbances which had commenced the day before. The extracts that follow continue the story.—ED.]

Julfa, Feb. 6th, 1897.



REPORTED last week the seizure of three Persian boys belonging to our boarding-school, one (Yusuf by name) a baptized Christian, eighteen or nineteen years of age, but lame and stunted in growth, making him look much younger than he really is; the other two being sons of the convert Paulus. The boys were imprisoned and have been kept in prison all the week, suffering considerably, I fear, from cold and insufficient food. All the converts and inquirers have been in danger during the week: some have been beaten, and one poor man from Najifabad, whose son has been in the boarding-school, was tortured and fined, besides having his house and shop looted, and finally ordered to remove his son from Julfa, at the same time signing a paper promising never to send him back to our school under a heavy penalty.

All the enemies of the work are just now united against us—Roman Catholics, Gregorian Armenians, Mohammedans, and Jews. We have been obliged to discontinue the work in the Jewish

quarter of the city during the month of Ramazân, at the Prince-Governor's special request, as the people are specially prone to disturbance during this fasting month, when they are practically out of work and out of temper. The Jewish Rabbis have read proclamations in their synagogues forbidding all children to attend the school, and excommunicating all who converse with Jewish converts.

We have been able to send food to the prison for the three boys, and have, of course, been in constant communication with the Consul (Mr. Preece), who is himself ill, but is doing his utmost to assist us in every possible way.

One subject for thankfulness, however, is that the convert Paulus was yesterday allowed to remove his two sons from the prison and take them home. He was himself abused for being an "infidel," and, after being fined, was unfortunately obliged to sign a paper promising not to send his boys to us again. We are very thankful that he was not otherwise molested, as we feared that, if taken, he would be put

to death. Yusuf remains in prison alone, and we hear that he has been beaten for continuing to confess Christ; but it is impossible to get accurate information of what occurs in the prison. The Consul will do his utmost to have the boy liberated, but of course he is a Persian subject, and the result remains doubtful. The poor boy is by no means strong, and has for three or four years been under medical treatment here in the hospital. Mr. Preece has promised to try and obtain permission for Dr. Carr to visit him in the prison. The boys were all in chains at first, but the chains were removed after a day or two.

Feb. 13th.

When I wrote last week, the two sons of the convert Paulus had been liberated, but the Persian Christian boy Yusuf was still in prison. On Sunday, the *seventh* day of the month (when many friends are remembering Persia especially in prayer), Yusuf was released and came back to Julfâ. He had suffered a good deal from cold and neglect, but was bright and happy and had not denied his faith. He says that he was not beaten, but he distinctly heard one of the chief enemies of the work urging that he and the other two boys should be put to death. The reply was that, unfortunately, they were only "*puppies*," and it was not worth while to kill them, but it would be better to get hold of "*bigger dogs*." We were most thankful for Yusuf's release, but were greatly grieved to hear a day or two afterwards that horsemen had been sent out to the villages to bring back Paulus and his two boys, and that they had been again thrown into prison. We fear that they are now in prison, but have not yet been able to get definite information. It seems probable that when Paulus was allowed to take his sons away, it was not known that he was himself a convert, but that information was afterwards laid against him, and that horsemen were then sent out to bring them all back. His position is one of great danger; but we trust that he will confess Christ, come what may. Let me again ask for earnest prayer for him and other converts and inquirers.

Our chief anxiety is now for Paulus; but as our prayers have been answered for Yusuf, we may hope and believe that Paulus will also be liberated before long. One great drawback is the difficulty of obtaining accurate information

as to what is going on within the prison walls. Pray for us and our poor persecuted brethren and friends.

Feb. 20th.

In my letter of January 30th, I mentioned that the colporteur Benjamin Badal had been severely beaten by the mob who were forcibly taking off to prison the three Persian boys. A Mohammedan named Karim was at the same time slightly injured by a stone thrown at Benjamin (or at some Armenians) by another Mohammedan, and it was not long before it was alleged that Benjamin had himself thrown the stone, or injured the man with a stick (though Benjamin had no stick in his hand). In a few days this man Karim was quite well again, and himself testified that Benjamin was in no way to blame, for he knew that the stone had been thrown by a Persian.

We did not expect to hear any more about the matter, and were much surprised to hear on Sunday morning, just as we were going into church, that Karim had died (or been murdered by his own relations) the previous night; that Benjamin was accused of murder, he having, it was alleged, thrown the stone that struck the man seventeen days before; and that a mob was assembling for the purpose of killing Benjamin. After a hurried consultation with the Bishop, I wrote to the Consul informing him of what we had heard, and he replied that Benjamin was in great danger and the situation very grave. We informed Benjamin of his danger, and he himself, seeing that flight was impossible and also concealment, offered to give himself up to the Prince-Governor, that the case might be investigated. After further consulting the Consul it was decided that this course was in every way the wisest, the Prince promising that Benjamin should be well looked after and the case properly investigated. In the meantime the Prince had sent to the Governor of Julfâ ('Ali Rezâ Khân) to keep everything quiet in Julfâ itself, and when the Prince's horsemen, accompanied by one of the Consul's men, came to take Benjamin, he went quietly with them. In the meantime Karim's dead body had been taken by the mob to Âghâ Najify, and had Benjamin remained in Julfâ it is probable that he would have been seized and mur-

dered. At the Prince's place, however, he was safe from both mob and Mullahs, though probably to appease the latter, his feet were put in stocks and a light chain placed round his neck. The Consul has interested himself greatly on Benjamin's behalf, being constantly in communication with the Prince, and telegraphing repeatedly to Teheran. The Prince ordered his own doctor and Dr. Aganoor (who is now British Vice-Consul) to see the body of Karim, and the result of their *post-mortem* examination was thoroughly satisfactory. They certified that the wound caused by the stone had healed, and that the man's death was in no way attributable to that wound by whomsoever inflicted. Benjamin has, however, remained all the week in confinement, and we are earnestly praying that it may now very soon be considered safe for him to return to his wife and family, who have been for six days in great anxiety and deep distress. We have been meeting for prayer each morning at 8.30, and are expectantly looking for deliverance. Benjamin has several times been visited by his friends. His feet have not been in the stocks since the first day of his confinement, and he says that the light chain round his neck, though an indignity, causes him no inconvenience. It is not yet certain whether there will be any trial, or whether it will quietly die down; but should there be any difficulty in obtaining justice here, the Consul hopes to obtain permission for the trial to take place in Teheran, where it can be conducted without prejudice. Benjamin's faithful work for Christ during many years is, of course, the real offence.

We have hitherto heard nothing further as to the general question of our work, but at our daily prayer-meetings during the week the whole position of affairs has been, morning by morning, laid before God. On Monday the Bishop telegraphed to the Bible Society about Benjamin, and you will also, I trust, have received our telegram: "*Converts imprisoned; further interference threatened from Teheran.*" On Wednesday, 17th, an attempt was made by the Nâib (a kind of police-officer) to enter the women's ward of the hospital in Julfâ and take the names of all the patients. This was frustrated, but later in the day we heard that Âghâ Najify, who was said to have sent the Nâib that morning,

had ordered that one woman from the hospital, who was supposed to have become a Christian, was to be seized and thrown down a well and have stones heaped upon her. Âghâ Najify was also reported to have ordered that all the female patients were to be brought out and taken before him, and he also said publicly that he would not be satisfied until he had "pulled out all the missionaries' beards," which is taken to mean that he will either put a stop to all the work or have us all turned out of the country. We also heard that day that other converts had been imprisoned and beaten, and there was evidently such a strong current running against the whole work of the Mission that we decided on Wednesday evening to send a further telegram, viz.: *Âghâ Najify and Mullahs threaten to close hospital, stop all other work, expel missionaries; position most critical.*" On Thursday, 18th, a horseman went about proclaiming, in Âghâ Najify's name, that no patients were to come to the hospital or dispensary. The Persian teacher in the boys' school, and other Moslem employés, have been forbidden to come and work for us, though some of them still do so, and intimidation is being carried on on a large scale.

I cannot but believe that, in answer to much prayer, these present trials and difficulties will be overruled for good, and that at no distant date religious liberty will be established in Persia.

We fear that Paulus and his boys are still in prison, and we hear that they have been badly beaten, also Ismail (an old convert of Dr. Bruce's), but the latter has since been released.

Feb. 27th.

Last Saturday a woman whose little child has undergone an operation in the hospital, and who has herself been in the hospital with her child for some time, was seized when she went out and taken before Âghâ Najify, who seems to have ordered her to remove her child. She was brought back in the evening to fetch the child (who was by no means fit to go out), but when she found herself once more in the hospital she decided to stay there. A crowd assembled at the hospital door on our refusal to surrender her to her persecutors, but quietly dispersed when the British Vice-Consul (Dr. Aganoor) came and told them that they had no right to molest her. We heard that an

attack upon the hospital was afterwards meditated, but *seventeen inches of snow* fell the next two days, and it was practically impossible for a mob to assemble. It was, I believe, the heaviest fall of snow which has been known for a generation in Julfâ, and came most unusually late in the season, when everybody thought that the winter was practically over. One of our chief opponents, in fact the ringleader in this attack upon the hospital, was overheard saying, "I don't know why God has sent all this snow just now; we were just going to assemble a crowd to make a disturbance and now we can't do anything!" The excitement about the

hospital has now apparently died away, the snow having killed it; and we can truly say, "Praise the Lord . . . *snow* and vapours, stormy wind *fulfilling His word!*" (Ps. cxlviii. 8).

There are indications that the storm is blowing over, and as we may count upon the warm support of the British Legation, there seems to be no longer any danger of serious interference with the work of the Mission. We believe that all converts and inquirers are now released, Benjamin alone remaining in custody. No boys have been to the Persian school this week, but we hope that this branch of the work may soon be resumed.

ITINERATION IN LYALLPUR, PUNJAB.

[The following letter was sent by the writer to the Rev. H. E. Perkins, who in forwarding it for publication remarks, "The present sad famine in India brings into prominence the need of increasing the area of culturable land in that country, and of relieving the pressure of population in the thickly-inhabited districts, in some of which the number of inhabitants to the square mile exceeds that in Belgium, which has been always deemed the most thickly inhabited part of the world, viz. 575 to the square mile. For this purpose the Government of India has been for the last fifty years spending vast sums on new canals, and the present interesting paper by the Rev. Dr. Weitbrecht, of our Punjab Mission, describes some of the incidents of a missionary tour in one of the districts thus opened up to life and human habitation where formerly all was waste from mere lack of water."]

LETTER FROM THE REV. H. U. WEITBRECHT, PH.D.

Lyallpur, Dec. 9th, 1896.

SINCE my visit to this place in March last, I have been transferred to Simla, and it was arranged that Mr. Wigram, being in charge of the C.M.S. work in Lahore, should visit this place with a view to starting C.M.S. work here. To our great regret, no less for his own sake than for that of the work in Lahore and elsewhere, Mr. Wigram has suddenly been called to England. I have therefore come here from Monday to Saturday in order to do what I can towards gaining information about the scattered C.M.S. Christians in these parts and making preparations for the work.

Lyallpur is the centre of the region known as the Jhang Bâr, a wedge-shaped tract of land trending from N.E. to S.W., where the apex is formed by the confluence of the rivers Râvi and Chenâb, which bound the tract on either side. Roughly speaking, it is 180 miles long and some sixty broad at the base,

and it covers an area of 2,210,000 acres, or 3454 square miles.

From time immemorial the Jhang Bâr has been a thinly-peopled, almost untilled region, covered with scattered scrub and, after rain, with grass. Along the river margins there has been a certain amount of cultivation, but on the Bâr proper—that is, the higher land between the rivers, which cannot be reached by ordinary river irrigation—the whole country has remained waste, with a very few scattered villages, whose people divided their attention impartially between cattle raising and cattle lifting—a distinction with a difference, but not incompatible in the same persons. From Jhang, on the Chenâb, the district centre, roads with wells at long intervals diverged to Multan, Chichawatni (on the Lahore-Multan line), Lahore, and Wazirabâd. Otherwise the country was trackless except for the villagers' rare cattle paths.

During the administration of Sir

James Lyall (Lieutenant-Governor of the Punjab from 1887 to 1892) the scheme was formed and put in operation of taking a large canal from the Chenāb below Wazirābād to irrigate this immense tract, and thus to afford an outlet for the agricultural population of several congested districts, especially those of Sialkot, Gurdaspur, Amritsar, and Jalandhar. Together with the canal a railway was surveyed and gradually constructed to connect Wazirābād and Multan, and thus convey the agricultural produce of the region to Karachi and elsewhere. Up to date about half of this has been opened, viz. 100 miles to Lyallpur itself.

The colonization of the country has been going on since 1892, as the branches of the canal with their distributaries have been opened up. There are three principal branches, a northern, the Jhang branch; a central, the Rakh branch; and a southern, the Gogaira branch. Of these, the central one, on which Lyallpur lies, is the furthest advanced. The Jhang branch tract is now being colonized, and it is estimated that the population so far settled on both branches is about 350,000. The whole tract, when colonized, will probably accommodate a million inhabitants.

The colonists are divided into three classes: capitalists, who purchase large lots of 166 to 550 acres; yeomen, or *sufed posh*, who purchase or receive as reward for good service to Government lots of 112 to 140 acres; and ordinary cultivators, who are selected in groups by the local authorities from the villages of the congested districts. They are allowed lots of seven to fifty-two acres, with entire remission of land-tax for the first year, half remission for the second year, and after a term of years they are to be installed as permanent tenants (*maurūsis*) of Government. The original inhabitants, who were occupants under Government with grazing rights, have been allotted village areas of their own amounting to 50,000 acres, and are thus brought under special police supervision and control. They are gradually getting out of their thieving habits, and the next generation will doubtless be quiet, steady cultivators.

The old districts which have so far furnished the largest number of colonists are easily headed by Gurdaspur and Sialkot; then come Amritsar,

Jhang (mainly the previous occupiers alluded to above), Jalandhar, Gujranwala, Hoshiarpur. But this applies only to the central branch tract. Amritsar cultivators are being settled on the Jhang branch, and many others will have their turn. The settlers bring their old village names with them, and I have already recognized several that were familiar to me at Batala.

The above enumeration will show that nearly all the territories in which the Central Punjab Village Missions of the C.M.S. are being carried on are here represented; viz. the Narowal portion of the Raiya Tahsil in the Sialkot District; the Batala Tahsil in the Gurdaspur District; and the Amritsar, Ajnala, and Tarn Taran Tahsils in the Amritsar District. The only exception is the Chunian Tahsil of the Lahore District, in which Clarkabad is situated. This, however, already has canal irrigation and is contiguous to the Chenāb canal colony.

My attention was first called to the fact that some of our village Christians had migrated to these parts by a very illegible post-card which I received about three years ago. It conveyed the information that a certain amount of grain had been gathered by way of *chanda* (collection), and asked that I would send a man to fetch it. The writer or sender was a man named Lihna, the head of the Christian community at Ogrīwāl, near Batala. He had left the place in search of work a year or two before, and others had followed him. They had wandered to Ugi Chitti, a village of Sikhs from Jalandhar, near Shāhkot, in the southern part of the newly-colonized territory. There a pensioned Native officer, who had received more land than he could look after himself, farmed part of his ground to them. Their undertaking prospered, and from poor labourers in search of work they have now become prosperous tenants, cultivating over eighty acres of very fruitful land.

It was impossible to comply with the request of Lihna and his friends at once, but not long after they visited their old village again and begged me to send a reader, at least for a time, offering to pay his expenses and feed him. Accordingly, one of our men went over to minister to them, and in March last I paid a visit to the place, and also to Lyallpur and Chiniot.

One could not but wonder at the

rank fertility of the soil after its centuries of rest. The crops were treading on each other's heels, and our friends, with their well-fed cattle and plump children, were hard put to it to finish pressing the winter's sugar-cane before cutting the spring wheat.

As to other Christians from our Missions, I am unable to speak definitely, for my visit in March was only a flying one, as also the present one unavoidably is. From information which the colonization officer, Captain Popham Young, has kindly furnished, I find that the colonists from our parts are scattered through the new district. It does not, however, by any means follow that the Christian labourers have gone with their former masters. In the case mentioned above, Lihna and his friends are with Jalandhar Sikhs. There are some Narowal Christians scattered between Sangla and Lyallpur, and for the rest, the only way to find out where our people are is to itinerate carefully through the district.

In Lyallpur itself there are doubtless some of our people as brickmakers' labourers and the like, though I could not come upon any during my short stay there. Mr. Martin (jun.), of the United Presbyterian Mission, has started work and run up a house in a very brief space of time. He tells me that when in the station he can sometimes get a dozen or so Christians to service on Sunday. Doubtless those of his Mission and of the Scotch Mission outnumber ours considerably; but, as he says, very many of those who were suddenly baptized are only a stumbling-block, and really less hopeful than the Heathen.

Besides the United Presbyterian Mission, the Roman Catholics have begun work in this district by purchasing over 600 acres of land near Sukkheki, on which they are going to settle Christian cultivators. In this way they are likely to attract some of the Protestants who are more keen on getting land than on spiritual liberty; but one does not envy them their undertaking. A low-caste colony is a most difficult thing to conduct.

It now remains for me to give an account of my brief tour. The early train leaving Amritsar at 3.27 brought me to Sangla at 2.19 in the afternoon.

The condition of the town was indeed a surprise to me. In March last there were a few booths by the temporary

railway station. Now there is already a flourishing bazaar and market-place, a cotton-ginning factory almost finished, and a large village hard by. As I was meditating on these things and looking round the bazaar, I heard myself accosted and saw a smiling face. It belonged to a friendly carpenter of Batala, who was pleased to see one whom he had known there and offered me hospitality. I accepted a seat in the market, round which people soon gathered, and I had a quiet, friendly audience, with a brisk sale of books by my helper, and a profitable discussion. With pride, my friend showed me six shops of Batala carpenters, all of them, like himself, doing a thriving trade in sugar-cane presses. Several more Batala people met me, including the goods clerk at the railway-station, and a Mohammedan tradesman from Dera Nanak.

In the village hard by we found a group of Christians in the low-caste quarter; but they turned out to be all from the United Presbyterian Mission District. I had a talk and prayer with them, and went to spend the night at the Canal bungalow, one and a half miles off. It is much to be desired that the village Christians who come to these parts should not be identified with the Chuhras; but how to prevent it I do not see as yet.

Next morning I went out to a couple of villages, in neither of which were any Christians. One was a proprietary village, belonging to grantees of these parts; simple, ignorant Mohammedans. The other was a village of Arāins (a tribe of Mohammedan peasants) from near Batala. The patwāri was a Sikh, the son of an old friend, Zeldar of a village near Sri Govindpur. Many people gathered; but they had with them a very bitter maulvi. One felt one's words rebound as from a wall of bigotry, and soon the man was in full cry after prophecies of Mohammed in the New and Old Testaments. In addition to the stock arguments about the Paraclete and the Prince of this world, the maulvi had copied Psalm xlv., and applied it triumphantly to his Prophet: "Gird thy sword upon thy thigh." "The virgins shall be brought unto thee." "Instead of thy fathers thou shalt have children." How could that apply to Christ? But to Mohammed what more applicable? I called his attention to the words, "Thy

throne, O God, is for ever and ever," and "He is thy Lord," but to small purpose, for he would not hear. Then I asked him what was meant by the daughter of Tyre? This he could not answer, so I declined to hear the Panjabi verses that he had composed on this Psalm in honour of the son of Abdullah. But even here a few books were sold. The settlers have cash and spend it.

From Sānglā I went on to Lyallpur by the one daily train, and there found shelter in the canal bungalow. The dāk bungalow has not been opened as yet; but the change in the place since March last is wonderful. Bungalows have sprung up in all directions, including one on the site allotted to the Sialkot United Presbyterian Mission. A ginning factory is in operation, and others are being built. In March the town site was absolute jungle, with four flags at the corners to show its position. Now it is largely covered with a flourishing town laid out with streets converging on an octagonal centre which is to be graced with a large well and a clock tower. This form seems to fill all Punjabis with special admiration. They are flocking to the place from all quarters, and Captain Popham Young (the Colonization officer) has ceased selling plots for house and shop sites at the rate first fixed, and is going to have a big auction in January, which he expects to bring in much money for roads and sanitation. The roads are needed, for dust is the order of the day, dust ankle-deep, spattered with splashes of the same element, thrown up by the feet of man and beast. But at present the authorities are trying to keep the traffic off the regular roads, so as to give the sapling trees by the roadside a chance of growing.

The civil station will be a place of magnificent distances. Each bungalow is surrounded by a small park of seven or eight acres, and the distance to your next-door neighbour will be quite worth a drive—at any rate, according to Anglo-Indian notions. Everything is duly laid out, including a church, cemetery, and public gardens, and several of the canal officers' bungalows are already standing, as well as that of the district officer.

It was near sunset before I could get to the United Presbyterian Mission-house, occupied by the Rev. J. Martin.

It has been run up within six months or so, and Mr. Martin is suffering from fever, but I do not think that indicates an unhealthy climate. I was fortunate enough to find Mr. and Mrs. Martin in for one night from camp, and when he had showed me over the premises we had some talk together about the work and arrangements for co-operation. I accepted his kind invitation to join their camp two days later, and retired to my quarters.

Next morning (Wednesday) I called on Mr. Benton, the chief irrigation officer, who was most friendly, and offered his help in any way that we might need it. Going on to Captain Popham Young's, I found that I had missed his invitation, sent by post, to stay with him, but he insisted on having my things brought over, and from him I obtained very fully all the information needed about Lyallpur, together with a list of all the villages that have been colonized from C.M.S. districts. I have left the list with the divinity students who are itinerating, but from memory I should say that there are nearly 100 such villages, and people from Amritsar are still being settled on the Jhang Branch. Captain Young had two other visitors, representatives of the great firm of Ralli Brothers; one of them, a young Anglo-Greek, was arranging to settle at Lyallpur as a grain dealer.

One defect of the plan of Lyallpur is that the native town with its market is placed nearly a mile from the railway. To remedy this Captain Young hopes to get a goods siding run up close to the town gate, and for this purpose he wishes to resume some of the land allotted to the C.M.S. However, enough remains for the purposes of the Mission, and to make up for the resumption Captain Young has allotted to the Society a good site in the town for a bookshop and preaching-room, at the original fixed price, instead of our having to buy it by auction.

It seems to me that the first thing to be done is to get this place in the town and quarters for a catechist on the land assigned to the Society. Mr. Benton has kindly promised the necessary plans and estimates. The plan for other buildings to be eventually erected on the land should be drawn out so that there may be no loss or inconvenience afterwards through alterations owing to want of foresight.

Early on Thursday morning I left for Salārwalā station, twenty-one miles from Lyallpur, and there found Mr. Martin's trap waiting to take me to his tents. The camp consists of two large two-roomed tents, one for the missionary and his family; the other for two ladies who go about with them for work among the women; one good-sized single tent is used for preaching and evening services with Christians, and there are the usual servants' tents. It was Mr. Martin's day for moving, and after breakfast we went to talk to the villagers, and sat in the shade of a "wan" tree, the only tree of the Bār, till the camels were ready. Then we mounted a waggonette, and the ladies a bamboo-cart, and started for the next encampment. We were unprovided with a necessary article, the shovel with which to level the way over water-courses, and in consequence were somewhat delayed and a valuable bottle of apple stew, intended for lunch, was broken. Still, we arrived before the camels, and looked out a place near the village where there was a "wan" tree less stunted than the rest, under which we could take our meal. When it was over the camels came in sight, and I was surprised to see my friend, as we were looking out, suddenly start back and exclaim, "The cow!" She has the greatest aversion to anything western, and runs at whatever wears a hat. Soon she appeared with a board over her forehead; but even so, she snorted viciously as the eaters of beef passed her, talking their own language.

In this village we found a number of Christians, some of whom were from Narawal. In the evening they came to the preaching-tent, where we had talk and singing and exposition with prayers. The Mohammedans of this village were friendly—one of them knew Mr. Bate-man—and I had a quiet talk with them.

I passed the night at a canal rest-house near by, and the next morning rejoined the railway as far as Sānglā, whence an *ekka* with a very poor horse took me over a very bad road thirteen miles to Shāhkot. Here I met the divinity students, who had only got in the day before, owing to various difficulties in the carriage on the way from Lahore. They were just returning from the village of Ugi Chitti, where there is a group of families from Ograwal, near Batala. I pressed on to see these Christians, and found them chaffering

with some cloth merchants, who found a good market for their wares. Altogether there are here six families of Christians, two of catechumens, and eight of inquirers. They have been fortunate in getting land to farm as tenants, in all some eighty-four acres, and they are evidently very prosperous. Two of them brought me Rs. 5 as a thankoffering; I left the regular collection to be made later. Unfortunately, being tenants at will, they are being dispossessed for the convenience of the owner, and they are anxious to get land elsewhere in the Bār. They have cattle, implements, and money to work it. I hope they will be successful, and that they will not fall into the hands of the Roman priests with their new colony. We had much talk and service together. These men are very desirous to have a teacher at hand, and would help to keep him. Indeed, I doubt not that they would feed him.

Going back to Shāhkot, I showed the magic-lantern in the courtyard of the caravanserai after dinner, and gave the students and the reader I had brought with me their instructions for completing this tour, and looking up villages where there might be Christians from our parts. I only wish it had been possible for me to go with them, but other work called me back, and at five on Saturday morning I was in the *ekka* with even a worse horse than the one of the day before. However, he brought me to the railway, and the train landed me that evening in Amritsar.

In Shāhkot, too, there is plenty of opportunity for work as in Sānglā. Here, also, I found acquaintances from Batala, and in the large villages on the way from Lahore the students told me that they had an encouraging reception.

It is plain that work ought soon to be begun by sending to Lyallpur an active catechist with a reader as assistant and a stock of books, and preparations should be made to follow him by a missionary a year hence. Meanwhile, the catechist should be regularly visited by one of the Lahore missionaries, who should give four or six days monthly for the purpose. It is a matter for thankfulness that such an excellent man as Mr. Martin (jun.) represents the United Presbyterian Mission at Lyallpur, and that there is every prospect of harmonious co-operation between the

Missions. The district, when settled, will probably contain a good deal over a million people, as the area to be colonized is, roughly, 3500 square miles, and a population of 300 to the square mile on such land is a low proportion. Before that time we shall probably have seen how a division of the field of labour may best be effected; but just

now the population is to some extent migratory, and we need to find out how the Christians of different Missions are distributed.

I trust that the plans of quarters for a catechist and a bookshop in the city may soon be ready to put before the Committee, and that sanction may be given for putting the work in hand.

THE INDIAN FAMINE—C.M.S. RELIEF FUND.

BY THE REV. C. H. GILL, OF JABALPUR.



SINCE my arrival at home from Jabalpur, I have been frequently asked, "How long will the famine last?" It is difficult to give a definite answer to this question; and in attempting to answer it at all, I cannot undertake to speak of those parts of India where the famine has only been slightly felt. But with regard to districts where it is acute, one may safely venture on the assertion that the famine must continue till next September or October, because there cannot be any harvest till then. The success of that harvest, however, will depend on many conditions. It depends on whether the monsoon rains arrive punctually in June, and are up to the average in amount, and are well distributed in their fall. It depends on whether the people have been able to obtain seed-corn to sow, after the soil has been moistened by rain; for the grain usually reserved for seed has been eaten for food. It depends also on whether they have bullocks for ploughing the land, preparatory to sowing, for numbers of their cattle have starved for want of pasture. But if, in God's mercy, these conditions are fulfilled, there should be a harvest next October, which should put an end to the acute stage of the famine, though it will take years to obliterate its disastrous traces and set things right again. We may take it for granted, then, that the relief-works, poor-houses, and other measures for alleviating the distress, will have to be kept in operation till next October at least.

But, while it is certain that the famine must run its course, it is equally certain that the terrible sufferings it has brought have been reduced to a minimum by the energetic and efficient measures of Government, seconded by the aid sent out by means of the Mansion House and other similar funds. All that can be done under the circumstances is being done; but when that has been said, it must be remembered that there is still much distress and privation which it is almost impossible for human aid, however well directed, to reach.

There seems to be much misapprehension here at home about the objects for which the Mansion House Famine Relief Fund is being used. I have met many people who are under the impression that it is being used to provide food for the thousands on the relief-works and in the poor-houses; that, in fact, it is from this fund that all the expenses connected with the famine are being met. A moment's reflection will show how utterly impracticable such an idea is. When three million starving people are to be provided for, how far would half a million of money go? It might just provide food for them for something over a month, but they require it for eight or ten months. The fact is, that all the expenses of the famine, as far as the saving of the people from starvation goes, are being met, not out of the Mansion House Fund, but out of the Treasury of the Government of India, or, in other words, out of the funds raised by taxes levied on the

people of India. The Government, at the beginning, made itself responsible for the lives of its subjects.

For what, then, is the Mansion House Fund being used? It is used to *supplement* the operations of Government by supplying those things which may fairly be considered to be outside the duty of a Government to supply. Here is the official wording of the objects to which the Mansion House Fund is being devoted, quoted from the despatch of the Government of India to the Secretary of State, dated December 23rd last:—“(1) Firstly, in supplementing the subsistence ration (which alone is provided from the public funds) by the addition of small comforts, whether of food or of clothing, for the aged or infirm, for patients in hospitals, for children, and the like. (2) Secondly, in providing for the maintenance of orphans. Every famine leaves behind it a number of waifs who have lost or become separated from those who should be responsible for them, and for whose maintenance it is necessary to provide until they are of an age to support themselves. (3) Thirdly, in relieving the numerous poor but respectable persons, who will endure almost any privation rather than apply for Government relief, accompanied, as it must be, by official inquiry into, and by some kind of test of, the reality of the destitution which is to be relieved. The feeling of the sacredness of the *purdah*, or domestic privacy, is intensely strong in India; and it is most difficult for an official organization to reach, or even to ascertain with certainty, the existence of distress of this nature. (4) Fourthly, in restoring to their original position, when the acute distress is subsiding, those who have lost their all in the struggle, and in giving them a fresh start in life. A peasant cultivator may often thus be saved from losing his holding through sheer inability to cultivate it, and from sinking to the position of a day-labourer.” Such are the objects to which the Mansion House Fund and similar funds are being devoted.

Now I come to speak of the C.M.S. Indian Famine Relief Fund; and I would earnestly invite the attention of all supporters of our Society to what follows. They should distinctly understand the needs and operations of the C.M.S. Fund, and the claims it has on them. It will be seen from a perusal of the objects enumerated above that the Mansion House Fund makes no provision whatever for religious teaching being connected with its administration. It is a purely secular Fund, so to speak, raised and distributed on public and philanthropic lines. It is now being administered in India in the famine-stricken districts by voluntary Committees composed of both Natives and Europeans in about equal proportions. As a rule, missionaries have been elected as members of the local Committees, and therefore have a voice in the management of the funds. But when it is remembered that quite half of each Committee consists of leading and influential Hindus and Mohammedans, who are naturally anxious to obtain a large share of the money for their own communities, and are not over friendly to,—if not, in some cases, positively jealous of,—the Christian missionary, it will be readily understood that but a small fraction of the Mansion House Fund, in each district, will be allotted to orphanages or grain-distributions or other relief efforts carried on by missionaries on distinctly Christian lines. Indications have not been wanting that missionaries have had some difficulty already in obtaining that due measure of recognition and help, in proportion to the extent of their efforts, which they are justly entitled to expect from the Mansion House Fund.

But, in saying this, I would not for a moment appear to be unappreciative of the enormous amount of good being done by that Fund, or suspicious of the methods employed for its distribution. It is a national Fund, raised by the general public in response to the cry from India, and it is being administered on national and public lines as a purely philanthropic effort, quite apart

from any question of religion. This is only as it should be; and we are proud of the response given by all classes and sects of our nation to the appeal of our fellow-subjects in their hour of need.

But, while we are thankful for our nation's response, have not we, as Christians, a specially Christian duty to perform, namely, to see that provision is made for the salvation not only of the bodies, but also of the souls, of all those now being cared for by our missionaries? Is it not our duty to see that some, at least, of our money is given to famine-relief efforts which place in the forefront the spiritual good of the people of India? Surely there are many, both individuals and congregations and, it may be, families, who would like to give something more towards the famine-stricken, and to give it through the C.M.S., with the certain knowledge that it would be spent by a missionary, and for the good of the soul as well as the body.

But, it may be asked, do the missionaries really need money? It may be that at the present moment their operations are not being crippled for want of funds, because money is now available, a considerable sum having been sent out already by our Society to the various mission-fields in India. But that will soon be spent; it is not a large sum in proportion to the work undertaken. In a short time the public will have forgotten about the famine; interest in it already seems to be waning; its horrors will soon have become a thing of the past; it will not be an easy task to raise money then. But the missionaries will still require it. They will probably require it more than it is required now. Because a large number of orphans left on their hands will demand continual provision and maintenance until they are grown up. Already a considerable number of orphans have been received, especially at Jabalpur, Mandla, Secundra, Gorakhpore, and Benares. But the number that have already come under our care is no clear indication of what the number will be when the famine is over. The rule of the Government of India is that no orphans are to be handed over to voluntary Societies until the famine is over. Even then, they are to be kept for three months in Government orphanages, to see if any of their own relatives or co-religionists will come to claim them. But when that period has elapsed, there is every reason to believe that large numbers of poor little orphans will remain unclaimed, and will be handed over to orphanages conducted by our own and other Societies. It is possible that Government may make some grant-in-aid towards their maintenance, as has been done formerly; but there are many indications which suggest doubts as to whether former precedents will continue to be followed in this matter; still, even if given, the Government grant is nothing like sufficient to clothe and educate, as well as feed, the orphans.

It is for this, then, that funds are urgently needed; and our friends should do what they can while interest in the famine, and compassion for the poor sufferers, are to the fore. Surely the maintenance of famine-orphans, rescued from starvation by Christian missionaries, and brought up and trained in the nurture and admonition of the Lord, is a most fit and appropriate object for Famine Relief Funds to be expended on, and one on which we may be quite sure that the Saviour will smile. The maintenance of such orphans, saved from starvation in a terrible time of famine, seems an entirely different question from the maintenance of ordinary orphanages. Such little waifs are the sad and pathetic traces of the famine that will be always with us. It is in our power, by God's grace, to make their young lives bright and healthy and useful. Let us see to it that their future, whether temporal or spiritual, is not darkened by anxiety about the necessary funds. The Saviour, like the Good Samaritan, has picked them off the road and brought them to the inn of His Church; and now He says to us, "Take care of them; and whatsoever thou spendest more, when I come again I will repay thee."

THE PLAGUE IN KARACHI.

LETTER FROM THE REV. W. J. ABIGAIL.

Karachi, March 25th, 1897.

THE present condition of Karachi affords a striking illustration of the uncertainty of human affairs. A few short months ago the place was teeming with life; now it seems like a city of the dead. For some time we heard reports of the spread of the plague in Bombay, then, at last, in spite of quarantine regulations, it appeared in our midst. This was on December 10th, and from that time to this, its ravages have continued to spread. The number of deaths daily varies from thirty to forty—once or twice it was as high as seventy—and this in spite of the fact that many thousands of people have left for their native places.

Being a hitherto unknown enemy, nobody knew what ought to be done. It was, of course, decided that the city must be cleansed, and the water-carts were set busily to work, to wash away, if that were possible, the evil from the streets. The result of this, however, was only to make matters worse. The water stood in pools, and, a cold wind blowing at the time, many caught cold, and the death-rate rose rapidly.

To increase the difficulty a panic seized the people, and they resolutely refused to admit the doctors to their houses. "No," they said, "they will only kill us with their medicines; the appointed number must die, and they will save themselves (i.e. Europeans) by destroying us."

Sometimes at the last moment a doctor would be called, and, death following almost immediately, support was given to their belief. There was one such case where the civil surgeon was called to see a woman. He felt her pulse, and, finding it strong, hoped he might be able to bring her through; but she died soon after—"most unfortunately," as the doctor said,—"killed by the medicine with which the doctor, in feeling her pulse, had touched her hand," said the people. Another case was that of one of our pupils, a boy in whom we all felt strong interest. He and his brother were attacked by the plague, and we took a doctor and offered to pay all expenses. With the greatest reluctance they allowed the doctor to come in, and then positively refused to allow any

medicine, even to relieve the high fever which was then on the boy: "If we sent it, they would break the bottle and throw it away." Their utter ignorance of nursing, too, is pathetic. When we could do nothing ourselves, we urged the giving of nourishing food. "What food?" a brother asked; "shall we give him, *pickles*!" Poor Lala lingered a few days, then became delirious and died. He was a fine fellow, one of our best, an excellent student, a first-rate athlete, and, best of all, a sincere Christian—if that name may be given to one who did not belong to the visible Church. He was one of a little group who not only attended instruction here, but met together in a place by themselves for reading the Bible and prayer. Another of these died at Hyderabad, whither the family had gone for safety. Another lad was among the first to be seized, and in his house five out of seven died. It was very solemn at morning prayers to refer to another and yet another class-fellow taken away—while every day our numbers grew less and less, till at last our crowded rooms, that we had watched with such eager interest, were emptied, and the labour of years (apparently) was lost.

Added to the fear of the doctors was the dread of having their houses interfered with and their furniture burnt. To avoid this, every attempt was made to conceal the presence of the plague. Even the mourning for the dead was omitted, and the only intimation was the sight of the corpse being hurried off to the burning-ground.

Immediately on the outbreak of the plague, large numbers fled in panic. Every night the trains were crowded, and to make sure of places on the steamers many went on board a day before the date of departure, while some of the castes engaged vessels to take away their communities in a body. Soon it was difficult to get together a sufficient number to attend the funerals, and now, to such an extent has the exodus prevailed, that there is scarcely a carpenter, a tailor, or a shoemaker left. The shopkeepers, too, have abandoned their shops, and the few who remain are securing the highest "compensation for risk," by the exorbitant prices they are demanding for goods.

As cases occurred the houses were thoroughly disinfected, lime-washed inside and out, and marked with a red cross in a circle. Walking through the bazaar one could almost imagine what London was like in the Great Plague of Charles II.'s time.

When these measures failed to arrest the plague it was decided to build huts on the open land outside the city, and there now may be seen long lines—"segregation camps" they call them—made of date-matting on a frame of poles, to which families have been removed from the infected quarters. Hospitals, too, have been improvised, but the greatest dislike is felt to entering them. "Let us die undisturbed among our friends"—that is how the people express themselves. It is only recently, since Government have taken the matter thoroughly in hand, that really effective seclusion of cases has been secured. Now the whole municipal area is divided up into districts, each under the charge of a responsible officer. Every case of sickness has to be reported, the houses are visited separately, and suspected persons are placed under observation. At the same time Government officers, from the Commissioner downwards, are doing their best, by constantly visiting the infected parts and personally superintending the carrying out of preventive measures, to reassure the terrified people.

Business is at a standstill and the railway and the post-office are with difficulty able to go on. Strange to say, the lawless part of the community do *not* die, and large bodies of police have had to be drafted from other places to guard the deserted houses.

Our friends at home will naturally wonder what is the religious effect of such a heavy calamity. It is difficult to form an accurate opinion, but I think, on the whole, we are amazed at the seeming *apathy* of the people. It is true some have prayed to God who never prayed before. There are many pious ejaculations heard that God may soon remove the plague, but of true, hearty repentance and a disposition to turn to God I fear there is but little. Some—and they Hindus and vegetarians—have taken to drinking brandy, hoping thus to save themselves. The belief in fate is very strong, and many for a long time refused to budge, saying if they *were* to die flight would be useless, and if they were *not*, then superfluous.

It seemed for a long time as if our Native Christians were to escape, but last week one died. The poor old soul, dreading removal to the hospital, kept her condition carefully concealed, and to within an hour of her death busied herself with her household duties. Inoculation is being tried, and Mr. and Mrs. Ball, with several of the Native Christians, have been inoculated—for the advancement of science and the public good.

The disease is still spreading, but, though in the midst of it, God has graciously kept us without fear of evil, and we have no doubt that He will overrule all things for wise and good ends. If by it men are made to feel the instability of earthly things and led to inquire after God if haply they may find Him, it will not, in this godless and materialistic age, be in vain.

HANG-CHOW MEDICAL MISSION.

ANNUAL LETTER FROM DR. D. DUNCAN MAIN.

Hang-chow, Jan. 1st, 1897.



NECESSITY is laid upon us once more to render some account of our stewardship during another year, which we do with joy. The year 1896 has gone with all its work, which we trust will make a good background for the coming year, and throw into relief our present attainments and future prospects.

Our work during the year was fully maintained—no ground was lost—and,

as far as circumstances would permit, advance was made in every direction. As we stand on the threshold of the New Year and review the past, our hearts are too full for words. We can truly say, "Goodness and mercy have followed us," and in the steady routine of work we have no reason to doubt God has led us by the right way. The work is now very great, and is daily on the increase, and the responsibility at times seems more than we are able to bear; but we are sure that the kindly

and prayerful sympathy of our friends and the always sustaining grace of God will carry us through the future, even as they have brought us through the past.

Our double Mission provides for man's whole being, and the physical and the life-that-now-is side of our work demands much of our time; still we do not neglect the spiritual work and life that is to come. We have had our trials and difficulties, but they have not been viewed with magnifying-glasses and moaned over as insurmountable. We generally look at the bright side of things and keep smiling, and our mountains dwindle into molehills.

With these few remarks I shall now tell you a little about the work of the year; and first of all that which gives me most anxiety, which takes the hair out of my head and makes what remains grey, viz. the care of the foreigners. Hang-chow, as you know, is not the healthiest place in China: for many months of the year the climate is most trying and taxes even the strongest constitution. Malarial fever is very prevalent, and there are few who are not more or less undermined by it. Hang-chow, however, is famous for coffins, and is supposed by the Chinese to be a good place to die in! But as our work is living and not dying, these things are not of any interest to us. Still, the amount of work involved in seeing that our missionaries do live is by no means small, and, I fear, is not always realized by our friends at home. The strain of attending foreigners is often so great that it absorbs the whole of my time, energy, and strength.

Now for dispensary work. During the year we passed 13,721 new patients through our hands, and 26,057 old patients, which means considerable time, even although we did nothing more to them than feel their pulses and look at their tongues; but many of them had long and sad stories to tell, which had to be listened to with (often, I fear, impatient) interest and real sympathy. This kind of work is most exhausting in the hot weather, when the patients are numerous and the smells are solid enough to cut with a knife, and when the diseases are all in the superlative degree; and when suffering is intense, with only a small margin between death and life. To stand the pressure one must be sound in body, if

the work is to be done with profit to the patients and with satisfaction to oneself. Dispensary work, medically, is by no means satisfactory. Many of the patients are treated first by Native methods, squeezed of all their money, and then come to us when all else fails. Those we are really able to help as out-patients are encouraged to come regularly, and the proportion of those who now come to us in the first stages of disease is very much on the increase. Many of the cases met with in the consulting-room can only be treated in the hospital and by using the knife. When we explain to them the nature of the operation, which is the only means of saving their life, they will not assent and make for the door with all despatch. The old, thread-bare stories of taking out children's hearts and eyes for the manufacture of drugs are still sometimes met with. Still, in the dispensary we are able to cure hundreds and relieve thousands, and perform many minor operations. Its influence is widespread and has done much to subdue prejudice and win confidence and open up the way for the message of mercy. I need hardly say that the dispensary is not a place where powders are handed out rolled up in tracts, and where bottles are labelled with Scripture quotations, and where so much preaching has to be listened to for so much medicine dispensed. There is a short preaching service for the out-patients, but no one is compelled to listen; but as a matter of fact the patients do listen, often with rapt attention, to the word spoken, and we are not without spiritual results in this part of our work.

Hospital Work.—There was a marked increase of in-patients (882) during the year. In fact, during the very hottest weather, when we ourselves were below par and nerves all unstrung with overwork, we had 150 in-patients, and had to turn away a great many in great distress for want of sleeping accommodation. A few of them would take no refusal, and were satisfied with sleeping on the verandahs, where they were almost devoured by mosquitoes. It is in the wards of a hospital that our work can be satisfactorily carried out. Out-patients cannot be controlled—they may eat the prescription and throw away the medicine, or combine our drugs with those of a Native quack, hoping, if one does not hit, the other

may. Medical etiquette has not reached a fine point in China! But in the hospital patients can be controlled and managed—with difficulty. We are able to prevent them from consulting Native doctors and taking Native medicine while they are with us, although sometimes they try to get the better of us by taking off a splint from a fractured bone to see if it is uniting, or the bandage of an eye operated on for cataract, to see how nice a dollar looks! Still it is only in the wards of a hospital that Chinese can be satisfactorily treated medically, and it is there that the medical missionary sees his patients under the most favourable conditions for making impressions upon them: it is there, also, the patients are able to study practical Christianity as well as the advantages of Western treatment. An operation successfully performed makes a good platform for the doctor to preach from, and through the influence gained by his operating skill ears and hearts and homes are opened for the message of salvation. No discount, however, is allowed for surgical failures, and one has to be most careful not to attempt anything very heroic without first counting the cost and feeling sure of a good measure of success. A broken bone badly set may bring down upon your head a shower of strong language, whereas if well united it may produce lasting bonds of union and a true friend. It is therefore important that the medical missionary should be able to take a front seat in practical hospital work, and be fully qualified for the work he undertakes: to think lightly of professional acquirements is a grand mistake! Humanly speaking, the success of Mission work is in proportion to his success as a medical man. Much more is needed in the medical missionary than to be able to dabble in drugs and hand a tract to a man with a broken leg! He ought to be a good doctor, a thorough Christian with a double supply of sympathy, tact, and common sense. The Chinese believe most heartily in our hospital work, and as a rule submit willingly to operations. He is sufficiently intelligent to appreciate the value of an operation, although sometimes his superstition may stand in the way of his submitting to have a leg amputated, for the reason that a Chinaman likes to be complete when laid in his coffin!

In hospital work we have, when the

wards are crowded with suffering and needy bodies, to be careful not to let the means become the end, and forget to press home upon our patients the offer of eternal life.

Medical Class.—During the year, as usual, much of my time had to be given up to teaching. I am still convinced that this part of our work is all-important. We must have Native medical missionaries. As long as flesh is flesh, and especially, as it is in China, "the hotbed of disease," we foreigners cannot do the work that has to be done. It is incredible the amount of torture the patients have to go through at the hands of Native doctors. They are utterly void of all scientific medical knowledge, and are experts in killing, and we are bound as humanitarians as well as Christians to fight against their cruel, criminal, and barbarous system of treatment, and to show them the advantages and blessings of Western treatment at the hands of thoroughly qualified Natives.

We commenced the year with eight students, but two had to be dismissed because their Christian characters did not come up to the standard required by the Society. It is most important that the men sent to us to train should be the very best, and not those who are possessed with qualities associated with ignorance, the result of neglected opportunities and slipshod work at school. Life is too short and real for us to work ourselves to death, training a class of indifferent youths, duffers with a veneering of Christianity. Still, suitable men should not be kept back from this work from the want of the necessary education, although we have been disappointed in a few. Some of those we have trained are real and bright, and worth their weight in gold.

Opium Refuge.—During the year we received 158 opium-smokers into the Refuge, and passed through our hands several hundreds in the dispensary as out-patients.

Another year's experience in this work only tends to strengthen my conviction that opium-smoking is an unmitigated curse, and one of the greatest hindrances to the advance of Christian work. We are glad if our efforts in any way reduce the evil. We must do something to rescue those who are perishing through the degrading vice, and whose evil habits are becoming

crystallized into evil characters and helpless paupers, hopeless criminals, and degraded profligates.

The policy of simple indifference and neglect, which allows poor, helpless creatures to struggle on in distress and darkness, is a poor one. This work should engage the warmest sympathy of Christians and philanthropists, but also of the mere humanitarians. I have faith in the power of the Gospel for the salvation of the opium-smoker. Let us be up and doing in this work, and try and stem the tide of pauperism, crime, and vice which flows past us like a mighty current, all the result of opium-smoking. Every one who has the love of suffering humanity at heart ought to strengthen every effort made for the suppression of the horrid traffic. I am sorry the Society did not support the request of Conference for a new Opium Refuge for us. The building alone is a *standing* protest against the evil, and a tangible proof to the Chinese that we are anxious for their deliverance. As the request was again repeated at last Conference, I hope the Committee will reconsider its decision and heartily grant the very small sum asked for to build the new Refuge.

Leper Work.—The leper work is very trying and sad. The poor creatures come to us expecting great things, hoping many of them to be cured after a month's treatment. Most of them remain with us permanently, but a few after they have been months with us, and find that they are not getting better, return to their homes. During the year we built a nice new Home by the lake side to relieve the City Home, which was overcrowded, and to give the poor fellows a little fresh air and plenty of space to move about. It has only been opened a couple of months, yet the lepers have improved very much in their general health. They all look so much better, and are so pleased with their country mansion. It is such a pleasure to see them happy. There are ten in the Lake Home and eleven in the City Home. Spiritually the work among the lepers is most encouraging. We have fifteen Christians and two inquirers.

Shaouhing Dispensary.—At the end of March it was thought advisable to close the medical work at Shaouhing. Charges were brought against the Native in charge of the work, which could not be proved, and Conference recom-

mended his being sent to T'ai-chow to work under Mr. Jose. Since his removal to T'ai-chow he has worked well and with satisfaction to his superintendent, and has treated over 600 patients.

Women's Hospital.—The work carried on by Mrs. Main is very great and most important. There were no less than 300 in-patients treated in the women's hospital last year. A few years ago we would have thought that a large number even for the men's hospital. But the day of small things has passed away, and things are now done on a large scale in every department.

I hope the value of Mrs. Main's work is fully appreciated by the Committee; it is more laborious and trying than is generally known. The position, I can assure you, is often most anxious, yet it is always done with a truly unselfish spirit for the good of suffering humanity and the glory of God.

Evangelistic.—We all take our share in the evangelistic work and regular daily services of the hospital, but the burden of the work is borne by the hospital evangelists, who give all their spare time to it. Daily the Way of Life is clearly pointed out to the patients, and God has been pleased to put the seal of His approval upon our work by saving men and women. As to spiritual results it does not become us to say too much. These cannot be measured and tabulated like some other things. Apart from direct conversions much has been done by personal influence for the helping of others and the advancing of God's Kingdom in the world. Prejudice, pride, and pig-headedness have been overcome, friends have been made, and not a few of them among the officials and gentry, who have always been friendly and interested in our work. This is of no small importance, as the common people are greatly influenced by the attitude which the officials take up regarding us. We are now installed as family physicians to several of the high officials and gentry. They as a rule care little about our religion, but like to know about our Western methods, and in my opinion we know of no better means for disarming opposition and reaching their hearts than our work. The cure of disease is a powerful introduction to the Gospel, and pleads most effectually with those whose hearts are dark and hard, but

who are sufficiently intelligent to appreciate the value of bodily healing. Sympathy with human suffering proves the key to unlock the most bigoted and idolatrous heart.

Although we can only speak of a handful being added to the Church, we hope it is a handful of the right sort, and better than hundreds having only a form of godliness and a name to live. We trust that our little handful will shine steadily with growing brightness, as lights in the surrounding darkness.

Conclusion.—In conclusion we have to thank most heartily the Medical Mission Auxiliary for its liberal supply of drugs and calico; the William Charles Jones Fund Committee for its annual grant; the Missionary Leaves Association for its never-failing help and annual Christmas box; the Linen Rag Society for its welcome and useful bale of old linen. And to the very many kind friends, far and near (many of them unknown to us), who have helped by means and messages, by purse and prayers, we extend our very cordial thanks. Did we not know that many of the Lord's remembrancers labour together in their prayers for us, we should be in despair on account of the magnitude of the work which lies before and around us; but this knowledge cheers us. Pray for us more and more that the double ministry of healing and preaching which

God has given us to do amongst the thousands who sit in darkness may be blessed, and that we may be kept faithful and true, and may receive all needed wisdom and grace, and be endowed with that power without which all our efforts are vain.

The needs of the coming year will be greater than in the past, but the promise of God to supply *all* stands as sure as ever, and we have friends who act from the high motive of not letting their left hand know what their right does. We should like all our helpers to remember that the money that is put into their purses is probably put there that they may have the opportunity of showing what is in their hearts. Help given to the Hang-chow Medical Mission yields tribute in coin which has the superscription of Heaven upon it. The claims upon our help and generosity are many, and the amount of work that has to be done is appalling; still, our life and health depend upon our going out of ourselves and thinking of, and caring for others. Hard work agrees well with us and is a joy to us. However, these are high-pressure days, and we have all been going full speed ahead for a long time without a rest and change, and if we cannot get the engine detached, I fear some of the machinery may give way; but we hope for a long rest next summer.

EN ROUTE TO TIBET WITH MRS. BISHOP.

EXTRACT FROM MR. W. KNIPE'S ANNUAL LETTER.

An-hsien, Nov. 23rd, 1896.

IN April Mrs. Bishop arrived at Kuan-hsien on her tour of the Mission stations of Sichuan. She brought me a letter from Mr. Horsburgh, saying how desirous Mrs. Bishop was to visit the border of Tibet, and asking me would I go with her as escort and interpreter. My wife was quite willing for me to go, and in consultation with Mrs. Bishop as to routes, it was agreed to try and reach Ta-tzien-tu by way of Man-tsi territory. Mrs. Bishop was then suffering from the effects of a blow on the back of the head from a stone thrown at her by a Chinaman when she was passing through a large market village thirty miles north of Kuan-hsien, and this disposed her to choose the unknown route rather than

travel further among the Chinese. After a visit to Sin-tu and Chen-tu, Mrs. Bishop returned to Kuan-hsien, goods were packed up, coolies hired, and we set out, travelling by the Song-pau road as far as Wei-cheo. Here we branched off to the west, and thereafter the road was all unknown to me. At Li Fan Ting, a frontier town, we met with official opposition. The head mandarin was from home, but his subordinates tried to persuade us not to attempt the journey. The different tribes of Man-tsi were reported to be at war among themselves; the road was extremely dangerous and impassable to a chair; there were robbers on the way. But these tales failed of their purpose. They then tried other measures. We desired to change one of the chair-bearers, and had already agreed with a

man to go on with us, but in the afternoon he was taken suddenly ill (?) though in the morning he was reported as strong as an ox, who could eat as much and walk as far as any of the men. Finally we were refused an escort, as these under-officials said the country through which we were going to travel was outside Chinese jurisdiction. As Mrs. Bishop's passport gave her the rank of a Tao-tai, i.e. equal to an English Consul, and also full liberty to travel throughout the eighteen provinces of the Empire without let or hindrance, these officials were acting in disregard of the highest officials, whatever their motive might be. As an escort was refused, we started without, but Yamen runners were sent after us, to hinder rather than to help, so we believed. In order to be beforehand with them Mrs. Bishop asked me to go on quickly to Tsah-kuh-lao, our next stage, and make preparations for our further journey. Arrived there, I met a cold reception, and could not get into any inn, but through giving away tracts on the street suspicion was disarmed, and my servant was shown to a quiet inn, where we got rooms to accommodate the whole party. At night officials came to have an interview, but on producing Mrs. Bishop's passport, and explaining what would probably be the result to them of any obstruction, they became friendly at once and promised an escort when we were ready to start.

We had a quiet journey among the Man-tsi; the road was by no means so rough as we were led to imagine, and the scenery was magnificent. I was able to collect some information about the people, their habits and customs, for Mrs. Bishop, but as few knew much Chinese, and we were ignorant of their own language, the gain in this respect was not great. Every day took us to higher altitudes, but this led to the breakdown of one of the chair coolies, as he got mountain fever, and had to return. The next mishap was to get landed on a snow mountain at midnight. We had been deceived as to the length of the road. Our muleteers and Man-tsi informants declared that a certain stage of the journey was sixty *li*, which on travelling we found to be but thirty. One man said it was quite possible to get to Ma-tang in one day; others said it was two days' journey. Having been deceived as to one half,

we surmised that the other half was as short, and so pushed on to cross the mountain. Through delay with the mules we lost much valuable time, and it so happened that we were ascending the first slopes when the sun set. To make the situation worse still, mist began to clothe the mountain-sides, and that turned to snow later on. Before we reached the summit the coolies gave out, the muleteers wanted to unload and wait for daylight. As that meant death I urged them to struggle on, and we would at all events be at Ma-tang before morning. Mrs. Bishop was shivering from head to foot, and as she could make no further progress in her chair, she tried walking, and, supported by her servant on one side and myself on the other, we toiled up the steep after the mules. The descent on the other side was much easier, but not accomplished without a few falls. At the foot Mrs. Bishop resumed her chair, and about 1 a.m. we reached Ma-tang. We gained admittance to a house, built a fire, and cooked food. Part of the room put at our disposal we screened off with curtains to accommodate Mrs. Bishop, and the rest of the party slept on the floor round the fire.

We were disappointed next day in finding out that Ma-tang consisted of only twenty-eight houses, and the supplies for the journey we had been expecting to lay in were not to be purchased. Hoping for better success at So-mo, the seat of the Tu-si of the district, we went on there, but with no better success. From Ma-tang to So-mo we had a large escort of Chinese and Man-tsi, but when half the journey was over they went on ahead, saying that now there was no danger. When we reached So-mo we were met by a messenger from the Tu-si, who showed us two hovels where we might put up. These being unsuitable to a degree, I had to look for better, but on attempting to get an interview with the Tu-si I found the castle gates barred against me. By means of a ladder I reached the roof of a house built against the castle wall, and from the top of the wall discovered the Tu-si's messenger holding the gates against me. When I jumped down inside he promptly opened the gate, and after some fuss he led me to a house where I got a private room for Mrs. Bishop and quarters for some of the men.

No mules could be hired at So-mo, as the Tu-si of the next tribe and the So-mo Tu-si were not on friendly terms, and our route lay through his territory. The road was also in such disrepair, as to be impassable for a chair. Mrs. Bishop was also suffering from the strain of the journey, and reluctantly decided to abandon the attempt to reach Ta-tsien-lu and return to Kuan-hsien. The return journey was safely accomplished, and we reached our starting-point one month from the time of departure.

But what about these Man-tsi? Are they to be left in the darkness of Buddhism? or will some of the T.Y.E. missionaries make them their field of labour? As this journey was undertaken just when the *Enterprise* was floated, I believe that God intends these Man-tsi to share in the benefit of extension of the work at home and abroad. I commend them to the con-

sideration of the Committee and the prayers of God's people.

Soon after returning to Kuan-hsien, I left again for An-hsi-n, to help in looking after the workmen. The rebuilding of the house here has been a very long business, but the result is quite satisfactory. There is a fair-sized preaching-hall adjoining the street, and on market-days a good number of people come in to listen to the doctrine. So the Name of Jesus and His atoning work is being published abroad; but we long to see the people casting away their idols and returning to the living God.

We still get a good many people coming for medicine, but only attend to those with wounds and sores. The benefit in these cases is evident to all, and helps greatly to promote a friendly feeling towards us. "Hitherto hath the Lord helped us."

BISHOP CROWTHER MEMORIAL CHURCH.

BY THE REV. E. H. ELWIN, OF SIERRA LEONE.



THE laying of the foundation-stone of the Bishop Crowther Memorial Church, Cline Town, took place on Thursday afternoon, February 11th, at 5 p.m., and was an occasion of real rejoicing and thankfulness to God. It must certainly have been so to the Rev. W. J. Humphrey, who has laboured for three years to collect the money, and after a furlough spent in much effort to raise more money, had then the joy of seeing his hopes beginning to be realized. It has therefore been thought that a short account of this day would be interesting to those who have subscribed, and might even prove an impetus to some who have been delaying. No words of the writer can add to the general regard in which Bishop Crowther's memory is held. His wonderful career from a slave to the Episcopate, his saintly life, his unwearied devotion, his intense love for his people, stand out as lessons to direct many to follow in his train; and surely no place could be more fitting on which to erect some memorial to him than the place where he was for the most part taught and where he himself taught many of his own race. The church is situated near

St. Clement's Church, Cline Town, which also is used for the Fourah Bay College Chapel—a poor wooden structure, very small, and in a very dilapidated state. Cline Town is a growing suburb of Freetown, and now the railway is established will doubtless grow to be a large town. Already there are several who use the place for their country-houses, and as these increase so the spiritual work will also. But besides this and our own College need, there is the great need of the fast-growing population of Heathen and Mohammedan people. It is estimated that from four hundred to five hundred people from the interior land here every day. In England we should call Cline Town a port, for numbers of canoes pass to and fro from here to the interior of the Colony. Numbers of these people stay, and every Sunday afternoon many of the students of Fourah Bay College can be seen seeking to bring these Heathen to the church. Many gather, Sunday by Sunday, and the new church will prove a great blessing and a centre of real work for God among them. It will emphatically be a great missionary church.

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With such an introduction we will pass on to describe the proceedings of February 11th. We had to hurry on the work, for we were very anxious that Mr. Baylis should be present, and our friends at home can imagine the excitement of that day. At last, however, 5 p.m. drew near, and on arriving at the grounds, we saw a large enclosure, flags flying, and a large number of people assembled, among whom was a fair sprinkling of European ladies and gentlemen. Presently two hammocks arrived, and the Governor, Colonel Cardew, and his wife stepped out, mounted the platform, and proceedings at once commenced. After singing "The Church's one foundation" we heard how the idea grew to build such a church from the Rev. E. T. Cole, the Native resident tutor of the College, and a statement of accounts from the Rev. D. J. Coker, after which another Native clergyman, the Rev. N. J. Cole, read a portion of Scripture, and Canon Taylor Smith offered prayer. First of all the Governor was to lay the foundation-stone, which was laid at the middle of the south side, facing a busy road. After this had been done there were laid seven other memorial-stones: one, representing the Native Church, laid by Archdeacon Robbin; the second by the Rev. Pythias J. Williams, representing the Niger and Yoruba Churches; the third by the Rev. G. Nicol, representing Fourah Bay College; the fourth, representing the Grammar School, by the Rev. O. Moore, its Principal; the fifth by Mrs. Moses Boyle, who was the representative of the Annie Walsh School; the sixth by the Rev. F. Baylis, who represented the C.M.S. and friends

at home; and the seventh and last by Sir S. Lewis, the Mayor of Freetown and a Wesleyan, representing other denominations who kindly subscribed to the church. Certainly it was a unique occasion, and showed the great appreciation all classes and churches had for the Bishop.

After this there was sung "Pleasant are Thy courts below," during which plates were handed round and over 36*l.* was gathered. Altogether that day we received, or were promised, over 130*l.* towards the church, leaving now some 400*l.* to complete the building. The Governor then gave a capital account of Bishop Crowther, bringing out some touching details of his life, and expressed a hope that many might come in that church to trust in and live for the Saviour as he did. How we should thank God for a Christian Governor! Then Sir Samuel Lewis spoke, and after him, our African Home Secretary, the Rev. F. Baylis, who assured us that our small building would only be a slight memorial compared to the far larger to be found in many an African's heart who had been blessed through the life, example, and remembrance of Bishop Crowther. It was now getting dark, and so after we had had votes of thanks, we sang the Doxology and dispersed. Will those who read this offer up an earnest prayer for the work in this place, that this church may indeed prove a mighty means of power and blessing to many, and that those who shall minister therein may be men clothed with the power of the Holy Ghost and full of faith and hope in that power?

AFRICAN NOTES.



Our African geographical dictionary we gratefully welcome the introduction of so convenient a term as that of "Nigeria," in substitution for the unwieldy designation hitherto descriptive of the Royal Niger Company's possessions in the Dark Continent. The agglomeration of pagan and Mohammedan states brought, by the exertions of the Company, within the confines of British rule has increasingly, of late, vindicated its claim to consideration as a territory in lack of a suitable title. To one of these states, the interesting but comparatively little-known kingdom variously designated as Boussa, Barbar, or Borgu, lying west of the Nigerian plateau, we would draw attention as one which has successfully withstood those encroachments of the Mohammedan power to which their neighbours have succumbed. It is one of the few large states

entirely independent of Nigeria's greatest potentate, the Emir of Sokoto, and possesses for the Christian worker a peculiar attraction, in its repudiation of the epithet "pagan" bestowed upon it; Borgu claims for its creed "the religion of Kisra the Jew who died for men." Traces of a spurious Christianity undoubtedly exist, though largely mixed with heathen rites and superstitions. Some clue to their origin may possibly be detected in the opinion which concedes to the Boussas a racial affinity with the Berbers of Northern Africa.

Nigeria's thickly-populated area of half a million square miles contains tribes of widely-diversified characteristics, a rough classification of which groups them under the heads of (1) the indigenous pagans, driven by successive tides of foreign conquest to the mountains or the coast countries, (2) the peaceable Hausas, and (3) the dominating Mohammedan Fulahs, both having migrated, according to tradition, from the north. The Hausa, though accepting the religion of his conqueror, his civilization being one of pre-Fulah date, has nevertheless largely diminished his linguistic supremacy, the Fulah tongue having been superseded by the Hausa as the court language of Sokoto, while Kano, a town essentially Hausa, has become the commercial capital of the Sokoto Empire. To the Fulah domination is due no small portion of the difficulties hampering the Niger Company's administration, the tribute demanded by it from all the surrounding states, with the remarkable exception of Borgu, being invariably paid in slaves, the currency of the land. So heavily has the Hausa race been mulcted in this respect that, of the entire population of the world, one in every 300 is, according to a recent computation, a Hausa-speaking slave.

The now historic Battle of Bida, which, in the development of Nigeria, is destined, it is believed, to occupy a position analogous to that accorded to Plassey in the growth of our Indian Empire, has also accomplished a no less desirable end in securing for those negro dependencies under the Company's flag the freedom of individual action permitted to our fellow-subjects in Asia. Slavery among the states of Nigeria has received its death-blow in the subjugation of Fulah power as embodied in the rulers of the Nupé Kingdom; its *coup de grâce* is to follow upon the day of the celebration of Her Majesty's Diamond Jubilee. Fulah oppression is now to be superseded by the direct exercise of British authority, and although this new development of the Company's policy entails its accession of peculiar difficulties, we anticipate hopefully the success attendant upon efforts made in the cause of Africa and freedom.

The annals of the ancient pagan Kingdom of Nupé, extending from Borgu and Yauri on the north-east to the Bunu and Kakanda countries on the south-east, with Rabba as its centre, are those of a prosperous state possessed of a tolerable system of government. Its period of decline dates from the advent of seven Fulah Mallams, who in 1803 (?) appeared at the Nupé court. Partly by craft, but eventually by force of arms, Dendo Mallam succeeded in diverting to his own house the greater portion of the inheritance of the Nupé kings, the remainder being divided amongst five other Fulah families, who each receive office from, and pay tribute to, the Sultan of Gando. The six "bannered kings" of Nupé are therefore those of Bida, Ilorin, Agaye, Lafai, Lafiaji, and Shonga.

In 1842 (?) Dendo, who had been visited by Dr. Schön of the C.M.S., died, and under his successor, Massaba, who transferred his capital from Rabba to Bida, Nupé attained a certain degree of prosperity. Massaba's death in 1873 was, however, the signal for renewed misgovernment, and in the year 1882 the Nupés, ripe for revolt, made a desperate effort for freedom. To the sup-

pression of the great Ganiga, or rebellion of the long-suffering Kedeci, the Company lent its aid, thus prolonging by its action the Fulah rule for some fourteen years. The treaty of February 5th, however, between the Company and the Nupé people once more reinstates the pagan population in its old condition of security, while dealing a blow not the less irreparable for its subtlety at the existence of Arab-Mohammedan rule throughout the Nigerian States. "As with the Moguls in India," to quote the pertinent observation of a contemporary, "a new power coming from the sea and from the south has met and broken the power from the north."

In German East Africa an advance step has been taken by the United Brethren in their assumption of responsibilities relinquished to them by the London Missionary Society, which has, since the year 1879, been at work in the heart of the Protectorate. The Societies of Berlin I., II., and III. already engaged in this portion of Africa, being unable or unwilling to extend their efforts to Urambo, the Moravians have, after anxious consideration, acceded to the request preferred to them by the L.M.S. Committee. To Urambo, as a Mission centre, attaches a very real importance in its position as the only Gospel fortress in the heart of German East Africa, excepting of course such light as is offered by the Roman Catholic station of Tabora hard by. The nearest Evangelical stations, those of Utengule and Rungue, north of Lake Nyassa, lie at a distance of eighty German miles.

The work in Merere's country (Utengule), to which we have more than once referred, is, if not directly encouraged, at least tacitly permitted by that chief, whose predatory instincts are held in check by the wholesome fear of German vengeance. The services of the Moravian agent have, we may add, more than once been requisitioned by the dominant power of the land.

We regret to chronicle that the year 1896 has closed for the Society with a deficit of 22,210.59 marks.

The Annual Report of the Basel Missionary Society for 1895-6, in its account of its Gold Coast work, gives the number of baptisms there as 831, a figure which, though smaller than that of the previous year (1226), is nevertheless, we are told, not wanting in importance. The "station provinces" of Akropong and Begoro, which in 1894 reaped a rich harvest of 353 baptisms, can this year only point to 121. The Ga district, with its four stations of Christiansborg, Abokobi, Odumase, and Ada, as usual, contributes only a small fraction, 132, of the total number, the situation of affairs here conserving its stationary character. Although isolated instances of active individual and corporate life are not lacking, yet the preponderating elements of laxity in the Christian, and apathy in the Heathen portion of the communities are much to be deplored. Fetishism in Kroboland has indubitably lost prestige among the male section of the population, yet over the other sex it still retains resistless sway. Fruit, even on this hard ground, is springing up, but the lethargic fatalism of the native mind must ever remain a formidable factor to combat. The reports of Akwapem, Aburi, and Akropong are not rose-coloured. The shortcomings of their converts, the excommunication of baptized chiefs, figure as gloomily large as does the universally bewailed lack of receptivity characterizing the objective of the white man's effort. Here again, however, we will faithfully chronicle the gleams of sunshine. Tutu, with its church of fifty-three souls, is diligently employed in the erection of a more capacious building for public worship; Nsakyé includes two fetish priests among its newly baptized, and the springtime is eventually dawning for Berekusó, that possession of nettles and salt-pits. In the vicinity of Akropong

the small Christian settlement of Apasare has sprung into existence, chapel and mission-house are the pivot of a community occupying a spot until lately given over to forest and brushwood. The slight progress visible at Akem is attributed to the exigencies of trade which, attracting the men to the coast and into the interior, leave the women and children alone available for the ministrations of the missionary, the fulfilment of his duties being additionally hampered by climatic and geographical conditions. The stations of Nsaba, Abetifi, and Anum offer more or less cause for rejoicing to the earnest worker. The Christian population of Nsaba has risen from 63 to 120 souls. Through English action the "Katawere" (fetish) of Oda and Soadru has been destroyed, his hedge cut down, and his "house" fired. One hundred and twenty-four converts have been added to the Anum community, making a total of 1000 Christians on the left bank of the Volta.

The Basel schools of the Gold Coast contained at the close of 1895, 4126 children under instruction: 2709 boys, 1417 girls—3111 Christians, 1015 Heathen. Four hundred of the boys claim the especial interest of the Mission, and furnish occupation for seven European workers, as being inmates of the "institutes," and thus engrossing an attention necessarily less fugitive than that bestowed upon the day-scholars.

We have also pleasure in noting the Committee's acknowledgment of the British and Foreign Bible Society's aid in the issue of 2000 Bibles and 2000 New Testaments in Ga, and 7000 New Testaments in the Tshi tongue.

Pleasing testimony to the efficiency of native agency is borne by a recent number of the *Heidenbote*, in an account of Worawora, the most northern station under the Basel Society's care on the Gold Coast. Its king, we are told, not merely seeks the counsel of the Christian teacher in politics domestic, but at his instigation has modified those social customs regulating the funeral and wedding festivities. In the case of death the lengthy period of senseless seclusion hitherto enforced upon the survivors has been curtailed: the funeral feast, a traditional observance which neither the king nor his elders ventured to abolish, will be held once in two years only, for the benefit of the entire community. To the individual mourner it must henceforth remain a forbidden luxury.

In a later number of the *Heidenbote*, the veteran Ramseyer describes an important development of the work in Kumasi, induced by his reception of a caravan of slaves, freed under the auspices of British rule. Rescued by the Resident and his Hausa troops from their captors, some of whom at the time of writing were lodged in Prempeh's palace, now converted to a common gaol, these miserable creatures, numbering fifty-nine in all, arrived in Kumasi last October. Ramseyer's difficulties in controlling such of the lawless multitude as survived the journey are amusingly detailed. For the preceding raid, in which nearly all the men under attack had lost their lives, Samory the Mohammedan was as usual responsible. His superfluous captives had each realized prices ranging from two handfuls of salt to three pieces of cloth; those who, from sickness or wounds, were unable to travel had been enclosed in a hut and burned alive. On the purchase of gunpowder alone, Samory "spends" 800 slaves a month: one slave is equivalent in value to five kilogrammes of gunpowder, ten slaves is the usual exchange for one horse.

In the year's history of the Basel Society's work in the Kameruns, the three events eclipsing all others in importance are the reconstruction of Buea, the opening of a Mission in Nyasoso, and the occupation of Edie, an offshoot of the Lobethal station on the Sannaga River. The unsettled condition of

affairs in the mountain precluded the earlier rebuilding of Buea, the Society's sanatorium, which was destroyed in 1890 by the Bakwiri, as a sequence of the Gravenreuth Expedition. Its restoration, as a future base of operations on behalf of this people, is indicative of a distinct advance. The foundation of a station for the Nko-i people is also important, as implying an effort for a numerous and untouched tribe in the interior, and is the result of a tentative visit there, to which we referred some time ago in these pages. The latest statistics of the Society are as follows: On the Gold Coast, 10 stations, 43 male missionaries, 22 married women, 4 single women; in the Kameruns, 5 stations, 15 male missionaries, 5 married women; the Gold Coast converts number 13,972; the Kamerun converts number 1307. The receipts for the year are 1,297,197.31 francs; the expenditure is 1,295,406.36 francs.

The last annual report of the Leipzig Lutheran Society reveals the lamentable fact that in response to urgent appeals for workers for India and Africa, only two candidates have been accepted, a deficiency weighing heavily upon the committee in view of the extending home interest and the enormous foreign need. Jotting down other odd items of interest, we find that, in spite of drawbacks contingent upon the late rising in East Africa, the Wa-Kamba workers have had the gratification of baptizing nine catechumens. Brother Hoffmann has also prepared a Bible history and Gospel of St. Luke for the press in Ki-Kamba. The proposal of a small building to be used as sanatorium and "rest-house" for the Lutheran agents is now near fruition, the practical builder sent out this last year (1896) having been entrusted with the necessary details. This country is partly, at least, of volcanic formation; Yimba, whose vicinity, east and west, is thickly studded with Wa-Kamba farms, lies within the *Bannkreis* of a still active volcano, from within two leagues of which a hill recently disappeared. To the Chagga people—a sketch of whose religious beliefs forms the subject of an interesting article appearing in the *Missionsblatt*—the first white women have sailed during the past year. The Kilimanjaro tribes have by their less qualified receptivity impressed the Lutheran agents more favourably than the apathetic Wa-Kamba; the work is, however, complicated to some extent by the existence of widely differentiated tongues within a comparatively limited area, a condition diminishing the necessity and possibility of supplying each tribe with its peculiar literature; in fact, Ki-Swahili would with small encouragement supersede them all.

For the workers at Moshi, a happy arrangement has been concluded by the German military authorities there, in the announcement that every station may draw from the Moshi regimental *caisse*, gold to the amount of 300 rupees per month—in exchange for cheque—on condition of commensurate remuneration being bestowed upon the official bringing it from the coast.

We gladly record the kindly acknowledgment of our Lutheran brethren of protection accorded them during the late East African disturbances by the English officials, a protection which, by their own admission, was not extended by the German authorities to our own missionaries in their time of need. It is also pleasant to learn that our occupation of Moshi has not been without its fruits. Traces of English influence and English teaching are the subject of comment in the *Missionsblatt*, "Bwana Steggall's" expositions still remain in the Chagga mind.

The Society's receipts for the year are 389,000 marks, its largest income on record; its expenditure amounts to 378,000 marks. A pleasant feature of the contribution list lies in the fact that at least 60,000 marks have been subscribed by the Lutheran communities of Russia, a single legacy of 12,000 marks having

reached the committee through the editorial medium of the St. Petersburg *Sonntagsblatt*.

The Evangelical Church, pertinently observes the *Heidenbote*, may with advantage increase its efforts for the Heathen peoples, in view of the progress recently attained by Roman Catholic workers. The Prince of Arenberg, in the course of a much applauded speech, delivered at the recent Roman Catholic Congress at Dortmund, upon the Heathen Missions of the Catholic Church in the German colonies, made the following remarks:—

"In the year 1890, before concentration had become an active factor in German colonial policy, not a single *Missionshaus* existed in Germany; now there are seven. . . . In the colonies, at the inauguration of the colonial movement, neither Togo, Kamerun, or New Guinea possessed a Catholic Mission; in East Africa, under influence exclusively French, less than one-fifth of the present number of settlements claimed attention. German East Africa alone now reckons three Apostolic Vicariats, viz. those of the White Fathers, the Bavarian Benedictines, and the Fathers of the Holy Ghost, three bishops, an Apostolic Pro-vicar, 53 priests, 46 brothers, and 43 sisters; a total of 146 missionaries, not including a numerous body of Native catechists. Many hundreds of children are being brought under instruction in the schools and orphanages; thousands of Native Christians dwell for the most part in separate villages. The Apostolic Prefecture of Togo, a comparatively small province, is under the guidance of the Fathers of the Divine Word; it comprises twelve principal and nine subordinate stations, twelve boys' and two girls' schools, seven priests, eight lay brothers, twenty Native catechists—eighteen male and two female. The Apostolic Prefecture of the Kameruns is entrusted to the 'Pallotiner,' and includes five stations, seven fathers, twelve brothers, seven sisters, and schools for instruction of 800 children. . . . The inauguration of Mission work in South-West Africa and New Guinea is already under preparation, but has been delayed by causes not of immediate interest to this assembly."

We offer no comment upon the foregoing.

The *Mouvement Géographique* gives the following classified list of the nineteen occasions that Europeans have travelled across the African Continent:—

1. Livingstone, from Loanda (September 20th, 1854) to Quilimane (March 12th, 1856).
2. Cameron, from Bagamoyo (March 15th, 1873) to Catumbella (November 6th, 1875).
3. Stanley, from Bagamoyo (November 17th, 1874) to Banana (August 11th, 1877).
4. Serpa-Pinto, from Benguela (November 12th, 1877) to Durban (March 19th, 1879).
5. Wissmann, from Loanda (January, 1881) to Saadani (November 15th, 1882).
6. Arnot, from Durban (August, 1881) to Benguela (November 11th, 1884).
7. Capello and Ivens, from Mossamedes (March 14th, 1884) to Quilimane (June 26th, 1885).
8. Gleeup, from Banana (December 27th, 1883) to Bagamoyo (June 25th, 1886).
9. Lenz, from Banana (September, 1885) to Quilimane (January, 1887).
10. Wissmann, from Banana (January, 1886) to Quilimane (August 8th, 1887).
11. Trivier, from Loango (December 10th, 1888) to Quilimane (December 1st, 1889).
12. Stanley, from Banana (March 18th, 1887) to Bagamoyo (December 5th, 1889).
13. Dr. Johnston, from Benguela (1891) to the mouth of the Zambesi (1892).
14. Von Götzen, from Pangani (October 19th, 1893) to Banana (December, 1894).
15. Moray, from Bagamoyo (June 16th, 1892) to Banana (February, 1895).
16. Glave, from the mouth of the Zambesi (1893) to Matadi (1895).
17. Miot, from the mouth of the Zambesi (May 26th, 1893) to Banana (April, 1896).
18. Versepuy, from Zanzibar (July 7th, 1895) to Kabinda (August 2nd, 1896).
19. Descamps and Chargois, from the mouth of the Zambesi (May 26th, 1893) to Kabinda (September, 1896)."

The rapid extension of the Rhenish Missionary Society within the last decade has exceeded that of all the other German bodies during the same period. Its European agents in 1885 numbered 68, in 1895 we find them risen to a total of 111; its stations and out-stations from 122 have grown to

230 ; its Native adherents from 27,974 to 60,144. King William's Land and Ovampo (South Africa) have fallen to its care, and consequently its agents are now working among ten different peoples. Nor must we omit to mention the especial attention it has bestowed upon the medical department and upon woman's peculiar share in the harvest-field. New doors in the old spheres have been opened, as, for instance, in South-west Africa, where the peace following upon fourteen years' domestic turmoil allows of unintermittent missionary effort under the protection of a sympathetic civil power. Drought and hunger have, for the nonce, according to more recent reports, checked the Society's work in certain localities. The spiritual necessities of Colonial Germany, as represented by the emigrants in German South Africa, are also, we are glad to note, carefully consulted by the Society.

While on the subject of the Rhenish expansion, we plead no apology for chronicling yet another evidence of that deepening missionary interest in Germany from which Africa shall in due course draw its portion of blessing. A movement similar in character to that initiated among the students of England, America, France, and Scandinavia has recently been announced as the outcome of a conference held in Halle in March, 1896. Its committee have issued an appeal to the *Kommilitonen* of all Universities, and we are fain to believe that despite its small beginning, *Der Deutsche Studentenbund für Mission* has a great and noble future before it.

In an interesting account of his journey through the Barotse Country, read not long since before the Royal Geographical Society, Captain Gibbon takes occasion to deprecate Livingstone's application of the term "valley" to what in reality is a huge alluvial treeless plain, in certain parts fifty or sixty miles wide, and extending a considerable distance north of Lialui, which stands seventy miles from its southern boundary. In the winter season the Barotse's excellent cattle-pastures, enjoying immunity from the tsetse-fly, support many thousand head of cattle ; in the rainy season the plain is converted into one enormous swamp. About eight miles from the plain, and 105 feet above its level, lies a circular lake three miles in diameter, which, although dry at that season of the year, receives the waters of the Kande river, transmitting them, according to popular conjecture, subterraneously, to the flat land below. By the tribes of the country with whom he was brought in contact, our traveller was more or less favourably impressed. The Marotse, or ruling tribe, are all chieftains by birth, possessed of a good physique, a dignified bearing, and an inveterate weakness for lying, shared, we must admit, by their neighbours. Tubal Cain is represented by the Matutela, from whom the empire draws its supply of assegais, axes, and knives, while the shipping interests of the country are entrusted to the care of the Masubia, whose stalwart sons claim as their chief vocation the navigation of the Zambesi. The Matoka are chiefly an agricultural tribe, and the Mashikolumbwe, dwelling to the north, possess, with the exception of their physical powers, no single recommendation to the traveller's favour. From the Marotse in general, among whom the adjective "English" has hitherto proved synonymous with equitable treatment, Captain Gibbon experienced much kindness ; from Lewanika himself, the chief of barbarous fame, he received an unrelenting hospitality, born, he conceives, of the native respect still lingering around Livingstone's memory. May we not also attribute it to the softening influences of Gospel truth so courageously upheld in this dark land by Coillard and his coadjutors ?

CONSTANCE C. ENSOR.

THE MISSION-FIELD.

WEST AFRICA.



HE Governor of Sierra Leone (Colonel Cardew) visited the College Schools on February 22nd, and after inspection made the following entry in the "Log Book":—"I visited the elementary schools at Fourah Bay College, and was extremely pleased with the manner in which these schools appear to be organized and conducted. I have seen no schools in the Colony that are at all equal to them in these respects." The following day the schools were examined by the Government Inspector, when 66 per cent., against 61 per cent. last year, passed in the standards.

The Revs. W. J. Humphrey and W. S. Cox arrived in Sierra Leone on January 18th. Mr. Humphrey took up immediately his work as Secretary.

The letters from Sierra Leone received in March, and the minutes of the Finance Committee and other organizations for carrying on the work, are full of references to the visit paid to the Mission by the Rev. F. Baylis. Mr. Baylis arrived, together with Messrs. Humphrey and Cox, on January 18th, and was at Fourah Bay College welcomed by members of the various committees. A programme of the "chief meetings and visits and interviews," sent home by the Rev. W. J. Humphrey, contains some sixty functions. Mr. Baylis preached in the Cathedral on January 24th, and on the following day started for a visit to Port Lokkoh, Makomp, and Makori, returning to Freetown on January 30th. February 6th to 8th was occupied by a visit to Waterloo. Wellington, Hastings, Leicester, Regent, and Gloucester were also visited. Mr. Baylis also took part in the ceremony of laying the foundation-stone of the Bishop Crowther Memorial Church (see *supra*, p. 353).

Mr. Solomon Farmer, for many years Senior Tutor in the Sierra Leone Grammar School, died on March 7th.

The Second Annual Report of the Sherbro Church Missions mentions the baptism of five Natives (Mendis) on St. John the Evangelist's Day (December 27th), 1896, at Bonthe.

The Rev. P. J. Williams, formerly of the Niger Mission, who was placed by the Sierra Leone Pastorate Committee at Waterloo in March, 1896, wrote in December last, in the *Sierra Leone Messenger*, the following account of his pastorate, of the circumstances which led to his location there, and the work he had done:—

Permit me a few lines of information to the readers of the *Sierra Leone Messenger* to enlist their sympathy and prayers on our work at Waterloo, a large and important village about twenty-one miles from Freetown. In days gone by the good old missionaries of the Church Missionary Society had done arduous and valuable work in that station. The Revs. Frey, Hamilton, Menzies, and others had zealously laboured amongst the people. The house and church buildings were the properties of the Church Missionary Society, which has done so much for us Africans, and when the place became a pastorate, and the people were thought ripe to be ministered unto by their own race, the Society was kind enough to allow us, its children, the free use of the properties. But a sad time came

over the Church in Sierra Leone. It was felt that the old constitution by which the Native Church was governed was in many points defective and needed revision, and after much pain and trouble were spent on it, it was sanctioned by both Bishop and Pastorate Church Committee, and declared to be the future laws of that Church by which she is to be governed. But certain of its clergy not only rejected to come under its working, but, what is still sadder, and that which must ever remain a reproach to our race, in whatever light it may be viewed, the properties of our benefactors have been retained by them against their wishes, and therefore neither Bishop nor Committee could have any access to their people, having no place in either church or house to rest the sole

of their feet. Recourse was had to the law for the recovering of these properties, but such have been the delays these many years, that an incalculable harm has been done in those places where such retention of house and church properties was made by individual ministers. At Waterloo many of the Church people became disaffected, and the most intelligent of them, loathing to be any longer under a practical independent ministry, governed by no Bishop and Church Committee, and having no sympathy from the Church Missionary Society, separated themselves, and joined the three other denominations in the town. Others were content to remain in their houses, lived and died non-churchgoers rather than become Dissenters, while those who remained in the Church were again divided into the contented and discontented. But this is to be said, that the majority of the people who remained never understood, and to this day do not understand, the whole matter, and it seems pretty clear to me that they were and are wilfully left in ignorance of the true reason why both Bishop and Committee withdrew from their village church, and many of them went away with erroneous views of the matter and with the firm belief that they were wilfully neglected. So matters stood for at least seven long years, when it was thought by Bishop and Committee that no further time should be lost in waiting the issue of the law courts, but that our eyes should be closed against the property, and the people of that important village, so much scattered, be looked after. I was accordingly appointed and sent there to re-take up the work of the Native Pastorate Church about the middle of March last. A small but decent house was rented by the Committee for me; and without a plot of ground or an unassuming meeting-house I took up the work which had been relinquished under the circumstances already explained. A woman of great Christian piety, a member of the Lady Huntingdon's Connexion, freely and willingly offered me the free use of her grounds in a most conspicuous position on a principal road of the town. We erected a *palm shed* of forty by thirty feet during the week, and on the first Sunday I spent there—which happened to be Palm Sunday—I had my first two ser-

vices, with over two hundred and fifty persons present in each. As the rains were soon to set in, we decided to put on a somewhat substantial roof of bamboo mats over this shed, and in less than five days by the help which came from all quarters we were able to complete the roof, retaining the palm branches as our boundary walls; and on Easter Day we had a congregation of over four hundred persons packed up within this enclosure, and enjoyed a most happy time in our first Communion Service on that day. I was now able to invite the Bishop, who paid us a visit, preached twice to us on the Lord's Day, re-organized our Parochial Committee, and from his Diocesan Fund was able to effect a purchase of the land we were on and handed it over to the Church Committee. Over five hundred people came to listen to him whom they had never had the privilege of seeing and hearing these many years. He was also able, later on, to confirm about forty persons from our Church before he took a final leave of us, for during all these years no one had ever been confirmed from the Church at Waterloo. One by one the people have been returning to us, and though not a word of persuasion has been used by me to any, I have enrolled over two hundred and fifty communicants since my arrival there eight months ago. We began our day-schools with thirty-five children in May last, and we have now 166 on the rolls. But as our palm church was intended to be only temporary, we began building a more substantial one about May 29th last, and through the help of the Church Committee and the united efforts of our people, we have now secured a commodious and substantial corrugated iron-roofed church, sixty-one by forty-six feet, on the very spot purchased by the Bishop, and we are now making arrangements for its opening and dedication about the second week in January next. Indeed, the Lord has done great things for us in so very short a time. It seems to me evident that God has put a special mark and blessing upon this peaceful effort of the Church to recover and bring back the scattered people. He has bidden us to sheath our sword, and shown us that love only can beget love; and following His teachings in this matter, Waterloo has gained more than she had lost, for He is able to do ex-

ceeding abundantly more than we can ask or think. May the readers of this short letter be moved to unite in prayer, that God would send peace into the

Church, remove every opposing spirit, and send more love amongst Christians, more humility amongst the spiritual workers in the Church in Sierra Leone!

The extension to Falaba is now an accomplished fact. Mr. Alvarez left Freetown on March 5th, accompanied by Messrs. Algernon Thomas and Samuel Marsh, short-course students of Fourah Bay College, chosen out of six who volunteered for the service. Mr. Humphrey writes:—

Alvarez really had three farewell meetings. The first was at Bathurst, which is Marsh's native village; then last Monday (1st inst.) a meeting of the Lay Workers' Union in the Cathedral schoolroom; and on Thursday a parish and College meeting in our College Hall. I was only present at the last. Thomas and Marsh spoke well. Alvarez's speech made it plain how much Falaba had been laid on his heart.

On Friday morning we had a delightfully quiet Communion in the College Chapel. They left in the Mission boat about half-past one or two.

We are so thankful that at last there is a very real forward movement, and I think we may confidently expect much reflex blessing here in the peninsula, as well as blessing on the people who will now hear the Gospel for the first time.

A Conference of ordained missionaries and European laymen in the Yoruba Mission was held at Lagos from February 1st to 4th. Bishop Oluwole gave the address at the opening service of Holy Communion. Among the subjects on which papers were read and discussions held were "Evangelistic Preaching" (Bishop Phillips and the Rev. S. Johnson), "The Development of Literature in the Vernacular" (Bishop Oluwole), "Medical Work" (Rev. D. O. Williams), "Organization of the Native Church: can the present system be improved?" (Revs. N. Johnson and S. Doherty), "The Place of Education in Mission Work" (Rev. F. M. Jones), "Formation of a Young Men's Christian Association" (Mr. F. Terry).

At an ordination by Bishop Oluwole, at Christ Church, Lagos, on Septuagesima Sunday, February 14th, Mr. A. W. Howells, B.A., L.Th., was admitted to Deacon's Orders, and the Revs. R. S. Oyeboode, J. Okuseinde, and R. A. Coker to Priests' Orders.

Miss A. L. Wilson reached Onitsha on January 3rd, and on the 14th the Rev. T. J. Dennis, Mrs. P. A. Bennett, Miss L. M. Maxwell, and Miss E. A. Warner left for home, reaching Liverpool on February 15th.

On the third Sunday in Advent (December 13th), at Lokoja, Bishop Oluwole admitted the Revs. J. L. Macintyre and E. F. Hill to Priests' Orders, and Mr. Obadiah Thomas (Native) to Deacon's Orders; and on the following Sunday, at Asaba, the Bishop admitted the Rev. P. A. Bennett to Priest's Orders.

The Rev. T. J. Dennis, who had temporary charge before he came home of the work at Asaba, a town on the right bank of the Niger, opposite Onitsha, with a population of some 7000, gives in *Niger and Yoruba Notes* the following account of a Special Mission which was held there during the week of prayer in January:—

The Christians decided to put aside all their usual business for that week, and entered with great zeal and earnestness into the plans which had been made. We formed ourselves into twenty-four very small bands, and assigned a certain part of the town to each band. Every morning we met at 6.30 in the church, for a prayer and consecration meeting, after which we separated to our respective districts, and spent two or three hours in visiting the people and inviting them to a

Gospel meeting which was held at seven o'clock each evening. Every house in Asaba was visited from five to ten times during the course of the week, and almost every person in Asaba must have heard, from the lips of some of our Christians, the Gospel message.

God wonderfully owned and blessed our efforts. The whole place was stirred, and our church, which will hold 500 people comfortably, was crowded night after night, from Monday to Friday, with the heathen people of

Asaba, the majority of whom had never been inside the church before. They had, of course, very little idea of reverence, but most of them had come to listen, and did so very attentively. Our meetings averaged two hours in length, and consisted of two or three addresses, interspersed with plenty of singing and prayers. After-meetings were impossible owing to the crush and the noise, but we thank God for giving us such an opportunity of preaching His Gospel to the Heathen. Many came to every meeting. We felt that it was not curiosity which was thus bringing the Heathen of all ages and

classes together in such a wonderful way. They had all heard the Gospel before in the repeated visits made by us to all parts of the town for the purpose of open-air preaching. The only explanation seemed to be that they really wished to know more of the Gospel message, and came, like Nicodemus, under cover of the darkness, because they were ashamed or afraid of being seen with us in the light. Those evening meetings are to be continued weekly for the present, in the hope that many will come to hear the Gospel who would not come in the day, and through hearing may be saved.

During the operations of the Royal Niger Company against the slave-raiding armies from Bida, Sir George Goldie found it necessary to place Lokoja under military law, and feeling anxious as to the personal safety of the missionaries in their hill station, offered them accommodation at the Agent-General's house in the town, but the party decided to remain at their station, partly, as Mr. L. H. Nott explained to the Governor, "to create confidence amongst the people of the town, especially amongst the Christians," as any move on the part of the missionaries would tend to create alarm.

EASTERN EQUATORIAL AFRICA.

The Rev. F. Rowling, of Luba's, Busoga, has sent home a copy of St. Matthew's Gospel in Lusoga, printed in the Mission from type and material supplied in part through the Missionary Leaves Association. It is a revision of the copy made by the Rev. W. A. Crabtree, each section being revised before printing. Mr. Rowling is his own compositor, but the greater part of the actual printing-off has been done by a Muganda boy. He is hoping to start translating and printing St. Luke's Gospel.

A statement in the Instructions to the Uganda party of 1896, which would give the impression that not only recently, but from the beginning of the Mission, the influence of the chiefs in Uganda has been an important factor favourable to the spread of Christianity in that country, having been noticed by Archdeacon Walker in the September *Intelligencer*, he writes as follows:—

All the early Christians were serfs, and there is not a leading Christian now, so far as I know, who is not a serf. Owing to the war in which the serfs got the upper hand, and put all the chiefs and nobles to death, and then made themselves chiefs, it comes about to-day that the leading chiefs are Christians. Only to-day Henry Duta in his sermon said, "You forget what God has done for you; remember what you once were. Is there a chief among you who was not a *mukopi* (a serf) and who used to carry poles and make fences?"

Very many have become Christians for political reasons, and now that they are secure in their chieftainships they throw off the secrecy they once ob-

served and are openly drunk and immoral.

Henry Duta may take too gloomy a view of things, but in his sermon to-day he spoke of much rottenness in the Church. As for the statement that Christianity has spread from above downwards, this is simply not the case at present. There is not a chief who has become a Christian since he was a chief. Many have professed to be Christians in order to be made chiefs. And a good many chiefs have forced their people to read to strengthen their own position. This is all changing now, however. There are very few advantages held out to Christians that cannot be enjoyed by men of no religion.

A telegram has been received from Mombasa announcing the safe arrival of the Uganda party at Mengo.

PERSIA.

The Conference of missionaries have had under consideration the steps to be taken in connexion with the Three Years' Enterprise, for the deepening of the spiritual life and arousing of missionary interest among Persian and Armenian Christians. It is proposed to form a Young Men's Missionary Band in Julfa under the superintendence of Dr. White, and the Conference decided that more practical work should be undertaken in connexion with the Gleaners' Union. A very satisfactory start has been made with the Sowers' Band amongst Armenian girls in Julfa.

Full particulars of the difficulties in Julfa will be found in the extracts from the Rev. C. H. Stileman's letters on pp. 335-8.

The convert Paulus, whose baptism was reported in our January number (p. 51), has written a remarkable book entitled, "The Means of Salvation." Mr. Stileman believes that, if published in India or elsewhere, this book will be exceedingly valuable in Persia for circulation amongst Muslims. He says: "Paulus has been busy writing it in his own village home ever since his baptism. It is a small book of seventeen short chapters, written from the standpoint of an ex-Mohammedan who has found fullness of blessing in Christ, and is in every way excellent."

BENGAL.

The Rev. R. J. Kennedy, of the Calcutta Mohammedan Mission, in the course of a private letter reports the death of a zealous teacher named Ibrahim:—

This man was the son of a Sheikh in the Peshawur District, and had for years been in quest of the truth, wandering from place to place. He had visited in this way Hyderabad (Deccan), Bombay, and even Jerusalem, at which latter place he had been instructed by the Rev. C. T. Wilson, of the C.M.S. Coming eventually to Allahabad, he was baptized last year by Mr. Hackett and placed in the Divinity School. When the classes were broken up on Mr. Hackett's departure he drifted down to Calcutta, and joined us in preaching. His zeal was wonderful to witness. On one occasion

when he was preaching in Wellington Square, the Mohammedans deserted their own Moulvie and preaching-place and crowded round to listen to him. His exertions undoubtedly weakened him considerably, and he was very careless and irregular about his meals, so that when he was seized with cholera in my house he had no strength to resist, and died within twenty-four hours. His old father felt his loss keenly, and begged through the Rev. W. Thwaites, of Peshawur, some keepsake. I was glad to be able to send him his son's Hindustani Bible.

The Rev. F. B. and Mrs. Gwinn left Calcutta on February 6th, arriving in England February 26th, and the Rev. H. D. and Mrs. Williamson and the Rev. W. Wallace on March 2nd, reaching London on April 8th and 10th. The Rev. W. H. Ball, Principal of the Divinity School, has undertaken the duties of Acting Secretary of the Mission during Mr. Williamson's furlough. The Rev. H. Gouldsmith has resumed his work at the Old Church, Calcutta, and the Rev. C. G. Mylrea, who has been acting Incumbent during Mr. Gouldsmith's furlough, has gone to Bhagalpur.

NORTH-WEST PROVINCES.

Nearly 250 non-Christian children are being fed every day, and fifty non-Christians provided with work in connexion with the orphanage in Gorakhpur.

Mr. H. J. Molony, of Marpha, has become a member of the Central Provinces Committee for the direction of the "English and Indian Charity Funds for the Famine."

The Rev. C. H. Gill left Jabalpur on February 18th, and Mr. R. Baker, of Lucknow, left Bombay on February 20th, and arrived in England March 14th.

The Rev. Canon Lester, Rector of Lexden, and late Canon Missioner in the Diocese of Lichfield, held a "Mission" at Allahabad Cathedral, February 6th to 16th. At the eight o'clock morning services throughout the "Mission" instruction was given on various phases of the "Spiritual Life."

PUNJAB AND SINDH.

The Rev. R. Clark, Secretary of the Mission, stayed a few days at Jandiala in February under doctor's orders. He reports himself better and has returned to Amritsar. February 14th was the forty-fifth anniversary of his arrival in Amritsar.

We are grieved to hear that the Rev. F. Lawrence's health has broken down, and he is ordered three months' complete rest. The Rev. C. M. Gough, of Narowal, will superintend the work at Batala during Mr. Lawrence's enforced absence, and the Rev. R. H. Welchman will assist in the Lahore Divinity School.

Miss M. H. Millett left Amritsar on March 8th, and arrived in Liverpool on April 7th.

The *Punjab Mission News* published the following account of the life of Mr. Abdulla Athim, whose death we referred to in October:—

Mr. Abdulla Athim was born at Ambala about the year 1828, and received his education in Persian and the vernacular at Ambala until he was about fifteen years of age, when he felt a desire to study religion, which subject he had considered from his youth to be of the highest importance; but his elder brother, being of a different turn of mind, began to give him trouble, and Abdulla was in difficulties. About the year 1844 the Rev. M. S. Seal, a Bengali missionary, passed through Ambala on his way to Sindh, and met Abdulla, who expressed a desire to study English and religion with Mr. Seal.

Mr. Seal offered to take Abdulla with him to Sindh, where he learnt to read and write in the English language and became an earnest inquirer. In the meantime, being a bright young man of promising abilities, he was appointed as Tahsildar of Karachi, in which capacity he worked for about a year or two, when he felt convinced of the "Truth as it is in Jesus," and was baptized at Hyderabad (Sindh) by the C.M.S. missionary.

Mr. Athim's Mohammedan name was Abdulla, which means "servant of God," and he added Athim to it, which means "sinner."

Having embraced Christianity he was persecuted from all sides, so much so that the authorities advised him to give up his official position, because they were afraid that he could not get on as a Christian official, as the people were too bigoted in those days to tolerate Christianity; and Mr. Abdulla Athim preferred to give up his official position rather than his religion and faith, which

was all along dearer to him than his own life.

Mr. Abdulla Athim's Mohammedan wife had gone with him from Ambala, and he was taking pains to teach her the religion of Christ; but it seems God wanted to try His servant still more, and took away the wife of his youth in a strange land, where he had already lost his official position and was despised by all men; but "as thy days, so shall thy strength be," is a Divine promise, and it proved true in Mr. Athim's case, who did not lose heart, and he felt it was his duty to take his wife's body to Ambala. He hired two camels; on one he placed his wife's coffin, and on the other his things, and thus journeyed from village to village (there was no regular road in those days between Karachi and Ambala) alongside the river and brought his wife's body to Ambala safely, after experiencing many hardships, and deposited it near his family cemetery.

On his arrival, when his people found out that he was a Christian, every one, even of his nearest relations, shunned him, and his troubles of those days can be more easily imagined than described. On his way to Ambala he met the late Mr. Forman, of the American Presbyterian Mission, and other missionaries, who offered to employ him as a preacher.

When the C.M.S. missionaries of Hyderabad (Sindh) heard of his intention to become a preacher, they asked him to join them, and Mr. Athim, having left his little daughter and only child with the late Dr. Morrison of the American Presbyterian Mission, went

to Karachi once again, and after working there as a preacher for a year or so felt it his duty to go back to the Punjab, and took up his quarters at Lahore in the American Presbyterian Mission, where he was preparing himself for the ministry.

About the year 1855 he was married to the eldest daughter of the late Rev. William Basten, of the American Presbyterian Mission, Ambala Cantonment. While he was at Lahore the then Lieutenant-Governor and the Financial Commissioner came to know of Mr. Athim's case, who had to give up his appointment in Karachi for conscience' sake, and therefore they appointed him as a Tahsildar, in which capacity he served Government in

Ajnala, Tarn Taran, and Batala, and afterwards as Extra Assistant Commissioner in Sialkot, Ambala, and Karnal.

At Karnal, one day in the seventies, he lost the use of his right hand suddenly while writing in his court, and from the very next day he began to write with his left hand; a practice that he kept up after retiring from Government service in writing Christian books and tracts, &c.

A few days before his death he spoke to his wife of his departure from this world; and later on, when he lost his power of speech, he embraced her with tears in his eyes, and thus bade her good-bye—pointing up to the sky at the same time.

WESTERN INDIA.

The Rev. W. G. Peel wrote on March 2nd:—

We are beginning to hope that the plague is decreasing in Bombay; and are saddened to see that Poona and Karachi show an increasing number of new cases and deaths.

It is estimated, after very careful computation, that nearly 500,000 have deserted Bombay by coast-steamers, rail, and road. Allowing for 18,000 deaths in Bombay, we find the present population about 300,000, instead of 820,000.

Thousands of houses and small shops are closed. The plague *deaths* during

the last week have been about 130 a day. Not long ago the rate was over 200 a day. This decrease inspires us with hope.

At the Bombay Missionary Conference, last Monday, we found that the Indian Christians connected with the various Missions had only lost eight by death from plague. S.P.G. was not represented, and I do not know how many *they* have lost—very few, I think. You will join with us in thanking God for this great mercy.

And on March 12th, Mr. Peel wrote:—"We are now hopeful about the improving condition of the city: only about a hundred plague deaths a day. Poona and Karachi are now fairly held by the plague and are having new cases and deaths at the rate we had in December last. The steady rise augurs bad things."

SOUTH INDIA.

The Rev. E. Sell, B.D., Secretary of the Madras Mission, and Miss Sell, who reached Madras after furlough on February 12th, met with a hearty reception. A meeting of the C.M.S. congregations was held in the Saththianadhan Memorial Hall on February 17th. "In other circles also," the *Christian Patriot* of Madras says, "Mr. Sell's return will be equally welcome; for his services as an educationist, as an Oriental scholar, as a gifted writer, and as a wise counsellor in connexion with various public bodies have been widely appreciated."

The Rev. H. D. Gouldsmith, who has been acting-Secretary of the Madras Mission during Mr. Sell's furlough, has resumed full charge of the Divinity School; and the Rev. W. S. Hooton, who had been helping in the school, has gone to Tinnevely.

The Madras Native Christian Association has resolved to co-operate with Prince Harnam Singh, C.I.E., in a scheme for a united congratulatory address from Indian Christians to the Queen-Empress on her attaining the sixtieth year of her reign in June next.

The Rev. C. W. A. Clarke, Principal of the Noble College, Masulipatam, has

been made a Fellow of the Madras University. Mr. Clarke was married to Miss K. E. Honiss (a daughter of the Rev. Nigel Honiss, sometime C.M.S. missionary in Tinnevely and Mauritius), of Agra, N.-W. Provinces, on December 14th, at Kodaikanal.

The Rev. J. Cain, of Dummagudem, has brought out a Telugu translation of Mr. Eugene Stock's *Lessons on the Life of our Lord*.

Bishop Morley (of Tinnevely and Madura) has become President of the Central Church Council of the C.M.S. Tinnevely Missions. During a confirmation tour in North Tinnevely in January the Bishop confirmed amongst others, at Vageikulam, "a woman converted about a year ago who has already been the means of the conversion of twelve people, including her husband, who was also confirmed." "There are difficulties in the work," the Bishop writes, "but I am in happiest relations with our brethren, and trust we shall prove by God's blessing that 'Union is strength.'" The Bishop visited Strivilliputhur on January 14th, and was not only welcomed by the Native congregation but most of the Hindu gentlemen of the town also joined the procession which went out to meet him, and even the authorities of the local temple sent the huge elephant specially decorated to show honour to the Bishop. The church was crowded to overflowing, and fifty-one candidates were confirmed. Immediately after the confirmation service Bishop Morley addressed a meeting of the Mission agents. In a subsequent address to the congregations of the pastorate the Bishop spoke of the T.Y.E. He said he was glad to learn that efforts are being put forth on behalf of the Enterprise, and exhorted the women to take special interest in it. In the evening the Bishop addressed a meeting of educated non-Christian gentlemen of the town on the life of Christ. On the following day he went to Sankaranainarkoil, in North Tinnevely, where he confirmed eighty candidates and addressed meetings of the agents, the congregations of fifty-seven pastorates, and a number of children. This was the third confirmation that had taken place at the station; the first was in 1892 by the Bishop of Madras, and the second in 1894 by Bishop Hodges of Travancore. Bishop Morley visited Nallur on January 26th, where he confirmed 122 candidates; and Surandei on the following day, where 112 candidates were confirmed.

TRAVANCORE AND COCHIN.

Out of sixteen candidates sent up for the F.A. (First Arts) Examination from the Cottayam College thirteen passed, and of the fifty-six sent in for the Matriculation Examination twenty-one passed.

The Rev. E. Bachelier Russell left Madras on March 21st, and reached London on April 12th.

MAURITIUS.

In a private letter Bishop Walsh mentions that thanksgiving services for the merciful interposition of Providence in saving the lives of soldiers, sailors, and passengers in the *Warren Hastings*, wrecked off Bourbon, were held on January 24th, both in camp and at the Cathedral.

The Bishop held a "Quiet Day" for S.P.G. and C.M.S. workers on January 29th. One hundred communicants met for Holy Communion at Holy Trinity Church, Rose Hill, at 10 a.m. A large congregation listened afterwards to the Bishop's earnest addresses. Miss H. A. Wilkinson gave the address at a special meeting for women.

In connexion with the T.Y.E., "Quiet Days" for workers have been arranged, alternating with the Half-yearly Meetings of the Native Church Council. The first was held in St. Paul's Church, Port Louis, on July 31st, and was conducted by the Rev. A. K. Finnimore. The proceedings of the day began by an administration of the Holy Communion and an address by the Bishop.

The Rev. Samuel Susunker was admitted to Priest's Orders by the Bishop of Mauritius on February 2nd.

SOUTH CHINA.

During August a Missionary Convention or Conference was held at Kuliang by missionaries connected with several Protestant Missions labouring in Fuh-kien, and at their request a memorandum was drawn up to the Boards and Committees of the several Societies represented, and signed by the Revs. Ch. Hartwell, A.B.C.F.M.; J. Sadler, L.M.S.; N. J. Plumb, M.E.M.; P. W. Pitcher, Am. Reformed Church Mission; G. M. Wales, E.P.M.; Geo. B. Smyth, M.E.M.; and W. Banister, C.M.S. The memorandum was as follows:—

We, the undersigned Committee, members of the different missionary organizations labouring in the Fuh-kien Province, beg to present to the Committees and Boards of our Societies in England and America the following considerations with regard to the present prospects and conditions of missionary labour and status in the province of Fuh-kien.

1. The atrocious crime of August 1st, 1895, which turned the eyes of the world upon this part of China has been followed by the undermentioned results:—

(a) The fact that neither the Missionary Societies of England and America whose interests were involved, nor the relatives of those who lost their lives at Hwa-sang, have asked for the slightest compensation, has afforded to the world a conspicuous example of the disinterested motives of the missionary societies and their agents.

(b) The abundant wealth of prayer which has ascended from all Churches in all parts of the world since the massacre of August 1st has been manifestly followed by a widespread and general movement towards Christianity among all classes of the population, and in all parts of the province, but especially in the neighbourhood of Fuh-chow and the northern part of the province.

(c) The knowledge of this movement, and the fact that in many places hundreds have joined the local Churches, has caused a feeling of uneasiness in the minds of the Chinese authorities. And parallel with the above movement there is noticeable on the part of the local authorities an organized effort to suppress and to intimidate the people from joining the Christian Churches by harassing the Native Christians, and discriminating against them in every

possible circumstance and on every possible occasion.

2. In a Christian land, when a man turns to Christ it is because he is conscious of sin, and longs for forgiveness and emancipation. In a Heathen land the reason for turning to Christ may well be more imperfect and more mixed.

It may be that it is not hunger for spiritual things which gives this movement its growing impulse, but certainly God's Spirit is at work in those who are invoking Christian help. The desire for freedom, for alleviation in the social scale, for many good things in the world like these, may possibly form the mainspring of the movement. To help on such a movement and to make it subserve the highest spiritual interests is indeed the grandest work in which it is open for men and women to engage. We therefore plead for the absolute legitimacy of this stage of the Chinese nation's cry to God. Patience with the crudeness of such a movement, generous support, hopeful prayer and steadfast labour, will lift the hearts drawn to Christ up to a higher faith in Him as the Redeemer from sin under these circumstances.

We further plead with you—

1. For your unceasing prayer, that we may be given wisdom and understanding in the direction of the Native Churches.

2. For your constant sympathy and consideration amongst the many difficulties which beset us in the prosecution of our missionary service in this country.

3. We further plead with you for a vigilance and watchfulness that all our rights as missionaries and as citizens, secured to us under treaty, be safeguarded, and that restrictions which are not justified either by treaty or circumstances be not imposed upon us.

JAPAN!

The *Nippon Sei Ko I'wai*, or "Church in Japan," which is composed of the

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missionaries and converts of the Missions of the Church of England and of the American Episcopal Church in Japan, has its own Missionary Society, established on the very day that the Church was organized with its own constitution, canons, and Prayer-book. Its title is, "Nippon Sei Ko Kwai Nai Gai Deudo Kwaisha," "The Home and Foreign Missionary Society of the Church in Japan." Bishop McKim, of the American Episcopal Church, lately stated, as reported in the *Spirit of Missions*, that the title originally proposed did not contain the word *Gai*, "Foreign," but a Japanese Christian moved an amendment that the word be added, and got it carried, notwithstanding the objection of those who thought the Church should first become independent itself of foreign support before it contemplated operations outside Japan. Every congregation connected with the *Nippon Sei Ko Kwai* contributes to the Missionary Society.

The Rev. F. T. Arato, now located in the Matsuye District, was admitted to Priest's Orders by Bishop Awdry at Holy Trinity, Osaka, on January 31st. Bishop Evington was present and preached the sermon.

The Rev. H. G. Warren was married to Miss M. A. McClenaghan, at the Holy Trinity Divinity School Chapel, Osaka, on March 2nd.

The Rev. G. Chapman and Mr. F. Hamond arrived at Osaka on December 11th, and the former reached Tokushima on the 18th.

Writing from Nagoya (the headquarters of the Wycliffe College (Toronto) Mission—now C.M.S.) on January 14th, Bishop Awdry, who has since come home, said, "I have just confirmed nine candidates for Bishop Bickersteth, and expect to confirm one at Gifu to-morrow. The work here is very uphill. Several of the nine were aged folk from the Home, so that they hardly represent so much progress as they might, though they bear witness to very genuine and patient work." In a previous part of the same letter, the Bishop wrote:—"My visit to Mr. Buxton's district [Matsuye] was full of interest and happiness. Forty (besides those at Hamada) at five centres brought to confirmation is a large record, and it seemed to me that at Imaichi and Yonago, and also at Matsuye, his work was reaching a higher class than usual, without at all losing sight of the poor and the simple."

NORTH-WEST CANADA.

A letter from Bishop Young in the Toronto *Evangelical Churchman* states that Miss Young, the Bishop's sister, joined the Bishop and Mrs. Young last autumn, and that she was studying Cree with the view to work among the Indians. The same letter states that the Rev. W. G. White had married Miss Wooster, who was sent out by the Winnipeg Woman's Association. Mr. and Mrs. White are stationed at Lesser Slave Lake during the Rev. J. Holmes' absence on furlough in this country.

Bishop Bompas wrote from Buxton, Upper Yukon River, in November. Rampart House (Porcupine River) and Selkirk (Pelly River) were to be left vacant for the winter, in consequence of the impossibility of conveying freight to them. The steamers were delayed and at last blocked up by ice, and supplies only reached Buxton after much delay and when they were being despaired of. Three missionaries were therefore at Buxton for the winter—the Rev. B. Totty, in charge of the Indian Mission; the Rev. H. A. Naylor, in charge of the Mission for miners (in connexion with the C.C.C.S.), and the Bishop, in charge of the school and diocesan business. Mr. Flewelling is at a new station fifty miles south, now called Klondak; and the Bishop has received good accounts of Mr. Bowen, who is at Circle City, two hundred miles to the north. A rich gold-mine has just been discovered near Mr. Flewelling's station, and a large influx of miners is expected in the spring.

MEMORIAL OF THE STUDENT VOLUNTEER MISSIONARY UNION TO THE CHURCH OF CHRIST IN BRITAIN.

BEFORE Christ left the earth, He commanded His followers to preach the Gospel to every creature. The early Church, inspired by the hope of the appearing of her Ascended Lord, carried the message far and wide throughout the then known world. Now, on the threshold of the twentieth century, a new horizon stretches out before us. For the first time in history God has made known to us His earth in every part. One by one, He has unbarred the gates of almost all the nations, that His Word might have free course. To-day, Providence and Revelation combine to call the Church afresh to go in and take possession of the world for Christ.

The last hundred years have witnessed a remarkable revival of the missionary spirit in the Church, and now a little army of 11,000 soldiers valiantly faces, in a thin and scattered line, the hosts of Heathendom. Our Lord, Who said, "All power is given unto Me in heaven and in earth," is in these latter days raising up a new force, to fill the broken ranks and join in the Great Crusade for the evangelization of the world. The Universities and Colleges, which are the training ground of leaders of thought and action, have recently become centres of an awakening zeal for the cause of Christ. In Britain and America students are dedicating their lives as never before to the work of Foreign Missions.

The Student Volunteer Missionary Union of Great Britain has, since 1892, banded together 1300 men and women under the Declaration: "It is my purpose, if God permit, to become a Foreign Missionary"; and already 300 of these are serving their Commander in the forefront of the fight. This Union is not a society for sending out missionaries, but acts as a handmaid to the Church by influencing students to devote themselves to the service of Christ in Heathen and Mohammedan lands. Besides having this direct object, the Union presses upon all Christian students the duty of supporting the work abroad by real sacrifice, systematic missionary study, and definite prevailing prayer.

An International Conference, held at Liverpool at the beginning of 1896, was attended by 715 students from twenty-three different nations, and was marked by the presence and the power of God. Here, after careful thought and earnest prayer, the British Volunteers fell into line with their American brothers, by adopting as their watchword,

"THE EVANGELIZATION OF THE WORLD IN THIS GENERATION."

Now, as Volunteers waiting to be sent, we bring this watchword of the Student Missionary Movement on both sides of the Atlantic before the Church of Christ, praying that God may guide His people to carry it into practical effect.

But it will be asked, What does the watchword mean? Simply that the good news of salvation was intended by God to be made known to the 1500 millions of His present human family, and that the responsibility for this gigantic undertaking lies on all who have been redeemed by His Son. God has "committed unto us the word of reconciliation," and from whose lips shall the Heathen now living ever hear that word, if the Christians of the present day fail to discharge the debt? Surely He Who said that "repentance and remission of sins should be preached in His Name unto all nations," wished His followers in every age to carry the message of His love to the whole fallen race.

We do not understand evangelization to mean, on the one hand, conversion, which is the work of the Holy Spirit, or, on the other hand, a mere hurried proclamation of the truth of Christ. We understand it to mean that the Gospel should be preached intelligibly and intelligently to every soul in such a manner

that the responsibility for its acceptance shall no longer rest upon the Christian Church, but upon each man for himself. Hence the watchword is perfectly in harmony with the leavening influences, educational, medical, and pastoral, now in operation in the mission-field.

As regards the probability of its achievement within the duration of an average life we hazard no prophecy. Our marching orders require instant obedience, without reference to the time that may be occupied. But there is abundant evidence that the Church has the men and the money that are needed. If the missionary enterprise of Reformed Christendom were carried out on the scale of the Moravian Church, we should have a force of 500,000 heralds of the Cross, who could be maintained at a cost of one-half the annual savings of Great Britain alone. This vast number is far in advance of what is required on the highest estimate of the need, especially as the Heathen are more and more responding to the voice of Christ and going forth themselves to tell their countrymen of Him.

When we look at the condition of the world around, there are many indications that the hand of God is visibly preparing the way for the coming of His Kingdom, and that the time is ripe for an advance of our Captain's armies all along the line. The awakening which has been taking place in many of the Universities and Colleges of the home lands is spreading to those of Australia, Africa, and Asia. Students of the West are telling the story of the love of Jesus to their brothers of the East, and these in turn are becoming lights in the dense surrounding night. We are realizing our common brotherhood and clasping hands across the seas to "Make Jesus King." The Bible is now in the language of nine-tenths of the human race. The blight of Turkish rule is a solemn challenge to the Church to win back for God's Kingdom lands of Bible scenes. The leaves of the Tree of Life are beginning to heal Africa's open sore. China's conservatism is already becoming the sure anchorage of the truth of Christ. The troubled cry of India rings loudest at this juncture in our ears. By entrusting to our rule that mighty empire, God has placed us in a position of unique privilege and dread responsibility. This trust, if we abuse it, may be taken from us, and we may for ever lose the honour of leading the way in the path of obedience to the will of our Risen Lord.

Let us, however, frankly own that with Heathenism so vast and so strongly entrenched, the evangelization of the world in this generation is an impossibility, unless the Church ceases to be so engrossed with things of time. But if, as we believe, it is God's purpose for the Church, what need we more? Dare we lower our expectations, seeing they are from Him? It is true that for its accomplishment a great upheaval of Christendom must take place. There must be a return to our Lord's conditions of discipleship, forsaking all and losing life itself. Even now we see a widespread search for deeper consecration and for a clearer discernment of the mind of Christ. But before the testimony of the Cross can be everywhere accompanied with the Holy Spirit's power, God must be given complete sovereignty over the lives of His children, that so the promise may be fulfilled: "The nations shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

APPEAL TO LEADERS OF THE CHURCH.

We venture to ask you, who are called to the holy office of guiding the counsels and actions of the Church, to recognize our watchword as expressive of the present duty of the Church, and to *accept it as your missionary policy*. We beseech you to enlarge your borders, and to direct your plans with a view to carrying the Gospel to all men speedily. In the name of a thousand Volunteers, we entreat you to use your influence, by voice and pen, to rouse the Church to a realization of the

present crisis, to claim her sons and daughters, and her wealth to send them forth, and thus redeem the shame of centuries.

APPEAL TO MEMBERS OF THE CHURCH.

Fellow-Christians, we ask you to take the part God allots you in the evangelization of the world in this generation, for the work cannot be done unless each fills his place in the universal plan. We beseech you to yield yourselves, your children, and your substance to Him Who bought you with His precious blood, and then go forth or stay as His Spirit may direct. We entreat you to give yourselves continually to prayer that the Lord of the Harvest may thrust forth a multitude of labourers into His harvest-field.

This our appeal we lay before you, respectfully and hopefully, under the solemn constraint of a deep conviction of the present duty of the Church to accomplish the Great Commission of her Lord.

God grant that the whole Church may hear the voice of Him Who has waited all these years for the preaching of His Gospel to a lost world, and yield complete and glad obedience ere this generation shall have passed away.

Signed on behalf of the Student Volunteer Missionary Union,

HOWARD HENRY, Trinity College, Dublin	}	<i>Executive.</i>
G. T. MANLEY, Christ's College, Cambridge		
A. T. ROBERTS, Bala College, Wales		
AGNES ROBSON, Queen Margaret College, Glasgow		
J. RUTTER WILLIAMSON, Edinburgh University		
W. R. MILLER, St. Bartholomew's Hospital, London	}	<i>Secretaries.</i>
J. H. OLDHAM, Trinity College, Oxford		
F. W. S. O'NEILL, Presbyterian College, Belfast		
RUTH ROUSE, Girton College, Cambridge		
D. M. THORNTON, Trinity College, Cambridge		

NOTICES OF BOOKS.

THE ARTICLES OF CHRISTIAN INSTRUCTION IN FAVORLANG-FORMOSAN. *Edited by* WM. CAMPBELL, M.R.A.S., *English Presbyterian Mission, Tainanfu.* London: Kegan Paul, Trench, & Co., 1896.



THE object of this book is to call attention to the need for missionary effort among the non-Chinese aborigines of Formosa. The English and Canadian Presbyterians are the only Protestant Churches at work on the island, and both labour on the western side and among the Chinese population and those civilized aborigines who have been living under Mandarin rule. The non-Chinese aborigines are on the eastern side of the Chu-shan range of mountains, and cannot be reached from the west. For some forty years in the seventeenth century the Dutch had a fort near Tayoan, or Taiwan, and Dutch missionaries commenced work with many encouragements among the Natives, reducing three of the dialects to writing, and baptizing some thousands of the people. The work was, however, arrested by Koxinga, a Fuh-kien chieftain, who expelled the Dutch in 1661, and missionary work has never since been resumed among this section of the inhabitants, although, as already mentioned, those on the west have had evangelists among them since 1865.

In this book the editor has brought together several rare treatises of elementary instruction prepared by the Dutch missionaries. First of these are "Articles of Faith" for the use of the schools in the district of Favorlang,

which Vertrecht left in manuscript and which has been preserved in the archives of the Batavian Society of Arts and Sciences. They consist of the Lord's Prayer; the Apostles' Creed (different in some points from the Latin form in our Church of England Prayer-book; e.g., "who was conceived by the pure breath of God . . . born of the betrothed Virgin Mary, . . . descended into the pool of fire, that is Hell. . . . I believe in the pure breath of God, the Holy Ghost; I believe in a communion of a pure and holy Christian people, that has been of times of old, is now, and always shall remain; in the communion, that is, the Communion of Saints"); the Ten Commandments; morning and evening prayers; prayers before and after meals, before and after religious instruction; dialogue between a Favorlanger and a Dutch stranger; Christian maxims; questions and answers on the Lord's Prayer; the Christian Belief; a short catechism before receiving baptism; and five sermons. These last (the sermons) are given in the Favorling-Formosan dialect only; the rest are printed in Dutch (black letter type) and Favorling-Formosan, in parallel columns, with an English translation at the foot of each page. A Favorlang-English Vocabulary of seventy-seven pages, prepared by Hoppert and the MS. preserved at Batavia, concludes the volume. Between the "Articles" and the Vocabulary, however, is introduced "A Dialogue between a Japanese and a Formosan about some points of the Religion of the Time," a reprint of a remarkable pamphlet of George Psalmanazar, published in 1707. Mr. Campbell adduces as his reasons for including this last—the work of one who imposed on the credulity of the literary world of the last century both a Formosan alphabet of fictitious characters and a description of Formosa equally fictitious—its brevity, its rarity, its usefulness in proving that, while Vertrecht's work has also a dialogue, this one of Psalmanazar is quite distinct from it, and its interest at the present time when Japan has become master of Formosa. It is undoubtedly deeply interesting apart from the above consideration. In the preface Psalmanazar said, "I flatter myself with the hopes that it will be not a little entertaining, the questions therein handled bearing so near a resemblance to the disputes which make so much noise here at present." Two hundred years later the modern reader will find this remark still applies.

CHARLES VICKERY HAWKINS, *Memorials of his Life*. Edited by W. E. WADDINGTON, M.A., and the REV. J. T. INSKIP, M.A. With a Preface by the REV. HANDLEY C. G. MOULE, D.D., and a Chapter by OSCAR BROWNING, M.A. London: Hodder and Stoughton, 1896.

The subject of this memoir died just at the close of an exceptionally brilliant University career. His father, a carpenter at Plymouth, was paralyzed through an accident when the son was eight years old, and died four years later, leaving a widow enfeebled by an insidious disease, and two delicate children. A more despondent prospect for the lad could scarcely be imagined. A scholarship gained at the Plymouth Corporation Grammar School secured for him a free and excellent education. In the Cambridge Local Junior and Senior Examinations he came out invariably with honours, and in 1888, at the age of sixteen, he was the first in all England in English History, Political Economy, Shakespeare, and Geography. The following year he took an exhibition at King's, Cambridge, and entered into residence in the May term of 1890. In the Easter term of 1891 he obtained the unprecedented honour for a first year's man of being awarded the Lightfoot Scholarship in Ecclesiastical History, open to all competitors under twenty-five years of age. He failed the following year for the Whewell Scholarships in International Law, but this disappointment was retrieved in the summer term

of 1894, when he was declared first Whewell Scholar. In 1893 he obtained a "brilliant first" in the Historical Tripos, and the year after he narrowly missed a first in the Law Tripos. He was preparing for the Theological Tripos and the Hulsean Prize Essay when death closed his earthly career, so remarkable in every way, and encouraging hopes of the greatest distinction in his chosen field of study. When it is added that he was a decided and zealous Christian, bold and aggressive to a degree, especially when a schoolboy at Plymouth, it will be seen that the story of his life, short though it was, had elements of uncommon interest. His conversion he owed to the human instrumentality of Mr. Edwin Arrowsmith, of the Children's Special Service Mission; previously he had, though a mere boy, read widely in sceptical literature, and was in danger of becoming a confirmed infidel, or possibly a Mohammedan, for the Koran was included among the books he studied. He was the chief founder of a "Boys' Christian Union" in the school, and the promoter of a crusade against cribbing. Indeed, he set his face against whatever was in his view unworthy of a Christian. The chapters of his school life are the most interesting in the book. At Cambridge he was not less pronounced on the Lord's side, and his hard reading did not prevent his taking part in prayer-meetings and attending services—especially those at Trinity Church on Sunday evenings. He was specially decided in his antagonism to Roman Catholicism, and was a correspondent of the *English Churchman*. He looked forward to taking Holy Orders, and his noble ambition was to labour among the working classes, for which he felt his own antecedents and his heartiest sympathies fitted him. He does not appear to have been ever drawn to the mission-field abroad, though appreciative references to missionary meetings and to missionary facts occur in his letters from Cambridge. His physical weakness probably precluded such a sphere. With all these elements of peculiar promise in his character and attainments there was also ground for doubt and hesitation in prospecting the measure of his future usefulness had he been spared. His views on Inspiration, though not stated or even indicated in this memoir, seem clearly—from such expressions as, "I never believed in the infallibility of the Bible"—to have been unsatisfactory and, we should say, positively dangerous. On another subject also, viz. the dangers attending the increase of population, he would seem to have imbibed notions which may well have caused anxiety as well as regret to his Christian friends. The references in both cases occur in letters and are not commented on or explained by the authors. We are indeed disposed to think that the compromise they seem to have followed—between a full statement and an entire concealment of Hawkins' views—is less satisfactory than either of the more extreme courses would have been. Dr. Moule, however, in the Preface gives the reader a faithful warning, and at the same time adds, what it is both just and kind to remember, that "the latest words Hawkins ever wrote were still a very young man's words."

FAITHFUL UNTO DEATH, edited by P. DONCASTER, with an *Introductory Chapter* by JOSEPH S. SEWELL. London: Headley Brothers.

This is a memoir of the Rev. William and Lucy S. Johnson, the missionaries of the Friends' Foreign Missions Association who were killed with their daughter by heathen rebels at Arivonimamo, in Madagascar, on November 22nd, 1895. Mrs. Johnson was a daughter of the Rev. J. S. Sewell, one of the first missionaries of the Friends' F.M.A. in Madagascar, who went out in 1867, and great-niece of Mary Sewell, authoress of *Mother's Last Words*, &c., and her letters to home friends form a considerable part of the memoir. For the general reader we should have said, except for the tragic

end of the subjects of the memoir, that some of these might with advantage have been omitted and others shortened, but under the circumstances we sympathize with the sentiment which attaches importance to even the most ordinary correspondence of a busy domestic life. A good deal may, of course, be learned about the missionary work, both of its brighter and darker aspects. A map of the island shows that about one-half is still quite unevangelized; while about one-fourth has seen the beginning of missionary work, and the other fourth is described as nominally Christian. After the French had taken Antananarivo, in the autumn of 1895, the lawless and turbulent spirits in the country district even in the neighbourhood of the capital, freed from the old restraints imposed by the Native Government, and the French not having established as yet any *régime* of their own, rose in revolt and anarchy prevailed. Mr. and Mrs. Johnson, at their country station, Arivonimamo, received warning the day before of the impending attack, but refused to fly, giving free permission to the Christian Natives, however, to do so, a permission of which they availed themselves. Five months after the murder the remains of the three noble victims were conveyed in a procession numbering several thousands of the sorrowing people to the capital, where they were interred.

Sketches of Indian Christians (London and Madras: The Christian Literature Society) gives briefly the life-story of forty-two Indian Christians—Tamils, Telugus, Kanarese, Malayalis, Bengalis, Oriyas, Hindustani-speaking Natives, Punjabis, Pathans, Gujeratis, Mahrattas, Parsis, and Karens. Many well known to C.M.S. friends are among them: Mr. and Mrs. Saththianadhan, and Mrs. S. Saththianadhan (whose widower writes an introductory chapter), Ratnam Garu, P. Venkayya, Guru Charan Bose, David Mohun, Nehemiah Goreh, Abdul Masih, Jani Alli, Imad-ud-din, Dilawar Khan, Appaji Bapuji; and some of the rest are known at least by name, while all deserve to be known. The book is a remarkable and convincing evidential argument on the power of the Gospel and the success of Christian Missions. It deserves a more attractive cover.

A Young Congo Missionary, by William Brock, Minister of Heath Street Chapel, Hampstead (London: H. R. Allenson). These memorials of a most promising young missionary—Sidney Roberts Webb, M.D.—whose life was cut short by hæmaturic fever after two years' service in the Baptist Congo Mission, are admirably written. Sidney Webb's simple, unaffected piety and earnestness as a schoolboy and collegian, his early call to the mission-field—when only fourteen years old—and steady, unflinching obedience to the call, patiently and industriously qualifying for his future sphere, make him an example which we are sure godly parents will be glad to put in their sons' way.

In *Missionary Anecdotes* (London: Simpkin, Marshall & Co.) Dr. Adamson has brought together over three hundred anecdotes relating to modern missionaries and their work. They have been collected from a wide range of missionary literature, biographies, reports, and periodicals of many societies. Unhappily the index is not strictly a topical one, so that the usefulness of the book for Sunday-school teachers, the class for whom we imagine it is chiefly intended, is not a little impaired. It must also be said that in many cases an indication of the year when the incident occurred, and a word introducing the missionary referred to, would have greatly added to the interest of the anecdotes. When we read, "William A. B. Johnson, who became an eminent servant of Christ to the inhabitants of Western Africa," we cannot help thinking that the mention of C.M.S. and Sierra Leone would enhance the value of the story. The sources of the anecdotes are never given, and this is also to be regretted. Moreover there are far too many printer's errors: Adjai Crowther, who is introduced merely as "a slave-boy," hails from the "Yomba" Country; Wong-kiu-taik, of Fuh-kien, will probably be recognized under "Wong-kin-taik": Martyn is seen addressing "a weird and motely crowd" at Cawnpore; our friend Dr. Martyn Clark, of Amritsar, is described as "the Rev. Dr. Clark of the C.M.S., when at *Muriteur*: Mwanga is in one place "Newanga." These occur in the twenty or so anecdotes

relating to C.M.S. Missions. The type is very readable and there are good illustrations.

The Author of "Morning and Night Watches," edited by his daughter, with an introduction by the Rev. George Matherson, D.D. (London: Hodder and Stoughton), is an enjoyable book, giving reminiscences of his long life by Dr. J. R. Macduff's own graceful pen. Many good stories of leading Scotch divines and other celebrities of the middle and latter half of the present century occur, and several specially well-executed illustrations, some of them from pencil drawings of Dr. Macduff, add to the attractiveness of the volume. For a half-hour's casual reading this is a good book to have at hand. It can be taken up and laid aside at pleasure, and involves no mental strain while affording pleasant and profitable reading.

We reviewed the first volume of *Reminiscences of Seventy Years' Life, Travel, and Adventure*, by R. G. Hobbes (London: Elliot Stock), in the *Intelligencer* of Jan., 1894, and we presume we are indebted to that fact for the pleasure of reviewing Vol. II. The former volume, however, related to the author's life in India, as a soldier in the ranks, and there were points of contact, in the places visited, &c., with our missionary work; but these points are lacking in the present book, which covers a period of forty years spent by the writer as a Civil servant at Sheerness and Chatham. We should not venture to say that Foreign Missions are not referred to, but for the fact that they are omitted in the full and useful index at the close of the book. It is encyclopædic in the surprising variety of subjects—literary, scientific, historic, &c.—enlarged upon; e.g., in describing the writer's journey from London Bridge to Sheerness, to repair to his duties, the reader is entertained with extensive quotations from many quarters about coracles, a vessel built under the superintendence of Archimedes, shipbuilding, a tower erected to the memory of King Alfred, Woolwich Dockyard, painting of Peter the Great, Evelyn's works, the *Dreadnought* hospital-ship, and the ships *Harry* *Grâce de Dieu* and *Sovereign of the Seas*. From this example it may be judged how wide is the range of topics provided for the reader in the course of nearly 600 pages.

How to be Happy and make others Happy, by Otto Funcke, of Bremen; translated by Sophia Taylor. (London: Hodder and Stoughton.) The list of contents is a very varied one, including such practical questions as the lawfulness of luxury, the decoration of the home, the pleasures of the table and the adornment of the person; but for the most part the subjects are of a more serious character. But in every chapter, as the writer claims, Jesus Christ is the animating soul, and this is his justification of the title of the book. The style is racy and the counsels are those of a Christian of mature wisdom and experience, and are brightened with apposite examples and reminiscences. The translator has succeeded well in her pleasant task, and we wish the book a wide circle of English readers. Its thoughtful, genial, and ever-charitable remarks on matters of common experience and of controversy are calculated to do great good.

We have received the following:—*Picture Portions*—the Gospel of Luke, illustrated from original sketches made in the Holy Land by H. A. Harper and J. Clark (W. Walters, 29, St. Paul's Churchyard, London)—is in paper, printing, and illustrations, thoroughly well done. Chapters and verses are clearly indicated, but in addition there are sectional marks breaking the matter up, and the paragraphs do not correspond in all cases with the verses. No pains or cost have been spared to present the Sacred Word intelligibly and attractively, but without comment. *A Few Thoughts for Boys on Confession and the Holy Communion*, by the Rev. Norman Bennett, B.A., Missioner to Public School Boys, Church Parochial Mission (London: Elliot Stock), is written to correct false views of a Romish tendency in the minds of schoolboys. It is reverent and clear and sound. *Christianity and the Religions of China*, by Charles George Sparham, L.M.S. (London: London Missionary Society), is a first-rate pamphlet and deserves to be widely read. Missionary deputations and members of missionary bands who are specially interested in China should by all means procure it. *Heart Cheer for Home Sorrow*, edited by Charles Bullock, B.D. (London: Home Words Office.) We trust that the third edition of this little book, with its selections from a large number of well-known and trusted writers, will bring comfort to many stricken hearts. *Our Christian Year*, by a Teacher. (London: Elliot Stock.) These are lessons for elder scholars in Church Sunday-schools and Bible-

classes. The author considers that for the most part such lesson-notes as have been published fail to supply sufficient help for some teachers, and appears to contemplate these lessons being read out to the class. We anticipate that this will certainly be done where they are used, as there are no sectional divisions of the matter, nor other marks to indicate the order and method of arrangement. The services of the consecutive Sundays of the Christian Year are followed, the chief lesson, indicated at the commencement of each, being emphasized. The writer's doctrinal standpoint is that of a believer in Baptismal Regeneration, and this doctrine is everywhere assumed and now and then inculcated. *The Home Missions of Great Britain*, by J. B. Paton, M.A., D.D. (London: Elliot Stock), aims at promoting the union of all Christians in promoting social redemption work within the United Kingdom. It gives the history of some recent movements in the direction desired. *Sir Evelyn's Charge, or a Child's Influence*, by M. I. A. (London: Hodder and Stoughton), is a story told with the object of showing the quiet, unconscious influence for good that a child may exert over those around him without ostentation or display, and to remind those who have the training of children that love, not fear, is the secret of success; and it is well calculated to promote its excellent end. We regret to be late in noticing our old friend *The Fireside Almanack*, 1897, as cheerful as ever in many colours, and with a clear missionary bent. The daily texts are on the three Persons of the Godhead, what each is, has done, is doing, and will do. *The Christian Almanack*, 1897, gives several illustrations, printed mauve colour, of incidents from St. Paul's life. We do not discern any system or principle of selection in the texts chosen for each day; they are, however, practical and suggestive. We have also received from Oxford University Press Warehouse (Henry Froude, London) elegant copies of *The Queen's Diamond Jubilee Bible* and *Prayer-book*. The special features in these editions are portraits of the Queen as a frontispiece, and various photographic illustrations, in the Bible from cartoons by Sir Joshua Reynolds, and in the Prayer-book from pictures in Magdalen and All Souls' Colleges, Oxford. They are published in various sizes at various prices. The copy of the Prayer-book sent to us has Hymns Ancient and Modern bound up with it.

LETTER TO THE EDITOR.

PRAYER FOR MISSIONARIES IN MOSLEM LANDS.

DEAR SIR,—I have been reading with much interest the letter written by you by the Rev. C. T. Wilson, of Jerusalem, which appeared in your January number, on "Prayer for Moslem Lands." We would that there were more of such calls to prayer for the deluded followers of Satan's prophet. At the same time may I also suggest another subject for prayer generally forgotten, overlooked, or considered unnecessary in missionary prayer-meetings, i.e. that for the missionaries themselves? Mr. Wilson recognizes the fact that to meet the strongest enemy of the Church of God on earth, its army is the smallest, and therefore stands in especial need of a most perfect equipment. Nearly all good results accomplished in the missionary field have been the outcome of the godly missionary's life. It is his work to tell the truth, but only his life can make the truth tell! Six years' experience of work amongst Mohammedans has taught me—and may the lesson be engraved on my heart—that the only effectual work done is that accomplished in the power of a holy life, resulting from the indwelling of the Spirit of God. One hour's talk with an Arab from a heart full of God, effects more than a month's conversation from a clever but unspiritual worker. Therefore much, yea, all, depends on the state of our own souls! Why are we in such special need of the Church's prayers?

Because (a) We are in the confessedly most difficult sphere of Mission-work in the whole world. Mohammedanism is a known system specially prepared to deny

the Divinity of the Son and of the Holy Ghost. The daily confession of the Mohammedan is that God has no Son, that He could not have one like unto Him!

(b) That whilst believing in the Gospels as having existed, the Mohammedans do not believe that our present Gospels are genuine. Therefore we have but little ground in appealing to God's Word!

(c) That the Christian Church has hitherto considered the Mohammedan religion as impregnable, the roots of which belief still remain in the hearts of hundreds of Christ's followers, so that few support our mission, and fewer still believe in our ultimate victory! Only in recent years has the Church of God attempted any attack on the "keep of Satan," but now that fortress sees sufficiently its weakness to begin to make a most determined resistance. Books against Christianity are being written on all hands, but the most persistent effort, aided by European Governments, is now being made to put an end to all future missionary work amongst Mohammedans by either closing all possible doors of work or by expelling the missionaries from the lands. What is being done by the Turkish Government in Palestine and Turkey is being done by the French Government in Tunisia and Algeria! One missionary in Tunisia has already been fined in the public courts six times for having given away Scriptures in his own shop. A higher court, on his appeal, will to-day (February 24th) decide whether he shall pay the fines, have his goods seized, or go to prison, and also decide whether such distribution is legal or not! Next week (March 4th) two missionary ladies will be judged here for having distributed the Word of God in the streets!

Then (d), lastly, we would ask the Church to remember that not only have we these temporal and outside forces against us, but something far worse. We have at present but few encouragements. Our work is but a pioneering one, a beginning in the breaking up of the Church—neglected, wasted, forsaken fallow ground! So far our fruits are few and small. Must we, dare we abandon a people for whom Christ died, because they are hard of heart? The general tendency, too, of the Arab's self-righteousness would penetrate us, a comparison of righteousness would exalt us. Their continual repulsion of our Gospel stimulates an unholy desire to wash our hands of their blood! Church of God, do not cease to pray for an outpouring of God's Spirit on these barren lands, on the few converts, on the unbelieving portion of God's people; but also do make a special effort in your prayers for the missionaries themselves. Supplicate your God that, almost in spite of ourselves, in spite of every deadening, down-dragging influence, His Spirit may live such lives through us that the Enemy may fall backwards, recognizing the power of God's life in us! We are our own pastors, we have no props, no stimulus, nought to encourage but the Master's promise made true in our hearts by your supplication.

*North Africa Mission, Susa, Tunisia,
Feb. 24th, 1897.*

(REV.) W. G. POPE.

NOTES ON OTHER MISSIONS.



SILLY fiction, of the sort which enemies of religion are glad to catch up and repeat, has been very properly exposed by the Rev. T. R. Hodgson in a letter to the *Daily Chronicle*. In a review which appeared in that paper it was stated or implied, apparently on the authority of the English Consul at Tabriz, that the supply of Bibles by the Bible Society was a "boon to the village industries of Persia," for various articles in *papier-mâché* were manufactured out of "British Bibles." Mr. Hodgson, who was until recently the British and Foreign Bible Society's agent in Persia, points out, first, that North Persia is supplied by the American Bible Society, and therefore the Bibles are not "British"; secondly, that *papier-mâché* manufacture as a "village industry" does not exist in the part of Persia covered by the British Society; thirdly, that the prices at which they are sold, not less than 1s. 6d. for a whole Bible, make it absurdly improbable that they could be

bought for the unremunerative process of reducing to pulp. The refutation is complete: but the lie has had a start, and will doubtless be used against the Society, in various forms, for some time to come!

The course of affairs in Madagascar runs more and more strongly against Protestant Missions. In November last General Gallieni took possession of the L.M.S. Medical Mission Hospital. The Hova Government did not allow any land to be held by foreigners as freehold, but always inserted as a matter of form in every title-deed a clause enabling the Government to resume possession should circumstances render it necessary. This clause was never acted upon even in the case of French property during the two Franco-Malagasy wars. General Gallieni used it to claim the hospital, and has given no compensation for the buildings, which are said to be now worth 10,000*l.* or 12,000*l.* In addition, he put an end to the medical teaching in the Medical Mission Academy. He has now compelled the L.M.S. to sell to the Government their College, Normal School, and Girls' Central School. The Friends' Mission, the S.P.G., and the Norwegian Missionary Society also suffer in similar fashion. In the villages and near the military posts the Roman priests have taken forcible possession of Protestant chapels, turned out the congregations, and pushed their propaganda to the point of terrorism. Besides all this, accusations of treasonable practices have been brought against particular missionaries. To make matters worse, the attitude of the French Government as shown in the Chamber of Deputies, is to decline to recognize any right to question the action of its officials in Madagascar.

Dr. Macdonald, one of the SCOTCH FREE CHURCH missionaries from South India, tells in the *Monthly* a remarkable story of a recent convert, whose previous history reminds one of Kipling's Purun Bhagat. An Indian graduate who had entered the Civil Service and risen to the post of deputy magistrate, threw up his position and became a fakir. After a time he met with some missionaries, listened to the Gospel, was converted, and has now been baptized.

The interesting Mission of the PRIMITIVE METHODISTS in Mashukulumbweland suffered a severe loss some months ago by the death of its founder, the Rev. H. Buckenham, after about six years' service in that country. His widow has returned to England, after a short stay at Kazungula, one of the stations of the French Protestant Mission to the Barotse. She found the long journey to Palapye exceedingly trying. The Rev. F. and Mrs. Pickering and Mr. Chapman are now left at the Primitive Methodist station, which is called Nkala. It is about 150 miles almost due north of the Victoria Falls on the Zambesi, about the place on the map where the River Kafue cuts the 16th parallel.

The *Missionary Review of the World* has published its annual schedule of the foreign missionary work of fifty-eight U.S.A. and Canadian societies. The tables are now made more useful for comparison with European figures, since they omit the work done in Protestant Europe and include efforts in behalf of Indians, Chinese, and Japanese in the United States, together with, apparently, Mission work among the Roman Catholics, Greeks, and others on the Continent of Europe. Where annual reports have not been available, "conservative estimates" have been made. The total missionary income thus arrived at is 1,138,004*l.* The missionary force numbers 4825 persons, of whom 1396 are ordained men, 672 laymen, 1392 wives, and 1335 unmarried women. Native labourers to the number of 15,347 assist them. The number of stations is given as 6049; the communicants number 315,287 and the adherents 901,648. There are also 212,271 scholars. The largest income is that of the Methodist Episcopal Church, which is given as 177,856*l.* The Presbyterian Church follows closely with 177,078*l.* Next come the American Board, 148,621*l.*; the Baptist Missionary Union, 126,590*l.*; the Protestant Episcopal Church, 79,059*l.*; and the Methodist Episcopal (South) 48,169*l.*

J. D. M.

EDITORIAL NOTES.



WE have to make an announcement which will cause disappointment to many of our readers, and regret to all. The available Income of the year together with such balances brought forward as were applicable to meet the Expenditure, leave a deficit on the year's account of 12,681*l.*, to which sum the balance of last year's deficit has to be added, making a total deficit of 23,058*l.* This is not a statement which it is agreeable to make. Let us, however, beware of too hasty conclusions. There is much, very much, in the figures before us of a most cheering character. Two unforeseen considerations have made the strain upon our resources exceptionally severe. The expenditure has gone forward far in advance of our estimates. We looked for an increase of 10,000*l.*, but our disbursements have been 17,800*l.* more than last year—a total of 297,260*l.* as compared with 279,732*l.* Then Legacies are 13,366*l.* less than last year, namely, 22,568*l.* as compared with 35,934*l.* It will be seen, therefore, that the falling off in the Legacies of the year more than accounts for the deficit in the year's available funds. In other words, the contributions of living friends have fully kept up with the remarkably accelerated pace in the spending departments, due to the expansion of the foreign work. This is a fact of real encouragement. Looking at the other items of income, we find that the Associations have not helped the General Fund quite so liberally as we had supposed. They have sent up 189,854*l.*, that is 22,000*l.* more than last year. But now that the statements have come to hand, we find that 4500*l.* of this sum is for the Indian Famine Fund, and 20,864*l.* is "Appropriated Contributions" (as compared with 8868*l.* last year). Consequently the General Fund receives from Associations 164,486*l.*, something above 5000*l.* in excess of last year. Benefactions are 33,970*l.*, an increase of 6500*l.* The other items in the General Income are small ones, and there is no material difference in the two years.

So far, then, we have a falling off in Legacies of 13,000*l.*, and an increase from Associations and Benefactions of 11,500*l.*, a net diminution of 1500*l.* in the general receipts, while expenditure has gone forward nearly 18,000*l.* How does it arise that the deficit is not enormously greater than it is, seeing that last year's income was deficient by over 17,000*l.*? The answer is, "Appropriated Contributions." Last year we drew upon them to the extent of 33,139*l.*; this year we have drawn 53,498*l.*, an increase of over 20,000*l.* Moreover we carry forward under "Appropriated Contributions" balances which amount to 34,500*l.*, as compared with 24,912*l.* carried forward last year, an increase of nearly 10,000*l.*

WE have spoken, thus far, only of the year's Expenditure and the funds available to meet it. We must add a few words about the year's Income. And first regarding the sum received during the year towards the ordinary purposes of the Society. It is 297,625*l.*, in excess of the expenditure by nearly four hundred pounds, so that if the whole were available there would be no deficit, but a small balance available to help to reduce last year's deficit! This is not only the largest income available for ordinary purposes that has ever been received, but is actually larger than the gross total ever received in any one year, including the Special Funds. The largest previous gross income was in 1882-3, when the gift of 72,000*l.* from Mr. William Charles Jones made the total reach a sum of 297,424*l.*, exactly 200*l.* less than the income this year for ordinary purposes. Receipts to Special Funds this

year amount to 43,769*l.*, making the gross income amount to 341,395*l.*, a sum which is consequently in advance of the highest previous total by 44,000*l.*

WHEN all that has been written above is considered, it will not surprise our readers that the Committee on April 13th, when a statement was made regarding such of the above figures as had then been ascertained, were moved to unite in hearty thanksgiving to God. They were reminded of the day when in 1887 they had been led deliberately to adopt the policy of faith, i.e. to accept all candidates for missionary work who should appear to them to have received the Divine call and to possess the God-given qualifications, in the assurance that the same Holy Spirit Who disposed these servants of the Lord to go would dispose other servants of the Lord to give, so that while the Society kept looking to the Lord and depending only on Him, the supplies of both men and means would not fail. For ten years that policy of faith has been persevered in, sometimes on the part of some perhaps with secret fear and misgiving, sometimes with expressed forebodings. Material evidences of security there were none, even landmarks indicating to the eye of sense the direction and the goal were wanting. To one deficit of proportions unexampled in C.M.S. experiences since 1879, there was a vivid prospect of another and a still larger deficit being added. Nevertheless, however "faint," the Committee, it may be humbly claimed, have still "pursued." They have looked again and again at the grounds of their original resolution, and they have renewed their confidence in God. And now, what is the record of the ten years? In 1887, the Queen's Jubilee Year, the Society could say that it had been permitted to send out 900 missionaries during the fifty years of Her Majesty's reign—an average of nineteen per year. But during the ten years between the Jubilee and the Diamond Jubilee the number is nearly 700, an average of seventy a year! And the money? In 1887 there was a balance to the good in the Contingency Fund of 10,000*l.* In 1897 the Contingency Fund is exhausted, and there is a balance to the bad in the deficit carried forward of 23,000*l.* Hence, at a casual glance it seems that after ten years of unexampled progress in our work, and agents, and agencies, and consequently in our expenditure, we are worse off in our cash balance by 33,000*l.* But during the same period we have been enabled by means of part of a large legacy, which it was open to the Committee to use to meet current expenditure, to replace securities which had been temporarily used to the value of 20,000*l.*, and thus to save the interest in perpetuity; further, we have during the same period been made possessors through a generous anonymous gift of valuable stock, worth close upon 30,000*l.*, which at the Committee's discretion may be realized upon the donor's decease, and which meantime produces an income of over 1000*l.* a year; and, lastly, while we had in 1887 a sum of 18,000*l.* in an Extension Fund, that Fund is now merged in Appropriated Contributions, in which this year we carry forward as balances a sum of 34,500*l.* It is very abundantly clear, therefore, that the Society, after meeting all its enhanced liabilities, is not in a worse, but is relatively in a better financial position than it was ten years ago. May we not, must we not, say to ourselves and to one another, at the remembrance of every tremulous apprehension, "O ye of little faith, wherefore did ye doubt?" And further, shall we not with these experiences hear with gladness and obey with alacrity our Divine Captain's word, "Speak unto the people, that they go forward"? Will our friends who agree with us in thus interpreting the Lord's dealings, take into

prayerful consideration whether it would not conduce greatly to God's glory and to the confirmation of our confidence in the policy of progress, if the deficit were at once removed, and whether it is in their power by self-sacrifice to make special offerings for this purpose?

THIS message "Go forward" came to the Committee on the same day in terms which carried the savour of its heavenly origin. The memorial of the Student Volunteer Missionary Union to the Church of Christ, which will be found on another page, was presented to and considered by the Committee immediately after the Lay Secretary had made his approximate financial statement, and the Committee's Resolution thereon appears under "Selections" on page 393. There are those very naturally who object to the well-known watchword of the S.V.M.U., "The Evangelization of the World in this Generation," thinking it liable to be construed as a presumptuous declaration regarding the times and the seasons which the Father hath put in His own power, or as favouring a policy of rapid and extensive but of ineffective and hasty discharge of the great duty of telling our fellow-men of Christ and His salvation. But as explained and guarded in this memorial we do not think the watchword is open to either of these criticisms. It does not relate to the secret decrees of God, but to the enjoined duty of the Church; and it expounds that duty to consist in preaching the Gospel "intelligibly and intelligently to every soul in such a manner that the responsibility for its acceptance shall no longer rest upon the Christian Church, but upon each man for himself." Thus explained, the motto is in effect but the translation into terms of action of the familiar language of the third Collect of Good Friday: "O merciful God, Who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all," &c. Is any other aim consistent with such a prayer than that of making the Gospel known to all men now living upon the earth, whom God has made and Christ has redeemed, but most of whom know neither their Maker nor Redeemer; and can any watchword be suggested which more tersely and clearly and fully expresses this aim? We rejoice to learn that the Archbishop of Canterbury has undertaken to commend the watchword to the assembly of Bishops at the Lambeth Conference.

THE blessing that has rested on the S.V.M.U. Movement in America and in this country is known, by report at least to most of our readers, and by actual experience to not a few. During the past five years 13,000 Volunteers have been enrolled in 100 colleges of the British Isles, of whom over 300 have sailed to various mission-fields. Few, however, have any adequate idea of the wide extent of the movement, and the effect which under God it bids fair to have as an inspiring evangelistic force among the Natives of India, and China, and Japan. Mr. John R. Mott has just returned to the United States after a tour which occupied twenty months, and covered nearly 60,000 miles. He went to 22 different countries, where he visited 144 universities, colleges, and schools, held 21 conventions and conferences which were attended by some 5500 delegates representing 308 institutions of higher learning, and he met personally about 1300 missionaries representing over 80 different missionary agencies. Among the fruits of this tour are these, that 70 new Student Christian Associations or Unions were organized, besides others which were reorganized, and national Student Christian Movements

were organized in five countries; 505 young men, nearly all students, were led to accept Jesus Christ as their Saviour as a result of evangelistic meetings and personal work, including Buddhists, Hindus, Mohammedans, Confucianists, sceptics, and agnostics; 2222 students and Christian workers engaged to keep the "Morning Watch"; and 300 students dedicated their lives to Christian work. We have before us a deeply interesting report of Mr. Mott's visit to Japan. As we hope to print it in an early issue, we will content ourselves now with saying that Mr. Mott believes that the cause of Christ in that country is about to enter on a new and remarkable era. The wave of rationalistic sentiment which has tended so much to chill the life and enthusiasm of the Japanese Church is, he says, receding. The late war has proved helpful by demonstrating unmistakably that Christians are not unpatriotic, and the attitude of Government officials is in consequence increasingly favourable.

BISHOP AWDRY, with whom the Committee had the pleasure of an interview on April 13th, expressed a similar belief as to the prospects of Christianity in Japan to that which Mr. Mott declares, though the Bishop's views were uttered with a studied moderation of language. He was inclined, he said, to think that the promise of progress is reviving again. There was a time when Christianity as well as everything foreign was in fashion. The State showed a disposition to make it the established religion. The Bishop said he could not conceive a greater disaster than that this should have been done from political motives, as once seemed likely, and therefore the diminished favour with which Christianity has been lately regarded, and the consequent withdrawal of many whose motives in joining had not been satisfactory, was a matter for congratulation. But in the course of last year the tide seemed to be changing again. Among some of the minor officials there have been many converts. In the course of a tour which the Bishop took he only met three Episcopalian Christians, but they were all heads of police in their respective districts. The superior trustworthiness of Christians also is recognized by the authorities, which accounts for so large a proportion of their number occupying positions of trust. Out of the 114 whom the Bishop has confirmed, there have been three judges, three bankers, two or three doctors, one head of prison, and several policemen.

ANOTHER witness to missionary work in the lands of the East appeared before the Committee in April in the person of the well-known traveller, Mrs. Isabella Bishop. Her testimony to the good work at one after another of the Society's stations in China and Japan was most deeply interesting to the Committee. Of Dr. Duncan Main's hospital work at Hang-chow, of which on a previous page we give the report for last year, her words of praise were of the highest kind. She instanced three missionary hospitals which stand out in her memory as specially worthy of commendation, one belonging to the Scotch Mission in Manchuria, one to the English Presbyterians at Swatow, and that of the C.M.S. at Hang-chow; and she gives the palm to the last. "It is," she said, "the finest I have seen in the East, whether Government or any other." The orderliness, and cleanliness, and the loving care bestowed on the patients won her esteem, but most especially she commended the evangelistic character of the work throughout: the daily services, the pointed Gospel addresses, and the following up of impressions made by visiting the patients. She also spoke most highly of the College and Preparandi classes at Ningpo under Mr. Hoare and Mr. Walter Moule, and the

work of the wives of these missionaries among the women. What she said of the missionaries in Si-chuan, both of the China Inland Mission and of the C.M.S.—of their whole-hearted devotion, their tact, the love manifested, especially by some of the ladies, and reciprocated by its objects, for the Chinese—was interesting and encouraging to a degree. As a Churchwoman Mrs. Bishop was particularly pleased with the definite Church of England tone and methods of work of the C.I.M. missionaries in Si-chuan.

WE are happy to state that Mrs. Bishop has consented to speak at the Evening Meeting in Exeter Hall on May 4th, and also at a Special Meeting to be held at St. James' Hall on Tuesday, May 11th, for the purpose of bearing her testimony to the Lord's work and to the open doors inviting to more work. On the latter occasion Sir John Kennaway will preside, and the meeting will commence at 8 p.m. The other arrangements for the Anniversary will be found on p. 395.

A CONFERENCE for women workers in the provinces will be held on May 6th at the C.M. House. Our readers will recall the gatherings for conference and devotion in March, 1896, which were reported in our pages. They were very greatly enjoyed by those present, and it is believed were a means of spiritual refreshment and renewed power for service to many. May the forthcoming one be so in a still higher degree. We mention it only to elicit prayer, as the limited accommodation at Salisbury Square renders it necessary to limit the attendance to those who have been invited. The meeting is one of very many of the efforts put forth by the new Women's Department to discharge its great function of promoting the organization and efficiency of women's work throughout the country. A full record of the first year's work of the Department, if it could be written, would furnish a very striking example of successful inauguration of new activities in the centre of a hive of busy workers. We must not attempt the task of writing such a record, but we cannot withhold our meed of praise of the thoughtfulness and wisdom and consideration for others which have had so much to do with this success. Some things, however, can be recorded with comparative ease. For example, some 400 meetings in various parts of England were addressed by the little central band of workers of the Department, and meetings were held in 150 schools, in the majority of which girl secretaries were appointed, through whom some 3200 copies of a Terminal Letter are circulated each term. The ladies co-operated in twenty-six of the T.Y.E. Commissions, and T.Y.E. lady correspondents have been appointed in certain districts. A Central Band for young ladies, which meets periodically at the C.M. House, has over thirty members, who represent a large area of girls' work for the C.M.S.

THE Lady Secretary of the Women's Department, Miss Gollock, has lately paid a visit to Scotland in response to an invitation of the Women's Guild of the Established Church of Scotland. This organization has a membership of nearly 30,000, and has branches all over the country. At a Conference when some 700 or 800 delegates from all parts of Scotland were present, Miss Gollock was asked to explain the methods of Women's Work in the C.M.S. This was at Edinburgh. She also met important gatherings of workers at Stirling, Perth, Broughton Ferry, and Dundee. Most of these were under the auspices of the Women's Association for Foreign Missions, but the one at Dundee was jointly

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arranged by the Church of Scotland Guild and the Y.W.C.A., and the following day she returned to London, rested and refreshed, and encouraged by the good promise of growing work in a sister Church.

ON May 28th, a meeting of Day-school Masters and Teachers, arranged by the indefatigable secretaries of the London Lay Workers' Union, will be held at the C.M. House at 5 p.m. Sir Charles Elliott, K.C.S.I., has kindly consented to preside, and some of the speakers will be Bishop Oluwole, the Revs. F. C. Searle, Assistant Master at Harrow School, T. W. Drury, Principal of the Islington College, and Mr. T. B. Ellery, Ex-President of the National Union of Teachers. The importance of gaining the hearty sympathy and interest of the influential class whom this effort is designed to reach will be recognized, and we commend the meeting to our readers' prayers, and invite the help of those residing in or near London to make it known to the teachers in their parishes and neighbourhoods.

OUR colleague, the Rev. H. Percy Grubb, after twelve years of devoted service for the Society, has been appointed to the Vicarage of Oxton in Nottinghamshire, in succession to the Rev. E. R. Mason, a former Association Secretary of the Society, who goes to Luton in Bedfordshire. Mr. Grubb came to Salisbury Square in 1885, in view of the additional work involved in preparing for and carrying through the February Simultaneous Meetings of 1886. He has found since then an ever-enlarging sphere of service, becoming Assistant Secretary in 1885, and adding the duties of the Metropolitan Association Secretaryship in 1889. On two occasions for somewhat lengthened periods he has conducted the whole work of the Home Department at Salisbury Square during successive vacancies in the Secretaryship. He accompanied Mr. Stock to Canada in 1895, and took part in the important meetings which inaugurated the Canadian C.M. Association. Mr. Grubb's numerous devotional and practical papers and articles have had an exceedingly wide circulation and been most highly appreciated. The Committee, in their Minute on Mr. Grubb's retirement, naturally referred to the great services rendered by Mrs. Grubb as one of the most active of the earnest band of ladies to whose services in the Women's Department reference has already been made. Mrs. Grubb before her marriage was the active and resourceful secretary of the Gleaners' Union at Bournemouth, she was the founder and president of the Central Band for Young Ladies which has been mentioned in a preceding note, and she is one of the secretaries of the London Ladies' Union. The prayers of the Committee, and we are sure of a wide circle of their friends, will follow them to their new home.

THE Society loses a Vice-President, and the Church at large a wise and loyal leader and guide, in the death of Lord Plunket, Archbishop of Dublin. His warm interest in missionary work was frequently shown in connexion with the Hibernian C.M. Auxiliary. On two occasions of somewhat recent date, his whole-hearted sympathy was expressed in terms which deeply moved the vast audiences to whom they were addressed. The former was in October, 1895, when the late Archbishop presided at one of the meetings which filled the large Metropolitan Hall, Dublin, to promote a Fuh-kien Memorial Fund in memory of those massacred at Hwa-sang. And the second was last September, when twenty-eight missionaries from the sister Church, twenty-one under C.M.S., were taken leave of. The

gathering was even larger than that which two days later met in the same Metropolitan Hall to welcome Archbishop Benson on his memorable visit to Ireland, and Archbishop Plunket remarked that while he would feel a certain satisfaction and pride in telling the Archbishop of Canterbury what the Disestablished Church of Ireland had done in the way of restoring and renovating its churches and cathedrals, it would be far more a source of pride and joy to be able to assure him that, while they had been restoring their cathedrals, they had been sending forth their missionaries as well.

UNDER "Selections" it will be seen that arrangements have been sanctioned by the Committee for utilizing somewhat more than has been done in the past the kindly proffered assistance of the Dublin Committee of the Hibernian C.M. Auxiliary in interviewing candidates from the sister island. It has been usual to ask two or three Dublin clergy, in their individual capacity, to see and report to the Parent Committee before inviting Irish candidates to travel to London: in the future, however, the interviewers will be members of a small Candidates' Sub-Committee appointed by the Hibernian Committee. Their reports will be sent direct to Salisbury Square, and the whole responsibility for accepting or declining candidates will of course remain with the Parent Committee.

THE arrangement referred to in the last paragraph will not apply to candidates who propose, when accepted, to go out supported by the Dublin University Fuh-kien Mission. In their case no change will be made in the method hitherto adopted for testing fitness for missionary work. The D.U.F.K.M. has now five missionaries on the C.M.S. list, viz. the Revs. J. S. Collins, T. McClelland, L. H. F. Star, and S. Synge, all graduates in Arts, and the last of them is also a Bachelor of Medicine; and Miss J. S. Clarke, who went out to the Mission in 1892 and has quite recently been taken up by the D.U.F.K.M. We are glad to see, from the Report which has just reached us, that the income of the D.U.F.K.M. during the year ending October 3rd, 1896, was some 300% more than that of the year before. The Mission was thus enabled to make a grant of 200% to its Ladies' Auxiliary, which has three ladies in the Kien-ning Prefecture, Fuh-kien, in connexion with the C.E.Z.M.S. The Ladies' Auxiliary proposes to send out future ladies to Fuh-ning, which the C.M.S. has allocated to the D.U.F.K.M. as its exclusive sphere, and they will accordingly be under the C.M.S. It is to mother such a party of ladies that Mrs. Saunders, of Melbourne, mother of the two Miss Saunders who were killed at Hwa-sang, has been invited to go out, as we mentioned a month or two ago.

AT Bishop Creighton's first ordination as Bishop of London on March 14th last, he invited the Rev. E. Grose Hodge, Vicar of St. James', Holloway, who formerly held an important living—that of Holy Trinity, Leicester—in the Diocese of Peterborough, to preach the Ordination Sermon. We are thankful to notice that Mr. Grose Hodge faithfully used the opportunity to commend on so important an occasion the duty laid upon the Christian ministry of taking a lively interest in the world's evangelization. His text was Rom. i. 16, and in the course of his sermon we find these words:—

"To every one that believeth? Thus our thoughts must go out beyond the limits of our own parish, our own land, to the *World's* need. The World is God's World. God made it, and redeemed it, and loves it, and has a purpose of mercy for His self-banished ones, and half of them don't even know it! We are

ordained ministers of the Catholic Church—not of the Church in a certain parish, and by the very term there rests upon us a deep obligation to care for Christ's sheep that are dispersed abroad. New life, fresh inspiration for home work will come to us from our zeal for the Gospel in Heathen lands. When the ideal fades out of our work, and the clatter of its machinery seems to be all, or, when the religion of Christ is so taught that it seems but a narrow and selfish thing, a system to secure escape from punishment, to ensure rewards hereafter; or, when in the face of ill-success, the question of St. John Baptist will rise in the heart—'Art Thou He that should come, or do we look for another?' then, like a fresh breeze from the open sea, comes news of the work abroad. There the lonely messengers of God live, and work, and die, and are content. There we see the great plan of God slowly unfolding—the Heathen becoming the inheritance of Christ, the uttermost parts of the Earth His possession. Beautiful upon those far-off mountains are the feet of them that preach the Gospel of peace: tired sometimes and weary, and longing for rest, but pursuing on with a passionate devotion, which witnesses to the power of the Spirit of God, and the reality of the Kingship of Christ. The darkness of Heathenism is streaked with shafts of light. Superstition loosens its cruel grip, the shackles fall from the limbs of the slave—for the Gospel has still its ancient power. And as we see this we are strong again; the coward thoughts die, and party strife seems an ignoble thing—and the work of Christ to be strong and large, and lovely beyond all work, and the highest of all honours—and the gravest of all responsibilities, to hold a commission to share in it."

THE Bishop of Jamaica in his address to his Diocesan Synod in March last, made the following reference to the Mission of Bishop Tugwell and Mr. Wilkinson to Jamaica:—

"A week ago we parted with the Right Rev. Herbert Tugwell, Bishop of Western Equatorial Africa, and the Rev. D. H. D. Wilkinson, who have been with us for a month as a deputation from the Church Missionary Society of London, the object of their visit being to ascertain by careful observation and inquiry whether there are amongst the Natives of this island men and women possessing the spiritual, mental, moral, and physical qualifications necessary to fit them for the work of African missionaries; and, if so, what should be the process of selection and training. We have given them the best opportunities we could of forming their own judgment, and we shall hear the result after they have reported to the Committee in London. Meantime, the addresses they have delivered here have helped to quicken the interest of many in African Missions, and to spread abroad in the minds of our people needful information on the subject. I believe that a wide outlook and great aims in spiritual enterprise are as helpful to Church life as similar things in political enterprise are helpful to the national life, and I am convinced that the endeavour to fulfil our Lord's command to evangelize the world is not only a duty which we cannot ignore, but a means of blessing to ourselves which we should use with joy and thankfulness. If it should be the will of God that these proposed missionary efforts should be carried out, great good will come to the Jamaica Church. He that watereth others shall be watered also himself."

THE Committee have accepted offers of service from the Rev. John Fishwick Pemberton, M.A., Queen's College, Cambridge, Curate of St. Andrew's, Watford; and from Miss Gertrude Ellen Withers and Miss Mary Hamlin.

WE notice with satisfaction that Dr. C. F. Harford-Battersby, formerly C.M.S. missionary on the Niger, and now an active member of the Committee and of the Society's Medical Board, has been appointed Secretary of the Native Races and Liquor Traffic Committee, in succession to the late Rev. J. Grant Mills.

WE learn with much sorrow that Canon Tristram, who was making a short tour in the East, met with an accident at Jerusalem on March 18th.

THE THREE YEARS' ENTERPRISE.

THE FIRST YEAR.



S promised last month we present a very brief report of the work of the T.Y.E. during its first year, in its three great divisions.

The Inner Circle.

Here, at Salisbury Square, as our readers know, the work of the T.Y.E. has been divided between four Committees, each with its own special functions, under which their work may be described.

Review.—The work of this side of the T.Y.E. during the past year may be briefly summed up as that of collecting information. The twelve sections into which the Review Committee is divided have met frequently. Missionaries and others have been interviewed, papers of questions drawn up and sent out, both at home and abroad, to which many replies have already been received, although a far greater number are still to come, and the mass of information thus obtained is being carefully and patiently considered. Some of the sections will probably present *ad interim* reports in the near future, but the real result of the labours of those engaged in this most important work cannot be seen till the T.Y.E. draws to its close.

Advance.—One of the most important parts of the work on this side has been the arrangement for Visiting Commissions to hold conference with local friends in important centres all over the country. An increasing number of Missionary Missions have also been arranged for. A special call to prayer for "more missionaries and more means for their maintenance" was issued last year, and special T.Y.E. boxes, box-labels, and collecting-cards were issued, while O.O.M. cards were designed for facilitating the support of an "Own Missionary" by weekly subscriptions. An attempt has been made by the issue of "Slips of Latest Information" to obtain a place for missionary facts in the public press. At Oxford and Cambridge two University men have accepted the onerous task of endeavouring to extend C.M.S. influence among undergraduates. A T.Y.E. stall, for use at Missionary Exhibitions, has been designed and worked with great success at Birmingham and Bristol, and preliminary steps are being taken for the holding of a great Missionary Exhibition in London, the date of which has not yet been decided.

Literature.—The Committee appointed for this purpose at once set to work and issued prayer-cards, cards with prayers, and some two dozen booklets and papers addressed to organizations and to individual classes. Some criticism was evoked by the rapid issue of these publications, the critics apparently overlooking the fact that such issue was absolutely necessary from the character of the movement, and that it had to be at the beginning of the T.Y.E., or not at all. The Monthly Letter to leaders has also been regularly published. But most important of all is the progress Mr. Stock has been able to make with the "History of the C.M.S." on which he is still busily employed. Five lectures on the early years of the Society were given by him in February and proved intensely interesting.

Work among the Young.—This Committee first took steps to ascertain the work already existing, which revealed an enormous and in some respects an untouched field. A Conference of Workers among Children held at the C.M. House was exceedingly useful. As it was felt that the work needed some special representative at headquarters, the Rev. C. D. Snell was appointed for this purpose. A Central Meeting for Children was successfully carried out in Exeter Hall on October 24th, nearly 3000 children being present, while many could not be admitted. The first number of a periodical "Paper for

Boys" has appeared, and an illustrated book for little children is in preparation.

From the work thus being carried on in the Inner Circle of Salisbury Square, we look farther on to

The Middle Circle

of Great Britain and Ireland. Here we may arrange the work under different heads.

Prayer.—Thankfully we feel that missionary prayer has been greatly increased by the T.Y.E. During this year 1623 missionary prayer-meetings have been registered, and for these and other gatherings over 100,000 monthly letters have been issued. Some 18,000 cards can be seen in Christian homes bearing the invitation, "Please Pray Daily for the T.Y.E.," while the issue of 80,000 prayers for private use, 65,000 for family use, and 85,000 for children's use clearly indicate that thousands are thus daily praying for the extension of the Redeemer's Kingdom.

Information.—About sixty-nine newspapers (chiefly local) and forty-four parish magazines insert every month all or part of the contents of the "Slips of Latest Information," of which 1000 have been issued. Taking all T.Y.E. publications together, about one and a quarter million copies have been issued during the year. Of these, "*The T.Y.E. What is it?*" accounts for the quarter million, while the issue of "*Some Steps Forward*" and "*The T.Y.E. (Illustrated)*" has exceeded 100,000 copies in each case. The papers for children have also had a very large circulation.

Funds.—The total amount received for the T.Y.E. during its first year is 20,572*l.* 5*s.* 6*d.* Over 2000 T.Y.E. boxes have been sent out, nearly 3000 T.Y.E. labels for boxes, and nearly 10,000 collecting-cards. Twenty-three "Own Missionaries" have been definitely declared to be supported in connexion with the T.Y.E.

Work.—Throughout the country about forty T.Y.E. Visiting Commissions have been held (at twenty-six of which lady Commissioners have also conducted conferences for women, and ladies' meetings), while a number of smaller conferences have also taken place. One of the most valuable results of these Commissions has been the formation of a number of T.Y.E. Committees or Sub-committees, which are now hard at work developing the T.Y.E. locally. During the year twenty-five Missionary Missions have been held. Several large children's meetings have taken place, and work in private schools has been largely developed.

And now from this land of ours to

The Outer Circle

of other lands;—for the T.Y.E. is world-wide in its work and influence. Its echoes have already come back to us from Africa, America, Sweden, India, Ceylon, Persia, Australia, and New Zealand. We have no space to write all the wonderful ways in which God is using the T.Y.E. in these lands. But we cannot omit a brief reference to the most striking instance of all—that in South India.

At Madras, in October last, a T.Y.E. meeting took place, attended by nearly 2000 people, and in which four Bishops took part. "Never before has Madras witnessed a sight like that," writes a Native clergyman. The T.Y.E. was there initiated on the double lines of self-support and voluntary missionary work. An instance of the carrying out of each of these must suffice. In one congregation, among seventy promises of additional subscriptions scarcely one was for less than *one month's income*. In another, every member has agreed to go out on preaching work on *one* Sunday in the month during the first year, on

two Sundays during the second year, and on *every Sunday* during the third year.

Are not Indian Christians putting English Christians to shame? Like the Macedonian Churches, they are giving "according to their power . . . yea, and beyond their power." And as St. Paul made known that "grace of God" thus given to them, in order to arouse the Church at Corinth, so may God use the example of the Native Church in India to stir up us in England to greater zeal and effort during the second year of the T.Y.E. "This is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will. But now complete the doing also." (2 Cor. viii. 10, 11, R.V.)

We have only time and space to record our deep thankfulness to God for 2254 birthday offerings received on April 13th, amounting to 1089*l.* 19*s.* 3*d.*

HOME DEPARTMENT.

NOTES AND COMMENTS.

THE meeting of children which was held in Exeter Hall last October has not been without results, for it has led to imitation in various places. In March a combined children's meeting was attempted in Manchester with some success, though it is hoped that the attendance will be larger next year. Bristol followed the example in April, Leicester and, perhaps, Preston, do the same in May. In London there have been at least two, if not three, meetings brought about by the failure of so many to obtain tickets for the Exeter Hall gathering. The meeting in the Stratford Town Hall on March 20th (see page 394) was in every way remarkable. The hall, which holds 1200, was crammed, and could, so the chairman stated, have been filled many times over: the singing was delightful, the order good, and the organization—kindly undertaken by the Barking Lay Workers' Union—perfect.

One point about this latter gathering deserves special mention. A handbill announcing the anniversary meeting on the following Monday was given to each child on leaving the hall, with instructions to take it home and give it to its parents. This seems to be a capital way of making a meeting known.

The Rev. J. J. Bambridge, formerly missionary in Sindh, and now Rector of St. Mary Bredit, Canterbury, has established a most promising Juvenile Association in his parish. It consists of three sections: (1) Band of Hope and Mercy; (2) Church Missionary Union; (3) Scripture Union; (4) General. No child is considered a full member of the Association who is not a member of each of the first three sections. Some of the special features of the plan are: (a) the children do all the work, for the committees (there is one for each section), which presumably are partly composed of children, are responsible for the meetings; (b) the magazines of the three societies are supplied at half-price, the loss being made up by adult honorary members; and (c) missionary-boxes and cards are not given out in a general manner, but have to be *earned* by attendances at the meetings. Rule 8, which deals with honours, states that "twenty-four attendances shall entitle to a C.M.S. collecting-card or missionary-box"! The Rector justly points out that by this plan it is ensured that "temperance work does not crowd out missionary work, and so on: they all stand or fall together."

It may appear to some that an apology should be made for the frequent

references to Ireland which have appeared in these notes. The following facts taken from the *Hibernian C.M. Gleaner* may serve to explain the frequency of reference:—

1. The receipts of the *Hibernian Auxiliary* for 1896, exclusive of legacies, show an advance of 2000*l*.

2. In 1894 five parishes in the dioceses of Down, Connor, and Dromore gave over 100*l*. to the C.M.S.; in 1895, seven parishes did so, while last year at least thirteen parishes sent up more than that amount.

3. The result of the "penny trading" in connexion with Zion Church, Dublin, amounted to 8*l*. 13*s*. 2*d*., the sum used having been 2*s*. 10*d*. This "penny trading" has rather gone out of fashion in England, and might perhaps be somewhat revived again.

The *Hibernian C.M. Gleaner* states that in some of the congregations of the Irish Presbyterians little envelopes are distributed to the members four times a year: one is for contributions to the Sustentation Fund, another for those to Home Missions, and a third for those to Foreign Missions. The people are expected to put something into *each* of the envelopes. By this means as much as 40*l*. or 50*l*. is often raised for Foreign Missions by a country congregation. What would many churchwardens think if church expenses and Foreign Missions were put on the same level!

An effort is being made in connexion with the Islington anniversary to reach those who attend the various mothers' meetings in the deanery. They are to be gathered together in different centres and addressed by speakers provided by the Women's Department.

C. D. S.

CHURCH MISSIONARY HOUSE.

THE Monthly Meeting of the Lay Workers' Union for London was held on April 5th, when Dr. C. F. Harford-Battersby gave an address on "Missionary Prospects on the Niger." The address was full of valuable information, Dr. Battersby being able to speak from personal experience of a considerable portion of the district.

On April 8th, the Right Rev. Bishop Tugwell addressed the Ladies' C.M. Union for London on the "Condition of Women in Africa."

YOUNGER CLERGY UNIONS.

THE Bradford Y.C.U. held a meeting in the Church Institute on February 12th, the Rev. J. W. Hind (President) in the chair; eleven members present. After prayer and private business the Rev. J. Hubbard read a paper, entitled, "Some Facts of Modern Missions viewed in the light of the Heathen World." A meeting was also held in the Church Institute on March 12th; eight members present. The Rev. W. H. J. Allin read a paper entitled, "Some Missionaries of other Societies." The missionaries whose work was reviewed were: Mr. and Mrs. David Cargill, John Hunt, Robert Morrison, Mr. and Mrs. G. Johnson, Wm. Carey. Another meeting was held in the Church Institute on April 9th; ten members present. The Rev. E. W. Platt read a paper on the Diocese of Moosonee, giving a brief history of Hudson's Bay Territories and of C.M.S. connexion, commencing in 1820. In the discussion reference was made to the work of Moravians, Lutherans, and Roman Catholics in those parts. The Rev. H. J. Lockett was appointed delegate to represent the Union at the Liverpool Conference.

The Rev. E. A. Wright presided over a meeting of the Hull and Neighbourhood Y.C.U. on March 15th; six members present. After prayer and a portion of

Scripture, the Rev. E. A. Wright read a paper on the Character of the Families of Cain and Seth. The Call with Authority was discussed. It was suggested that some experienced and responsible clergyman should be appointed in each town or district to lay the claims of the mission-field more especially before young clergymen and laymen, and act as a sort of recruiting-sergeant for the cause. The Rev. W. E. Wigfall read a paper on the N.-W. Canada Missions.

A meeting of the Liverpool Y.C.U. was held on February 5th, the Right Rev. Bishop Royston in the chair; twenty-five members present. After tea the Litany was read and the chairman made some remarks. The Rev. F. B. Plummer read a paper on Japan, tracing the history of Christianity from its first introduction up to its proscription in 1624. The Rev. W. H. Dawes and the Rev. J. E. Woodward were elected to represent the Union on the Liverpool T.Y.E. Committee. The duty of making arrangements for the Federation Conference was referred to the Committee.

The Sheffield Union held a meeting at the Y.M.C.A. on March 19th, the Rev. W. N. Wright in the chair; thirteen members present. After a hymn and prayer the Rev. W. N. Wright gave an address on Acts ix. 10-22, showing the influence of work at home on work abroad. The Rev. W. Bracewell read a paper on South America, which has been described as the neglected Continent.

LOCAL ASSOCIATIONS AND UNIONS.

WE have indeed good reason to be thankful to God for our Manchester Anniversary. We began, quite appropriately, with the children's meeting on Saturday afternoon, March 13th. The large Y.M.C.A. Hall, seating 1300, was very nearly filled. The Rev. R. Catterall managed the meeting admirably from the chair, and the Revs. L. G. Scott Price (an old Manchester curate), and C. D. Snell thoroughly interested the children. The meeting, which was sharp and bright all through, promptly closed after an hour and a half. The usual devotional meeting was held in the evening, mainly for Sunday-school teachers and workers. The room was quite full and addresses were given by the Rev. F. Hodgson Jones, chairman, and the Revs. A. G. Lockett, of Bengal, and H. Lonsdale, of Carlisle. Sermons were preached on Sunday in nearly fifty churches of the five deaneries of Manchester and Salford. On Monday afternoon the Rev. B. Baring-Gould gave the annual address to the clergy, about eighty of whom were present. Bishop Tucker spoke a few earnest words at the close. The great meeting in the Free Trade Hall followed. Promptly at half-past seven the chair was taken by the Recorder of Salford. Nothing could have been better, both in matter and tone, than the speeches. The Rev. J. Harrison spoke of the claims of India, and told of his work; Bishop Tucker held the great audience spell-bound with his description of Uganda past and Uganda present; and Mr. Baring-Gould pressed home the claims of the whole world upon the Church. On Tuesday the Lady Mayoress gave a reception to the members of the Ladies' Union in the Town Hall, and afterwards the Lord Mayor's Parlour was crowded out for the meeting. The Lady Mayoress, who has been herself in China as a medical missionary, made a most warm and earnest missionary speech, and then again Bishop Tucker told more of the wonderful story of the Uganda Church. In the evening Dr. Lankester gave a lantern lecture in the Y.M.C.A. Hall on Medical Missions to a large gathering, and thus closed a series of meetings which ought to leave a strong, clear mark upon C.M.S. work in Manchester. C. N. K.

The "C.M.S. Day" in Reading was held on March 15th, beginning with a short service and Holy Communion, in St. Mary's Episcopal Chapel at noon, the preacher being the Rev. C. E. Welldon. At three o'clock in the Abbey Hall, the Berkshire C.M.S. Prayer Union held a meeting presided over by General McGrigor. It was unanimously decided to send a letter of condolence with the widow and family of the late Rev. F. E. Wigram in their sad bereavement. The Rev. G. B. Durrant then gave an address on India, dealing with the responsibilities of English people in connexion with that land, and also with the great distress caused by the famine. In the evening Mr. Leonard Sutton presided over a well-attended meeting in the

Town Hall, and in his opening address referred to the responsibilities of supporting missionary work. Mr. Durrant again spoke on India, and the Rev. J. Consterdine closed the meeting with prayer.

The Bath Anniversary opened with an address by the Rev. W. E. Burroughs to young men at the Church Institute on Saturday evening, March 20th. On Sunday sermons were preached in most of the churches, the Deputation consisting of the Revs. W. E. Burroughs, Hugh Horsley, J. N. Carpenter, and Ambrose M. Foster. On Monday, by the kind invitation of the Archdeacon of Bath, the members of the Y.C.U. assembled to breakfast and were addressed by the Rev. W. E. Burroughs, whose stirring, helpful words will not soon be forgotten. A gathering of this kind will, it is hoped, become a regular institution at our anniversary. The meetings both in the afternoon and evening were very encouraging, the rooms being quite full. The Treasurer, moreover, announced that Bath had sent up this year a larger sum than for ten years past. There is a very general feeling that the formation of the Y.C.U., last June, is responsible to a large extent for the forward movement which is already a fact in Bath. The arrangements for the meetings were also placed in the hands of its members, and were admirably planned and carried out. A mass meeting of children had been proposed, but it was found needful to postpone it to a later date.

The Barking Deanery Lay Workers' Union organized a highly successful gathering for children in Stratford Town Hall on Saturday afternoon, March 20th. At least a thousand children were present and packed the hall, Mr. Eliot Howard, the chairman, remarking that if the hall had been four times as large they could have filled it. The Rev. A. J. Santer, of Bengal, and the Rev. C. D. Snell, were the principal speakers, but the Rev. R. A. Pelly, at whose suggestion the effort was made, and the chairman also gave short addresses. Thirteen churches of the neighbourhood were represented. The success of this and other large children's gatherings leads to the hope that more of our towns and centres will adopt this plan of stirring up missionary interest.

T. G. H.

On Sunday, March 28th, Bishop Tucker preached at St. Mark's, Leamington, in the morning, and at St. Paul's in the evening, before large congregations. March 29th commenced with a breakfast given by the Rev. J. G. Watson, M.A., Association Secretary, at St. Paul's Parochial Rooms at 9 a.m. to meet the Rev. W. E. Burroughs, B.D., Central Secretary. About thirty of the clergy and laity of the district who were interested in the work of the C.M.S. conferred with Bishop Tucker and the Society's officers, and a pleasant and profitable morning was spent. The afternoon meeting at 3 p.m., held in the Town Hall, Leamington, was attended by a large audience that filled every seat. After prayer by the Vicar of Leamington, the Rev. Cecil Hook, B.A., the chairman, Col. R. Williams, M.P., said it was a great privilege to be allowed to come down from London to meet such a large and enthusiastic meeting. In alluding to the death of Mr. Prebendary Wigram, no one, he stated, came in contact with him who did not recognize his absolute and entire devotion to the Master's service, and his endowment of so large a measure of common sense that it amounted almost to genius. Mr. W. H. Lloyd, the Treasurer, presented his statement, showing that this year 1420*l.* had been sent up from the Leamington Association, compared with 800*l.* sent up eight years ago, and 1100*l.* sent up last year. Bishop Tucker then addressed the meeting.

At the evening meeting J. Beresford Wright, Esq., J.P., of Wootton Court, was chairman. Bishop Tucker described his visit to Toro, where there was a snow-clad range of mountains discovered by Stanley, and spoke of the work being done there. The Rev. W. E. Burroughs said they must all have experienced a deep feeling of thankfulness for what God had done in Darkest Africa as described by Bishop Tucker. But it must also be borne in mind that it was true of other fields besides. The Student Volunteer Manifesto says: "There is not a country on the face of the world where the Gospel has failed."

J. G. W.

Sermons were preached in several of the Huddersfield churches on April 4th,

the special preachers being the Rev. E. J. Peck, missionary from Blacklead Island, the Rev. T. Talbot, formerly Chaplain at Hong Kong, and the Rev. E. A. Wilson. The annual meeting of the Ladies' and Gleaners' Unions was held in the Parochial Hall on the afternoon of the 5th, Canon Bardsley presiding, the Rev. E. J. Peck giving the address; the Rev. T. Talbot also spoke. Canon Bardsley also presided over the evening meeting, when Mr. A. C. Sharpe submitted the balance-sheet, showing that the sum of 536*l.* had been sent to headquarters. Mr. G. F. Manley, of the S.V.M.U., spoke with much force on the evangelization of the world, followed by Mr. Peck and Mr. Talbot. During the afternoon the members of the Y.C.U. had met for their annual meeting, under the presidency of the Rev. A. W. Keely.

On Tuesday, March 30th, the Annual Meeting of the Gleaners' Union was held in Gordon Hall, Liverpool. Two addresses were given by the Right Rev. Bishop Tugwell. In the afternoon attention was drawn to the deep needs of Western Equatorial Africa, and in the evening the Bishop spoke to a crowded audience of the effects of the slave-trade, the sad traffic in gin, and the high influence of the white man in Yoruba and the Niger. An earnest appeal was made for Hausaland, thirty efficient men being necessary, and 9000*l.* for their support during the first year. The Rev. J. W. Dawes reported great progress in Liverpool. In 1889 there were 177 members; there are now 923 members in twenty-two branches, and other branches soon forming. Bishop Royston presided in the afternoon, and in the evening took the chair in the absence of Sir Wm. Forwood. Archdeacon Madden presided at a largely-attended prayer-meeting at 6.30 p.m. On Monday and Thursday Bishop Tugwell addressed two large audiences of boys, 250 at Lodge Lane and 550 in the College, Shaw Street, when deep interest was shown. The Anniversary was all throughout full of the presence of the Lord, and hopeful for the future. The Bishop's visit will long be remembered in Liverpool.

C. F. J.

NINETY-EIGHTH ANNIVERSARY OF THE SOCIETY.

MAY 3RD, MONDAY.

PRAYER Meeting at Sion College, Thames Embankment, at 4 p.m.

Anniversary Sermon, by the Right Rev. the Lord Bishop of Ripon, at St. Bride's, Fleet Street, at 6.30 p.m. (Doors open at 6 p.m. No tickets required.)

MAY 4TH, TUESDAY.

Clerical Breakfast, Exeter Hall, Strand, at 8.30 a.m. Address by the Rev. Canon W. J. Edmonds.

The Annual Meeting at Exeter Hall, opening Hymn at 10.55 a.m. (Doors opened at 10.) Chairman: His Grace the Lord Archbishop of Canterbury. Speakers: the Right Hon. Sir John H. Kennaway, Bart., M.P., the Right Rev. Bishop Williams (of Waiapu), the Right Rev. Bishop Tugwell, the Right Rev. Bishop Ridley, the Rev. J. C. Hoare (Cheh-Kiang), the Rev. H. D. Williamson (Bengal), the Rev. Canon McCormick.

A Public Meeting at St. James's Hall, Piccadilly, from 11 a.m. to 1.30 p.m. (Doors opened at 10.15.) Chairman: Col. Robert Williams, M.P. Speakers: the Right Rev. J. Taylor Smith (Bishop-designate of Sierra Leone), the Right Rev. Bishop Oluwolo (Western Equatorial Africa), the Rev. E. F. E. Wigram (Punjab), the Rev. T. McClelland (Fuh-kien), the Rev. E. J. Peck (N.-W. Canada), Col. V. Milward, M.P.

Meeting for Ladies in the Lower Exeter Hall, at 3 p.m. (Doors opened at 2 p.m.) Chairman: the Rev. H. E. Fox. Speakers: Mrs. Wade (Punjab), Miss L. M. Maxwell (Niger), Miss S. Bazett (East Africa), Mrs. H. P. Grubb.

Gleaners' Union Conference at C.M.S. House, at 3.30 p.m. (Admission by card of invitation only.)

Conference of Younger Clergy Unions at Sion College, Thames Embankment, at 3.30 p.m.; and at 4 p.m., a Joint Conference of Clergy and Laymen. (No tickets required.)

Evening Meetings: In Exeter Hall, at 7 p.m. (Doors opened at 6.) Chairman: the Right Rev. the Lord Bishop of Newcastle. Speakers: the Right Rev. Bishop Phillips (Western Equatorial Africa), the Rev. J. Roscoe (Uganda), the Rev. E. N. Thwaites, the Rev. H. L. R. Deck, Mrs. Bishop (*née* Isabella Bird). In Lower Exeter Hall, at 7 p.m. (Doors opened at 6.) Chairman: Sir C. Douglas Fox. Speakers: the Right Rev. Bishop Oluwolo (Western Equatorial Africa), the Rev. J. Redman (Sindh), the Rev. I. W. Chaiton (Bengal), the Rev. W. S. Standen, the Rev. E. Grose Hodge.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, March 16th, 1897.—On the recommendation of the Ladies' Candidates Committee, Miss Clara Law Burnside, Miss Elizabeth Mayor, and Miss Rosa Florence Murray were accepted as Missionaries of the Society.

An offer of service from the Rev. Kenneth St. Aubyn Rogers, M.A., Wadham College, Oxford, was accepted. Mr. Rogers was introduced to the Committee, and addressed by the Chairman (General Hutchinson), and having replied, he was commended in prayer to Almighty God by the Rev. R. B. Ransford.

The Committee took leave of Miss H. L. Conner, returning, and Miss E. M. Stuart, M.B., C.M., Glasgow, proceeding to the Persia Mission. The Instructions were read by the Honorary Clerical Secretary, and the outgoing Missionaries were addressed by the Chairman (General Hutchinson) and the Rev. H. G. Thwaites, and the latter also commended them in prayer to the favour and protection of Almighty God.

Eleven probationary students from the Church Missionary College, of whom two were short-course men, were introduced to the Committee by the Honorary Clerical Secretary. The Principal, the Rev. T. W. Drury, having reported favourably on each student, and the students having answered the usual questions satisfactorily, they were addressed by the Honorary Clerical Secretary, and commended in prayer by the Rev. R. B. Ransford.

Upon information received from Dr. Herbert Lankester, the Committee sanctioned Dr. Arthur Lankester taking up work beyond the Swat River, subject to the approval of the Punjab Corresponding Committee.

The Society for Promoting Christian Knowledge was requested to print portions of the Prayer-book and a Hymn-book in the Ibo language, submitted by the Rev. T. J. Dennis on behalf of the Niger Executive Committee.

The Secretaries having called attention to the appeal by Bishop Tugwell, which appeared in the *Times* of February 23rd, 1897, for men and means to occupy regions in his diocese opened out by the recent expedition of the Royal Niger Company to Bida and the neighbourhood, the following Resolution was adopted :—

“ That the Committee view with much thankfulness to Almighty God the opening up of the Nupé and Hausa countries to more direct European influence, and are prepared to give all the support in their power to Bishop Tugwell in carrying out the desire he has publicly expressed of entering as soon as possible upon Missionary occupation of these regions.”

General Committee (Special), March 16th.—The Secretaries reported the death on March 10th of the Rev. Prebendary Wigram, late Honorary Clerical Secretary and Vice-President of the Society. The following Resolution was unanimously adopted :—

“ That in recording the removal from this earthly scene, to the immediate presence of his Lord, of their beloved and honoured friend the Reverend Prebendary F. E. Wigram, the Committee unfeignedly praise God for his noble life and peaceful death. If Mr. Wigram had never become Honorary Secretary of the Society, his services, and those of Mrs. Wigram, to the cause of Christ at home and abroad, would have called for grateful appreciation. In the Diocese of Winchester, and particularly in his own parish near Southampton, he was the friend and supporter of every Christian enterprise; and repeatedly, while his brother-in-law, the Rev. Henry Wright, was Honorary Secretary, he rendered essential service to the Society both by his local influence and by his generous gifts. But from the time when he came to Salisbury Square, after Mr. Wright's deeply-lamented death, he consecrated all that he was and all that he had to the cause of the Evangelization of the World, and of this Society as one of the chief instruments in the Lord's hand for accomplishing that grand purpose. No Secretary ever worked harder, and none has ever been more beloved by his colleagues, and by all who came in contact with him. The Committee do not dwell on his more conspicuous special services, such as his journey round the world in visitation of the Missions, or the munificence by which he and Mrs. Wigram encouraged them to establish the new Home for Missionaries' Children at Limsfield. They rather recall, with affectionate gratitude, the assiduity with which he conducted the Society's ordinary business; his watchful care in seeing that no Missionaries were sent forth except those who knew Christ as their personal Saviour and were entirely loyal to the truth of the Gospel; and above all, the lovingkindness and never-failing care which he extended to all the Missionaries and their families. In this last respect he was quite unique; and for this he will long be gratefully remembered by hundreds all

round the world. And the Committee rejoice in the noble example which he and Mrs. Wigram have set to Christian parents, and especially to parents who can give their children independent means, in so gladly surrendering their sons and their daughter to Missionary service; counting it, indeed, not a sacrifice but a privilege to be thus represented in the Army of the Lord. The Committee tender their truest sympathy to Mrs. Wigram and her family in the loss of such a husband and such a father; and they pray that she and her children may be enabled to rejoice in the thought both of the past services, the present peace in the presence of the Lord, and the future everlasting glory, of him they so dearly loved."

Funds and Home Organization Committee, March 30th.—The Rev. A. H. Grey Edwards, M.A., Hertford College, Oxford, Chaplain of St. Martin's Welsh Chapel, Chester, was appointed Assistant Association Secretary for the districts of South Wales and adjoining counties under the direction of the Rev. Herbert Knott.

Committee of Correspondence, April 6th.—The Committee appointed a Committee of selection and a Ladies' Candidates Committee for dealing with candidates in the West Indies.

On the recommendation of the Ladies' Candidates Committee, Miss Gertrude Withers and Miss Mary Hamlin were accepted as Missionaries of the Society.

The Rev. John Fishwick Pemberton, M.A., Queen's College, Cambridge, was accepted as a Missionary of the Society.

Certain Resolutions adopted by the Hibernian Auxiliary, making suggestions regarding the dealing with candidates from Ireland, were cordially approved.

The Committee had interviews with the Rev. J. C. Hoare, of Ningpo; the Rev. F. B. Gwinn, of Bengal; the Rev. W. G. Proctor, of Faizabad; and the Rev. C. W. Thorne, of Nasik.

Mr. Hoare was able to testify to real advance, an advance not merely in numbers but in spiritual life, all along the line as compared with what he found when he entered the mission-field twenty-one years ago. While all the Native pastors are good and tried men, some are better qualified as teachers. He spoke with deep thankfulness of the condition of the College, and stated that about sixty young men were now under training, and that only three had been dismissed during the last twenty years. Referring to T'aichow, he spoke of the work there with the deepest thankfulness to God, declaring that advance was being made by leaps and bounds. When he came home on his former furlough there were only six members, now there were six hundred. With regard to the independence of the Native Church he felt that our system was admirable in itself, but it was hardly proving successful.

Mr. Gwinn gave an account of his work, first as Principal of the Christian Boys' Boarding-school, Calcutta, afterwards as Principal of the Normal School, Krishnagar. He was able to speak of steady progress in the Boarding-school, and of a growing confidence in it on the part of the Native Christian community of Calcutta, the most influential members of whom send their sons to it. He could report also a greater interest in Missionary work amongst educated Christian young men.

Mr. Proctor spoke of his work at Faizabad, which he described as a very undermanned Mission. He strongly urged the importance of the place on account of its proximity to Ajudhya, through which thousands of pilgrims pass every year. He had been single-handed for two years and the work had suffered in consequence; but he felt thankful to report that, if there had been little progress, there had been no retrogression. Each year they had had baptisms. The people were waiting to be evangelized and were very ready to hear the Gospel.

Mr. Thorne stated that he had had great encouragement in his work. Doors were open on every side, and, though there is still much prejudice, the faithful and persistent preaching of the Gospel is producing a marked effect. The Divinity School is supplying them with preachers of a higher type. The people were, in consequence, more disposed to listen, and converts were being gathered in.

Prayer and thanksgiving in respect to the work of which these brethren had reported were then offered by the Rev. R. B. Ransford.

Mrs. Bishop, having been introduced to the Committee by the Secretaries on her return from travelling in China and Japan, spoke of the Hang-chow Hospital as being "beyond criticism" and as "deserving of the very highest praise." In point of efficiency and in the care of patients she regarded it as one of the finest

hospitals in the East. She testified to the earnest evangelistic work which is there done, and stated that the American missionaries traced its influence in all directions amongst the inquirers who came to them. Dr. Main himself gave two evangelistic addresses daily, and great trouble was taken by the catechists in following the patients over a radius of a hundred and fifty miles after leaving the hospital. Mrs. Bishop also spoke of the immense value of the Ningpo College in training the Native workers. In the land journey from the River Yang-tse up to Pao-ning, Mrs. Bishop was exposed to those who were intensely hostile to the foreigner, partly on account, she believed, of the heavy compensation which had been demanded and granted to the Roman Catholics. After testifying to the faithfulness to Church principles evinced by the members of the China Inland Mission in this district, and bearing witness to the efficiency of the work and to the spirit in which it was being carried on, she spoke of the discretion and patience exhibited on the part of the Church Missionary Society ladies who had been at work in Mien-cheo, whose wise and conciliatory conduct had disarmed opposition. Mrs. Bishop visited all the Church Missionary Society's Si-chuan stations but two, and she was able to speak of many of the Church Missionary Society lady workers as exhibiting exceptional discretion, combined with great earnestness and devotion to the people. As a whole she was able to speak of the Mission as an advancing one; that several of the brethren, including Bishop Cassels, have gained the goodwill of the people and the mandarins. With reference to Japan, Mrs. Bishop described the Leper Hospital at Kumamoto as the most perfect she saw in Japan, saying that it was a distinctly Christian institution, most of the staff being Native Christians, and the Native specialist an earnest evangelist among the patients. Nearly all the inmates had been baptized after having passed through a prolonged period of training and having given remarkable proofs of conversion. The lady Missionaries were held in the highest esteem by the local authorities as Christian philanthropists. Mrs. Bishop stated that the work in Japan generally appears to drag, and thinks that great strength ought to be thrown into the careful training of Native workers, both men and women. Prayer and thanksgiving were offered by the Rev. Canon Trotter.

The resignation of the Rev. G. Litchfield, on his appointment to the living of Holy Trinity, Cape Town, was accepted. The Committee expressed their sincere sympathy with Mr. Litchfield in the trial of Mrs. Litchfield's ill-health, which has necessitated his withdrawal from the work of the Society.

General Committee, April 13th.—The Secretaries reported the resignation of the Rev. H. Percy Grubb, Assistant Central Secretary. The Committee, in accepting the resignation, conveyed to Mr. Grubb their cordial recognition of the excellent work accomplished by him, and also desired to include in their expression of appreciation Mrs. H. P. Grubb, whose efforts have been so readily given in furthering the cause of the world's evangelization in connexion with the London Ladies' C.M. Union and the Ladies' Consultative Committee (Home Side).

The Committee sanctioned, as a temporary arrangement, the Rev. W. J. L. Sheppard taking up the duties in connexion with the Assistant Central Secretaryship, in addition to those of T.Y.E. Secretary.

The Secretaries presented a Memorial of the Student Volunteer Missionary Union, addressed to the Church of Christ in Britain (printed on p. 371). The Committee passed the following Resolution:—

"That this Committee, rejoicing in the Divine blessing vouchsafed to the S.V.M.U. in its efforts to influence the students of both sexes in Universities and Colleges all round the world, and thanking its leaders warmly for the Memorial now presented, desire to express their hearty concurrence with the Union in setting before themselves and the whole Christian Church the great aim embodied in the watchword of the Union, viz. The Evangelization of the World in this Generation. The policy of the Church Missionary Society has all along been based upon what has well been called the Command of commands, which makes any limitation of such an aim impossible; and the Committee earnestly desire, by the help of God, so to direct all their plans, that the Society may take its full share in the furtherance of the Lord's great purposes of mercy to the world. That the Secretaries be instructed to consider whether any definite steps are possible at this time to commend the great design to the members and friends of the Society, especially in connexion with the expected presence in England this summer of so many of the Bishops set over dioceses in which the Society's Missions are carried on."

The Secretaries having reported the death, on April 1st, of the Most Rev. Lord Archbishop of Dublin, the following Resolution was adopted:—

"That this Committee have heard with the deepest regret of the death of the Right Honourable Lord Plunket, Archbishop of Dublin, Vice-President of the Society. Possessed, as the deceased prelate was, of a truly Missionary spirit, his sympathies went forth both to reformation movements in Spain, in Portugal, and Italy, and to every effort to send the Gospel of the Lord Jesus Christ to the dark places of the earth. A patriot as well as a Christian, Lord Plunket rejoiced to see the Church of Ireland abounding, as in bygone centuries, in Missionary zeal and labours. Great must be the loss of such a leader from the councils and work of the Irish Church, and while this Committee realize their own share in the loss, they would assure the Church of Ireland of their true sympathy, and would join it in prayer that the great Head of the Church would raise up many more such men as the late Archbishop to inspire others by the purity of their doctrine, the holy consistency of their walk, and the world-wide energies of their lives."

Bishop Awdry having been invited to meet the Committee informed them that he had had the opportunity of visiting all the C.M.S. stations in his diocese. He spoke of some of the national characteristics which stood in the way of the progress of Christianity in Japan, and testified that there was still considerable fretfulness against the presence and influence of the foreigner, especially among the classes which are mainly touched by Christian Missions. The Bishop stated that the Native Christians occupied important official positions, out of all proportion to their numbers.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for devotion to the Master's service shown in the lives of friends recently called to their heavenly rest. (Pp. 328, 386.)

Thanksgiving for tokens of answered prayers in behalf of converts in Persia; continued prayer for Moslem Lands. (Pp. 335-8, 378.)

Prayer for the famine and plague stricken districts in India. (Pp. 343-7, 355-7.)

Thanksgiving for independent testimony to the value of the Society's work—especially in China and Japan; prayer for the unevangelized regions of Central Asia. (Pp. 351-3, 384.)

Thanksgiving (with prayer) for those recently ordained. (Pp. 363, 370.)

Thanksgiving for the safe arrival of the Uganda party in Mengo; prayer that the new missionaries may be richly blessed and equipped for the work which lies before them. (P. 364.)

Thanksgiving for the widely-extended efforts of the S.V.M.U.; prayer that the C.M.S. may be enabled to take its full share in the efforts for the Evangelization of the World. (Pp. 371-3, 383.)

Thanksgiving for the increased income entrusted to the Society; prayer for continued efforts to meet the needs of the Society's work. (Pp. 381-2.)

Prayer for a definite blessing on the Anniversary. (Pp. 384, 395.)

Thanksgiving for the results of the first year of the T.Y.E.; prayer that the second year may show still further advance. (Pp. 368, 389-91.)

NOTES OF THE MONTH.

ORDINATION.

On January 31, by his Grace the late Archbishop of Dublin, Dr. Marcus Mackenzie to Deacon's Orders.

DEPARTURES.

Eastern Equatorial Africa.—Mr. and Mrs. J. Burness left London for Mombasa on March 19.

Palestine.—Mr. and Mrs. F. T. Ellis left Marseilles for Jaffa on January 14.

Persia.—Miss H. L. Conner and Dr. Emmeline M. Stuart left London for Julfa on March 20.

ARRIVALS.

Yoruba.—Miss J. J. Thomas and Miss M. A. Harrison left Lagos on February 28, and arrived at Liverpool on March 25.

Niger.—Mr. E. A. J. Thomas left Forcados on February 23, and arrived at Liverpool on March 26.

Bengal.—The Rev. W. Wallace and the Rev. H. D. and Mrs. Williamson left Calcutta on March 2, and arrived in London on April 8 and April 10 respectively.

North-West Provinces.—The Rev. W. G. Proctor left Faizabad on March 2, and arrived at Plymouth on March 24.

Punjab and Sindh.—The Rev. R. Bateman left Bombay on March 13, and arrived in London on April 3.—The Rev. J. and Mrs. Redman left Karachi on March 14, and arrived in London on April 7.—Miss M. H. Millett left Karachi on March 10, and arrived at Liverpool on April 7.

South India.—The Rev. A. N. C. and Mrs. Storrs left Madras on March 7, and arrived at Dover on April 3.

Travancore and Cochin.—The Rev. C. A. and Mrs. Neve left Madras on March 7, and arrived at Dover on April 3.

Mid-China.—The Rev. and Mrs. J. C. Hoare and Miss Onyon arrived in London from China on March 19.

Rev. E. Bacheler Russell left Madras on March 21, and arrived in London on April 1.

BIRTHS.

Punjab and Sindh.—On March 8, at Karachi, the wife of the Rev. W. J. Abigail, of a daughter (Margaret).

South India.—On February 26, the wife of the Rev. W. C. Penn, of a son.

MARRIAGES.

South India.—On December 14, 1896, at Kodaikanal, the Rev. C. W. A. Clarke, of Masulipatam, to Miss K. Honies, of the North-West Provinces.

Japan.—On March 2, 1897, at Osaka, the Rev. H. G. Warren to Miss M. A. McClenaghan.

PUBLICATION NOTICES.

The Story of the Year 1896-7.—This Report of the Society's Work for the year ending March 31st, 1897, written in popular style by Miss S. G. Stock, and well illustrated, is in the press, and it is hoped that copies will be ready for sale by May 1st, or a few days later. The help of all friends is earnestly asked in circulating the book, which deserves to be more widely known than it is. *Price 1s., post free; six copies for 5s., post free; twelve copies for 9s., post free.*

Extracts from the Annual Letters of Missionaries for 1896.—The following additional Parts have been issued, or will be ready by May 1st:—

Part V., containing letters from the Eastern Equatorial Africa (including Uganda) Mission.

Part VI., containing letters from the Sierra Leone, Yoruba, Niger, and New Zealand Missions.

Part VII., containing letters from the South China Mission (including Fuh-kien).

Church Missionary Atlas.—We have a number of copies of the first issue (in 1895) of Part I. (Africa and Mohammedan Lands) of the new C.M. Atlas, published at 4s., which we shall be glad to sell to friends at 2s., post free. This 1895 issue differs very little from that of 1896. The Maps are identical, the difference being in the letterpress, which it was thought necessary to bring up to date when publishing the Atlas complete early in 1896.—We have also copies of Part III. (published in 1891 at 5s.) of the seventh edition of the Atlas, which we shall be glad to sell to friends for 1s. 6d., post free. The maps of this Part were not greatly altered for the eighth edition, and the letterpress is very valuable as giving a succinct history of the work in the several Missions (Ceylon, Mauritius, China, Japan, New Zealand, N.-W. Canada, and British Columbia) contained in the Part, up to 1891.

Church Missionary Gleaner.—We have a quantity of back numbers of the C.M. Gleaner for 1894, 1895, and 1896, which we shall be glad to put into circulation. Parcels will be sent free of charge to any friends who are able and willing to arrange for the free distribution of the copies, on receipt of a postcard stating the number which can be used.

The following new books have recently been added to the stock kept at Salisbury Square for convenience of friends in purchasing:—

Do you Pray? A Manual for Schoolboys. By Dr. Harford-Battersby. (*Vide C.M. Intelligencer* for March, page 220.) 9d., post free.

My Silver and Gold. A Book on the Stewardship of Money, especially in connection with Foreign Missions. By George Sherwood Eddy. 1s., post free.

Holy Land Memories. Reminiscences of Palestine. By Hester E. S. M. Campbell. 1s., post free. (Profits for T.Y.E.)

Not by Might. A Story of Zenana Workers in India. By A. D. (C.E.Z.M.S.). 1s. 6d. paper boards, 2s. cloth, post free.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE
CHURCH MISSIONARY INTELLIGENCER.

THE WORLD EMPIRE AND THE EVERLASTING
KINGDOM.

"What have they seen in thy house?"—*Isa. xxxix. 4.*



THE Diamond Jubilee of our beloved Queen-Empress marks a solemn climax in Gentile history which deserves in its higher aspects a far more serious attention than it is likely to receive. As the foremost nation of the world we have reached a point in our imperial history which the most sanguine Imperialists of bygone days in their most golden moments could never have believed possible. It requires indeed a really powerful exercise of political imagination to grasp even some of the aspects of our present position in the world in its relation to the Kingdom of God. The common habit among sensible people who are not "Jingoes" is, by a kind of false modesty, to ignore for the most part our Imperial greatness lest it should make us wickedly vain. But it is a magnificent trust of the most splendid kind, fraught with untold possibilities if we are faithful, and we must face it and steadily contemplate it. And the more steadily we gaze at it, the more will it present itself to us in connexion with another splendid Christian ideal: the possibility of the evangelization of the whole world in the present generation. Our Empire is unique in history; let us face the fact in intense and grateful humility to the Lord and Controller of the long ages of Gentile history. It is unique in its *character*, its *possibilities*, and its *relation* to the Everlasting Kingdom. Our hearts may well be thrilled as it begins to dawn upon us that we are the heirs of the ages, and the human arbiters of the immediate destinies of the Kingdom of God upon earth. But, once that fact is realized, it should infuse a seriousness and a responsibility into our lives which call for great sacrifices and splendid endeavours.

It is unique in its *character*. At its head we have a throne established in righteousness, to which the countless millions of a vast confederation of communities, different in stock, in colour, in language, widely severed by widest oceans, and utterly diverse in matters of religious faith, render the spontaneous homage of freedom-loving citizens, whilst they look at it with reverence as the expression before the world of their Internal and External unity. We are at once religiously the greatest Christian, the greatest Moslem, the greatest Heathen power in the world, and the power which holds the sacred seats of the Buddhist as well as the Hindu faiths, whilst we command from Aden the birthplace of Mohammedanism. In India alone we rule nearly 300 millions of mankind composed of these varying elements, and we are in contact with all the great races of the world at their busiest points. At the centre of this Empire we have the Anglo-Saxon race in whose hands seem plainly to lie, as the

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Colonizing, Commercial, and Maritime race, the future destinies of the world. At its circumference are vast dominions such as Australia, British North America, British South, Central, and Equatorial Africa, which seem in themselves to deserve the names of Empires, and together command millions of square miles of cultivable territory capable of supporting enormous populations in the future. This Empire possesses the finest openings in the world for the development of wealth, whether mineral as in Rhodesia and Queensland, or agricultural as in Canada, New Zealand, Natal, British Columbia, or pastoral as in Uganda, Western Australia, Nyassaland. But these domains, though so widely separated and so utterly diverse, are compacted into one whole by influences of which our fathers could never have dreamt, and possess a unity and association which would have been impossible at any earlier period of human history. The world, occupied with the petty ambitions of European nations, has not even yet awoke to the full realization of all which, under modern conditions, such an Empire means, and the human impossibility of any world combination wresting from it its world supremacy in the future. For all the forces which are strongest in modern life are on its side. The great trade routes of the world are in its hands. Gibraltar, Malta, and Cyprus command the Mediterranean and the world's ancient central sea, on which about the shores of three of the six great European nations. Aden, Perim, Singapore, and Hong Kong guard the gates of the utmost East. Zanzibar controls the growing trade of the Eastern African coast. The Cape and Mauritius watch over the waters of the Indian Ocean and over one passage to Australia, the Falkland Islands guard the Straits of Magellan and South America. The Bermudas and the Caribbean islands keep us in touch with North America, and the Canadian Pacific Railway links us across our domain of sea and land with the great lands of the furthest East. The supremacy of the seas gives us the carrying trade of half the world, whilst our ships make the high seas the safe and open street of the world's commerce, and the colonizing instincts of our race thrust us forth to occupy in actual possession the fertile lands laid bare before us. The discoveries of modern science secure all and compact all by the swift steamships which bind these lands in one, and the telegraphy which thrills them at the same moment with the same sentiments of loyalty and praise. A body with such peripheries would have been impossible till our own century. And at the very moment when these advantages were placed within human reach after the great wars of the last century, England, by a marvellous coincidence, occupied the position which enabled her to take the fullest harvest of gain from them all, and by the very mobility of her strength to occupy without difficulty or danger the enormous territories which exploration has laid bare. That very mobility which had been marked as a source of sure weakness and decay has become the surest sign and guarantee of future strength, as against the old empires which like continental armies depend upon their mass and juxtaposition for their safety. And the principle of free and voluntary federation, uniting communities governed by the

strongest of common interests and natural ties, secures its permanence. Thus during the past sixty years, out of the heart of the seas, this fair vision of the Young World Empire, interpenetrated with a common life and common sentiment, linked by a network of most intricate communications, throbbing with the impulses of youth when the world of Europe is growing old, fair with the peaceful promise of a better and nobler age, has risen like a palace of beauty whose shimmering glory strikes across the far waters of the Indian, Pacific, and Atlantic oceans, like some fondly-cherished dream of a better world where the millennial hope shall be a glorious reality.

It is unique, again, in its *possibilities*. Those *possibilities* are, of course, enormous, but we may regard them from one of two standpoints, either as they affect the future of the Anglo-Saxon race or as they influence the destinies of mankind. We know that in certain quarters it is the first view and only the first which is treated as possessing any claim to consideration. When we pass beyond the solid *terra firma* of "British Interests" we at once pass, we are told, into the domain of airy speculation. This "newspaper" way of looking at our greatest and most solemn Christian responsibility is the secret of incalculable harm. It prevents us from accustoming ourselves steadily to contemplate the greatness of our Empire in direct relationship to its greatest object, the ultimate welfare of mankind. This is, of course, our point of view here, as those who seek by all available means to hasten the Everlasting Kingdom.

There is one aspect of England's empire which for our purpose is all-important, and charged with enormous possibilities for the future. It is its special characteristic as, what Sir John Seeley called, "a Commercial State." Ever since the Revolution of 1688, he says, we see this characteristic coming into greater and greater prominence.* It is prominent to the minds of Frederick the Great and, later, of Napoleon. We are to the latter the "nation of shopkeepers," winning a world-empire not for military glory, which to him was a worthy object, but for the ignoble purposes of trade. If England has to fight with France in the eighteenth century, it is her commercial supremacy that is at stake. In winning victories for that she finds herself in possession at once of the supremacy of the seas and of the world-empire wrested from other nations. She conquers even India "in a fit of absence of mind." Her eye, whether in east or west, is upon the markets of the world, and she grumbles as one treasure of imperial splendour after another, eagerly coveted by other nations, falls into her lap. Portugal, Holland, and France each in turn contend with us for the East Indies, in vain. England the despised trader, the universal broker, wins. This same spirit has thrust us forth into all lands, when not even Government encouragement can persuade other nations to forsake in great numbers their own homes, and is the secret of the marvellous expansion of our race and empire which is now going on. And that spirit of trade colonization makes us today "prospect" Rhodesia, project railways in Uganda, span British

* Sir J. Seeley's *Growth of British Policy*, vol. ii. p. 379, et seq.

North America with its great Canadian Pacific, strengthen our military hold upon the Cape, forge our ever-multiplying links, across the seas and great trade routes, of coaling stations, ports of call, and harbours which are also distributing centres. The "universal broker" is in every sea, on every shore, at every point of vantage, in every opening for trade, beside every newly-opened territory, ready to step in with his "broker's empire," the universal intermediary for filling the wants of all mankind by peaceful and lawful means. Really this is a far higher, a far more permanent function than that of the soldier and conqueror. It belongs also to the latest, the most developed, the richest and fullest period of Gentile history. No wonder we are wondered at and envied by mankind. No wonder that the nation which has inherited in all their fulness the fruits of the most wonderful sixty years of progress in the history of mankind excites a little jealousy when it seems to others too late to retrieve the loss.

But for us the lesson is an infinitely solemn one. When the representatives of the new and rising power of Babylon came to learn in detail the secret of Hezekiah's greatness, and how he had recovered of his sickness, the great opportunity of his life, for which all God's previous enrichment and restoration of him was but as means to end, came to its great climax. He was not wrong in possessing the treasure which God had freely laid at his feet, had he only ear-marked it with the Name of Jehovah, and used it to extend His influence and His Kingdom. Those messengers might have returned to tell how different Hezekiah's God was from the gods of Babylon, and that He was a Living Hearer and Answerer of Prayer, a God to whom Hezekiah owed, not only deliverance from stronger foes, and the riches of empire, which he so freely displayed, but even resurrection life itself. Alas, alas! the great opportunity was lost, and it never returned. The young power of Babylon grew, on the pattern of national selfishness which Hezekiah himself had showed, and did not forget, when occasion offered, to improve upon the lesson. Hezekiah's treasures went to the very Court to whose messengers he had boastfully shown them. Nothing was left but, for Israel, regrets and sighs and tears of captivity in Babylon itself.

The whole world will this month be coming to behold and admire with coveting eyes England's greatness and prosperity and wealth. We shall show them the "house of our precious things, the silver and the gold, and the spices and the ointment." They will see all the grace and sweetness and treasure of our English life. Of course we shall show them "the house of our armour." No heathen potentate but must be shown, whatever else he misses, our dockyards, and arsenals fitted with the weapons of destruction. Some will be impressed with the sense of our material greatness. Others will be too occupied in the earnest desire to compete with us along the same lines to be open to any other thought than the desire to minimize all they behold, and secretly to despise us. We shall have the usual "patriotic" columns of self-adulation in our leading Press. The nation will go wild for a time with the idea of its own intrinsic greatness and superiority to the rest of mankind. The "Jingoes" will improve the opportunity to preach

fresh additions to our Army and our Fleet. If this is all, we have missed the whole lesson which it teaches, in the understanding of which lies the only road to the grasping of higher lessons still. We are what we are as the great intermediaries of mankind. We, who sought no Empire, found the greatest of all, and we found it in one sense *because* we did not seek it. God chose for the race which sought less for itself exclusively and more for mankind at large the open paths of the wide seas, the illimitable tracts of vast new continents, the control and rule of the dazzling world of the East, the guidance of the destinies of the expanding future.

We find a strange and startling parallel, in spite of our seeming differences, in the Jew of the Middle Ages. God had prepared this function of universal broker for him when all other callings seemed closed. And though despised and treated with contempt, shut up in his Ghetto, marked with his shameful badge, ranked as beneath the lowest social scale, he became, when all seemed lost to him, in his very exile and isolation, the great intermediary of all mankind. A pilgrim in all lands, Jewish that he might belong to all Gentile nations alike, without citizen rights himself that he might be international, a stranger shut out from his own sacred land that even in his punishment he might fulfil the highest of all social callings, and minister as the high priest of man's bodily and intellectual needs to the wants of all lands alike. Now beneath the walls of Moorish Granada, now at the busy fair of Lemberg, now threading his way through the throngs of the Eastern bazaar, now amid the fairy palaces of the City of Waters, now pushing his wares in the crowds and narrow, tortuous streets of Old London, now beneath the more friendly shadow of Moslem Cairo, now amid the merchants of Pesth or Byzantium, he forged in a narrow and nationalistic age the needed link between all humanity as such, and thus, however hated, became the indispensable instrument of mankind. Fields of the cloth of gold, knights with their courtly tournaments, Crusaders with their zeal for the sacred shrines, holy Roman empires with their grand but false ideals, have all alike passed away. They were not necessary for human progress. God keeps that which serves His great purpose, and the trader Jew is with us still. The revolutions which have shaken Europe have not shaken him. He is the great personal force of the present, and probably also of the future.

We, too, with far greater opportunities and with a wider and far more splendid mission in the immediate present, are the great intermediaries, the universal brokers of mankind. The blessings of our Empire are for all, and we make this the very principle of our advance. Portugal shuts the mouth of the great Zambesi. England opens it not to English alone, but to all. Other nations have their restrictive tariffs. We fling our trade with all its opportunities into the lap of the world. Slavery dies beneath our flag. Other nationalities share with us the equal benefits of our Colonial rule. This, then, not national glory, not territorial expansion for its own sake, not maritime supremacy, as though it were an end in itself, is the reason for our present place in the world. This is our answer to the messengers of Merodach Baladan as they ask us, "What have they seen in thy house?" They

have seen a wealth of which we are the trustee, that is all. "The silver and the gold are Mine, saith the Lord of Hosts." But the *stewardship*, with all its priceless advantages for the wellbeing of mankind, its splendid responsibilities, its magnificent and even dazzling possibilities: these are our own.

Thirdly, this World Empire is unique in its *relation* to the Everlasting Kingdom. The mind travels far, far back and recalls another Empire equally great in its own day in relation to its own known world. Rome, Imperial Rome, had her universal sway over the destinies of mankind. And amongst her freeborn citizens was one who realized as few men ever have the untold possibilities for mankind and for the Everlasting Kingdom which lay behind that dominion. Quietly contemplating that Empire in the fulness of its strength just before it began to fade away, he saw in it all the splendour of a world opportunity. He viewed it, though the vast majority of his fellow-citizens would have laughed at the very idea—he viewed it from within, and saw it to be the prepared handmaid of the Everlasting Kingdom. Then, without hesitation or delay, with all the masterly initiative of a great Imperialistic faith, Paul seized the opportunity and changed in one generation the face of the world. In one man's lifetime, with few of the special helps which we possess, he, and men imbued with the same spirit, preached to the then known world, from Jerusalem round about unto Illyricum, and through the Italian peninsula, and even into Spain and Gaul and Britain, the Gospel of Christ. He used all which Roman citizenship placed within his reach. He became the universal steward or broker of an everlasting Treasure. He laid hands, so to speak, in the name of his Sovereign Master, Christ, upon its network of communications, travelled by its great trade routes, followed the main lines of its commerce, stormed by a systematic plan of campaign one after another of its great cities, threw his skirmishers into every outwork which might threaten the after security of his advance, scaled the heights of its earthly wisdom to bring down every thought into captivity to Christ, explored the depth and scum of its moral wreckage to bring home Christ's victory there; so, by contact with its philosophy at Athens, its commerce at Corinth, its superstition at Ephesus, its very Pretorium at Rome, to prove by actual force of victorious arms the Gospel which he bore to be the very power of God and wisdom of God to all mankind alike. For this he crossed its seas in trading ships, for this he followed, as Professor Ramsay * shows us, its main Roman roads, for this he took shelter under its Roman prestige, for this he used its *Pax Romana*, which made the then world one. At every step, becoming all things to all men, St. Paul, "Roman traveller and Roman citizen," grasped as no man who has ever lived since has grasped, to the same degree of completeness, the idea of using the world-empire as the handmaid of the Everlasting Kingdom. The great Empire bowed its proud head at the feet of the conquering Christ. The cry of Julian the Apostate became the prophecy of even wider victories, "O Galilean, thou hast conquered!"

* See Ramsay's *The Church and the Roman Empire*, and St. Paul, *Roman Traveller and Roman Citizen*.

Wherever the same spirit of faith has been shown, it has attained in degree similar results. We must face in such a faith the vaster world of to-day with which, through our citizenship of an earthly empire, we are in contact. The evangelization of this greater world is as possible in a generation as that of the Roman Empire was in St. Paul's day. We have gigantic helps, which a large-hearted and intelligent faith will not neglect but seize. The world-brokers must take their precious wares along the great trade routes, in the swift steamships, using, like St. Paul, all the citizenship, all the prestige of the world-empire to plant the Gospel, not at random, but under the guidance of God at each new centre of future influence. This is the secret of the marvellous missionary advance of the last sixty years, and this obedience to the highest call of all has again in its turn given us widened imperial responsibilities. To whom does England owe Africa to-day, if not to Krapf and Livingstone? The reign was very young when, in 1844, Krapf dreamt his immortal dream of the chain of Missions across the heart of the Dark Continent, and in no dreaming spirit went forth from Mombasa to realize it in the power of the vision of faith. No thought, then, of the mountains and lakes and wealthy pastoral land which lay behind that littoral disturbed Europe with its surprising hopes. The pioneer missionary went forth alone, and all Europe, and not least England, has followed. In the same strain a Colonial writer speaks of the Cape and its surrounding countries:—"As a sphere of European settlement it had slumbered and slept, with a dull, heavy sleepiness which blighted the land. . . . The preachers from Europe changed all this. . . . In a few years after the first missionaries appeared upon the scene there was more vitality in South Africa and more knowledge of South Africa than in all the years which had gone before. To the same men was due the progress of discovery. The missionaries were explorers constantly pushing on to the north, constantly entering new lands and establishing relations with new tribes. They were the pioneers on the present trade route to the Zambesi, through British Bechuanaland and the Bechuanaland Protectorate; they began the movement by which the history of Cape Colony widened into that of South Africa; and eventually the missionary traveller, David Livingstone, passed on into Central Africa and linked the story of the southern peninsula to the record of an opening continent. To use a now well-known term, the expansion of the Cape Colony and the expansion of South Africa, or of European civilization in South Africa, was in great measure the work of the missionaries. But they did not discover merely. They settled, lived, and worked among the natives" (*Historical Geography of the Colonies*, Lucas, vol. iv. part i. p. 130).

The same Imperialism of true faith lies behind the exclamation of Bishop Wilson as in the year 1836, just as it were on the threshold itself of the Queen's reign, he sailed down the River Sutlej and gazed westward across its right bank. Beyond that shore then lay the untraversed Punjab, where the English then had not a square foot of territory to call their own, and where not one point of Christian light from any solitary Mission station then illumined the utter darkness of Heathenism that lay beyond, stretching for its boundless distances

far across the intervening plain at the foot of the mountain passes, and thence up those passes into the heart of Darkest Asia. He must have realized the importance of such a territory as a link with what lay beyond. As he looked toward the Punjab he solemnly said, stretching his hand towards those unknown regions, "I take possession of this land in the name of my Master, Jesus Christ." Ten years after, in 1846, the first Sikh war opened the path for the missionaries to the Punjab; three years after that the country was annexed; twenty years after, as we all know, that country, with its brave warriors led by Christian officers, saved India for the Empire. The Missions which now stud that great North-West Frontier are Missions planted at the instance of men whose names are identified with the greatest achievements of our rule as conquerors and administrators in India.

The advance upon the Moslem world may seem at the present moment to be weak. But we must look at it from the point of view, not of one Society, but of Christianity as a whole. That it is not so weak the wonderful progress of the American Missions in Moslem lands sufficiently show. To awaken the Armenian Church into renewed life to such an extent that the altered conditions of Armenia excite Turkish jealousy is the surest step towards the reoccupation of those lands for Jesus Christ. But the Christian Church is moving forward slowly but surely to possess those Moslem lands. Cairo now forms the first halting-place along Krapf's Apostles' Street, and Khartoum ere long should form the second. Just after the beginning of the Queen's reign our own Society entered Palestine through the Jerusalem Bishopric, and our position there is one of quiet preparation for the greater opportunity which cannot now be long delayed, when Turkish rule is lifted like a heavy weight from that sacred land. Meanwhile Persia also is the outpost of the advancing Christian army, feebly held indeed, but Baghdad and Julfa are the Dongola and Abu Hamed on the line of sure advance. One great city remains, the centre of all that Moslem strength, yet unassailed by our own forces. If England cannot rest till Khartoum is reconquered, English Christianity ought not to rest till a third Mission to the Byzantium of Chrysostom succeeds the two which have had to be abandoned. For in this respect we have gone back. In 1822 and again in 1856 we were there, but the Constantinople Mission was withdrawn in 1880. Ought not a strong and really commanding Mission to assail Islam in its own seat of victory? Will not the weakness of the Ottoman give us a speedy opportunity to post ourselves there now?

The world-brokers threw down the walls of Chinese and Japanese exclusiveness after the beginning of the present reign and forced their treaties upon China and Japan, whilst against all obstacles, the earliest missionaries passed into those hidden lands, though Morrison had died at Canton before the reign began. The very year before the Queen's accession a special mission of inquiry was sent to China, who reported in 1838 that the land was not yet open. Only six years afterwards, at the close of the first Opium War, the "Special China Fund" of the C.M.S. appeared with 6000*l.* three per cent. consols from Ἐλαχιστότερος. Awakened Japan opened the door to Christian missionaries as teachers whilst forbidding their admission as teachers of the

true Faith. To-day Japan is permeated with the Gospel, and the whole interior of China lies open. Across the whole of those wonderful lands gleams the glow of the rising daydawn.

The story of Uganda is a further encouragement to go forward. The Mission "came of age" this year. When Stanley's challenge came in 1875, Uganda was, except for the narratives of Speke, unknown. A glance at those narratives, with the coarse and repulsive picture which they present, makes us realize the change which has taken place. The Cross holds the field after one of the greatest conflicts in the history of the Church. And the British Empire has stepped in under its shelter to hold back the forces which seemed destined at one time to overwhelm the Mission.

The stewards of Christ have their great opportunity. All markets alike are open to their wares. The brokers may ply their glorious trade in every Eastern bazaar, every African village, every Corinth and Ephesus of mankind. Gentile history nears its climax. Once again, as in the days of St. Paul and of St. John, "it is the last time." The speed of events hastens as, by the force of ever more powerful attraction, they are drawn in their swift flight nearer and nearer to the great central event of all round which their orbit turns. The riches and resources of the Gentiles are laid bare that they may yield royal largess to the coming King. The footfall of His shining Hosts is almost upon the clouds already, the distant Reveillé breaks more and more clearly upon the listening ear as the world rolls round towards its brightest and most glorious dawn. The King of the Ages, the fairest of all monarchs in majesty and sweetness and splendour, is at hand. Hearts yearn more keenly for the glory and gladness of His loving presence, for the brightness of the Face once clouded with the sins and sorrows of mankind. It will be a morning without clouds, a Light that shineth more and more unto the perfect day. The trophies of His Kingly triumph will follow in His train. Thus will burst upon us the Diamond Jubilee of the Everlasting King. All nature will be dressed in her most dazzling robes, but they will pale before His lustre. The bells of Heaven will ring and the trumpets will blazon the Royal advance. In that supreme moment of first meeting will He stoop to us with a look of love mingled with sorrow to say, "Christian, heir of the ripest opportunity, what have they seen in thy house of precious things, in all that was found of thy treasures? Did you make them behold Me? Were those treasures ever laid at My wounded feet?"

T. A. GURNEY.

THE CHURCH AND THE C.M.S. IN 1837.



HE celebration of the Queen's Great Jubilee invites us to look back to the year of her accession and see the position which Missions, and the C.M.S. in particular, occupied at that time, both in the Church at home and in the Mission-field itself. Many pens are just now occupied in tracing out the progress of Great Britain during her Majesty's reign. It is not proposed in this article to summarize the missionary history of the reign, but merely to draw attention to the

general position in or about 1837. No little historical interest attaches to such a study, and the retrospect cannot fail to inspire us with thankfulness to God for His great and undeserved mercies.

Let us begin by noticing the allusion made to the new Queen, at the Anniversary following her accession, by the Earl of Chichester, who had then been three years President of the Society. He said :—

“Since our last Anniversary a star has risen above our political horizon—a star of beauty and of promise; and from thousands of British hearts there are ascending daily prayers that the dawn of her reign may be the dawn of her country's glory—that, herself reflecting the beams of the Sun of Righteousness, our gracious Queen may gladden and refresh our drooping land. May the blessing of God so rest upon her that the loyalty which she inspires may provoke us to a better chivalry than that of arms! May her name be associated with those works of Christian love which, however disproportionate to our high responsibilities, prove that we are still a Christian people! And thus shall the record of her reign be a record of victories unstained with blood—of victories whose glory shall be ascribed to the Son of God—whose trophies shall consist, not of captive kings of nations made subject to the sceptre of England's Queen, but of ransomed slaves delivered from the bondage of Satan, and brought, through the efforts of British Charity, into the happy service of England's God.”*

The condition of England at that period is almost inconceivable to us in our happier times. Striking pictures of it have been drawn by various writers. The general spirit abroad of turbulence and lawlessness; the low state of education; the oppressive cruelty of the factory system; the lack of savings' banks and other aids to thrift; the absence of any attempt to influence the lowest classes of society by ragged and industrial schools; the oppressive taxation; the expensive postal arrangements; the wretched character of the cheap literature; the prevalence of both mendicancy and crime on a scale far exceeding that which we now see—upon all these features one might enlarge. They need not, however, detain us now. We have to do with the condition of the Church of England, and of the Missionary Enterprise.

I. THE CHURCH AT HOME.

There can be no doubt that the Church, notwithstanding the abuses that needed to be dealt with, was in its moral and spiritual influence far stronger than it had been at the beginning of the century. Dr. Overton's admirable books on the English Church in the eighteenth and nineteenth centuries, though not written from an Evangelical point of view, are our best guide on the subject; and he gives many contemporary testimonies to the fact.† Of course its condition would not compare for one moment with its condition in the present day. Since then the standard of efficiency has been enormously raised; and the practical good work done is a hundredfold what it was at the

* Sydney Smith, preaching at St. Paul's on the Queen's Accession, said, “What limits to the glory and happiness of our land, if the Creator should in His mercy have placed in the heart of this royal woman the rudiments of wisdom and mercy; and if, giving them time to expand, and to bless our children's children with her goodness, He should grant to her a long sojourning upon earth, and leave her to reign over us till she is well-stricken in years. What glory! What happiness! What joy! What bounty of God!”

† *English Church in the Nineteenth Century*, p. 8.

date of Queen Victoria's accession. But the improvement had begun ; and Dr. Overton attributes it, in the main, to the influence of the Evangelical party. In the main ; but he very fairly adduces the conscientious zeal of the small band of real High or "Orthodox" Churchmen—the men who had been infusing new life into the S.P.G. and S.P.C.K.—such as Bishops Van Mildert and Blomfield, Archdeacon Daubeney, Christopher Wordsworth the elder (Master of Trinity), H. H. Norris, and Joshua Watson the layman, though he confesses that they had not exercised a wide influence until Blomfield came to the Diocese of London. But these two sections together were but a small minority of Churchmen. "Both together were far outnumbered by the many who were neither one thing nor the other ; some inclining to the high and dry, some to the low and slow ; some whose creed consisted mainly in a sort of general amiability, and some who were mere worldlings."* This torpid majority, indeed, were easily roused to echo the cry of "the Church in danger" ; but the Church Improvement and Church Extension which are the best Church Defence were effected by the two wings, and, in the main, by the Evangelicals. It is incidental evidence of this, as Overton points out, that to be "serious" still meant to be a "Low Churchman," not a "High Churchman." People generally took for granted that spirituality and Evangelicalism were, in the Church of England, nearly synonymous terms. Not that all Evangelicals were spiritual : that has never been the case ; but that spiritual men, generally speaking, were assumed to be Evangelicals.

At an earlier period than this, it was the Evangelicals who had introduced week-day services and evening services, and hymns, and more frequent communions. Daniel Wilson, soon after going to Islington, succeeded in arranging, says his biographer, "three full services in the church on Sundays and great festival days, and one in the week, besides morning prayers on Wednesdays and Fridays and saints' days. An early sacrament at eight, in addition to the usual celebration, had been also commenced."† In fact, considerably later than this, at Evangelical country towns like Lowestoft under Francis Cunningham, attendance at early Communion was a special token of spiritual fervour. In 1836 Charles Simeon wrote of Trinity Church, Cambridge, "Yesterday I partook of the Lord's Supper in concert with a larger number than has been convened together in any church in Cambridge since the place existed upon earth. . . . So greatly," he quaintly adds, "has the Church of England been injured by myself and my associates."‡ No wonder Dr. Overton, after noticing D. Wilson's work at Islington, remarks that "the Low Churchmen were better Churchmen than the No Churchmen." And it was the same in practical parochial work. Dr. Moule mentions that his father, when at Gillingham, was told by Bishop Burgess of Salisbury, about the period we are now reviewing, that, "wherever he went in his diocese, it was generally those who thought with him [H. Moule] who were the active men in the parishes. It is they," he said, "who get

* *English Church in the Nineteenth Century*, p. 15.

† *Life of Bishop D. Wilson*, vol. i. p. 264.

‡ *Moule's Simeon*, p. 257.

schools built, and diligently teach the young, and bring them well prepared for Confirmation." Moreover, it is specially germane to the subject of this article to observe that it was then, as now and as ever, the parishes in which zeal and interest in the evangelization of the world were manifested, that were in the front in all Church work at home.

This last point was also illustrated when the Church Pastoral Aid Society was founded in 1836. It was actually formed in the Committee-room of the Church Missionary Society, Josiah Pratt taking an active part in the arrangements. Edward Bickersteth and other C.M.S. leaders were also in its counsels from the first; and its second Anniversary sermon was preached by Mr. Pearson, the Principal of Islington College. The *Missionary Register** regularly reported its proceedings, as well as those of the London City Mission, and of the Additional Curates Society, or, as the latter was at first named, the Clergy Aid Society, which were established about the same time. Indeed, the A.C.S. was started by some of the Bishops partly as a kind of protest against the Evangelical distinctiveness of the C.P.A.S. Mr. Gladstone also, who was at first a Vice-President of the C.P.A.S., withdrew and joined the rival society.

This last-mentioned incident is an illustration of the increasing activity of the Orthodox School on the lines of organization originally laid down by the Evangelical Societies. (I use the term "Orthodox," as it was then used, to describe the old High Church School as distinct from the young Tractarian party.) The *Missionary Register* of 1839 records the formation of Provincial Associations in aid of the S.P.G.; the Bishop of Nova Scotia, and Archdeacon Robinson of Madras, visiting some of the counties for the purpose. The S.P.G. funds were now rising rapidly year by year, and it was successfully grappling with a still more rapid rise in its expenditure, accompanied by the withdrawal of the old Government grant for the Canadian clergy. Royal Letters were granted to it in 1831 and 1836, the latter being specially with a view to aid in ministering to the freed slaves in the West Indies; but the healthier sources of Income grew independently of these Letters, and by 1840 the voluntary contributions exceeded 40,000*l*. In that year its Annual Sermon was preached for the first time at St. Paul's, and the Lord Mayor gave a dinner afterwards at the Mansion House; but there were no public meetings at the time, though two had been held in 1826 and 1827.

Among other features that marked the Church of the period was the increasing activity and efficiency of the Bishops. Conspicuous among those who were raising the standard of episcopal work were

* The *Missionary Register*, the first missionary periodical ever issued, was started by Josiah Pratt, then Secretary of C.M.S., in 1813, and was edited by him till 1841. It was a systematic and comprehensive account of all missionary societies at home and abroad. It was continued till 1855, by which time it had been quite superseded by the magazines started by the various organizations. There is nothing at all like it now. From 1855 onwards, the student of Missions has the impossible task of wading through hundreds of periodicals and reports, which, prior to that date, the *Missionary Register* does for him.

the two Sumners at Winchester and Chester, Bishop Otter at Chichester, and Bishop Blomfield in London. Bishop Blomfield was called by Sydney Smith "The Church of England here upon earth"; and again he says, "When the Church of England is mentioned, it only means Charles James of London." * It is worth while, therefore, to look a little at this remarkable man. The difference between Blomfield at Chester and Blomfield in London marks in curious ways the changes that were coming over the Church. For example, about ten years before Queen Victoria came to the throne, a clergyman in the diocese of Chester opened his church to a deputation to preach on behalf of some society (not named, but not C.M.S.). Bishop Blomfield wrote to him as follows :† —

"July 20th, 1827.

"... A circular letter has been put into my hands, announcing a sermon to be preached in your church, on behalf of a society called the — Society, by the Rev. —. This open defiance of my directions, with respect to these itinerant preachers, calls for some expression of my displeasure. I would put the question to your common sense, whether there must not be some check upon the preaching of sermons for societies . . . and who is to exercise that check but the bishop? . . . I have prohibited Mr. — from preaching again in my diocese."

But when the Queen came to the throne, even the S.P.G., which was above all suspicion of irregularities, was sending its deputations over the country. Again, here is a passage from the *Memoir* of Bishop Blomfield, in which his son and biographer describes his views concerning ecclesiastical and religious topics, which affords a very curious glimpse into the mind of a vigorous young Bishop of the *via media* school :‡ —

"He insisted upon the gown being worn in the pulpit, alleging that the use of the surplice was a departure from the usual practice, only found in remote and small parishes; he would not support the Church Missionary Society, disapproving of the principles of its management; he considered that charity was too much diverted to distant objects to the neglect of those nearer and more immediate; he considered that the revival of an *operative* Convocation would be inexpedient; he refused to sanction any collection of hymns for use in churches; he declared that it was binding upon the clergy to preach the sole merits of Christ, and the corruption of human nature, but discountenanced Calvinistic opinions; he disapproved of Wednesday evening lectures, and thought that where there were two full services on Sundays, such week-day services were not required; he would rather that the sermon should be omitted on Communion Sundays, than the elements should be administered to more than one communicant at a time; he questioned the propriety of holding oratorios in churches, and the profit of converting a dinner-party into a prayer-meeting; and he maintained that the first duty of bishop and clergy is to act strictly and punctiliously according to law."

But when Blomfield was in the diocese of London shortly after the Queen came to the throne, we find him using all his influence to get the clergy generally to adopt the surplice in the pulpit; also to introduce the weekly offertory, and to read the Prayer for the Church Militant at Morning Service, even when there was no Communion. The Charge delivered in 1842, in which he made these recommendations,§ was warmly welcomed by many Evangelicals, among them by J. W. Cunningham of Harrow, who was then one of their foremost

* *Memoir of Bishop Blomfield*, vol. i. p. 203.

† *Ibid.*, vol. i. p. 110.

‡ *Ibid.*, vol. i. p. 119.

§ *Ibid.*, vol. ii. pp. 22, 47, &c.

leaders, and who was a far more frequent speaker at C.M.S. Anniversaries than any other individual in the whole century. But two newspapers attacked the Bishop from opposite points of view. One was the *Times*, which was then largely under the influence of the young Tractarian party, and the other was the *Record*, which, although at first it approved the suggestions, afterwards turned round and advised the clergy of Islington and other Evangelicals to refuse compliance. It is curious to find Blomfield's biographer writing in 1863 to the effect that the use of the surplice in the pulpit, which had been widely adopted at the Bishop's request, was "now generally abandoned"!* That the rising Oxford School did not much appreciate Blomfield may be gathered from the fact that he condemned the use of the sign of the cross and other similar practices, and even the placing of flowers on the Communion Table.† He strongly denounced prayers for the dead, confession, &c., and spoke in decidedly Protestant language of the "holy fathers to whom under God we owe our deliverance from an intolerable yoke, Cranmer, Ridley, and Jewell."‡

Another great man may at this point be fitly introduced, viz. Samuel Wilberforce, afterwards Bishop of Oxford. When the Queen came to the throne he was Vicar of Brighthelmston. The hopes which were entertained by the Evangelical leaders that the eloquent and accomplished son of William Wilberforce was destined to exercise commanding influence on the right side of the Church are illustrated by the fact that Charles Simeon offered him when under thirty years of age the Rectory of St. Dunstan's, Fleet Street. Had he accepted it, he would probably at once have become a power in Salisbury Square, for he was at that time a fervent advocate of the C.M.S. He had published a pamphlet in its defence; he had spoken for it in many parts of the south of England; and in 1833 he wrote, "It is my favourite Society, so thoroughly Church of England, so eminently active and spiritual, so important for a maritime nation whose commerce has led her to carry the devil's missionaries everywhere."§ Like Reginald Heber, however, he desired to see the C.M.S. and S.P.G. united; not, it is evident, to rob the one of its spiritual principles or the other of its broad basis and ecclesiastical status, but so to combine the best qualities of both as to form an instrument for the evangelization of the world worthy of the Church of England. It was—and such a purpose always is—a noble ideal; but the realities of our imperfect state are against it. Samuel Wilberforce, being personally intimate with good men in both societies, was trying hard, in 1832-3, to bring them together; but the attempt, it is needless to say, failed. "Unhappily failed," writes Wilberforce's biographer;|| "happily failed," rather, if we consider the whole circumstances of the Church in the last sixty years. Both societies have done more good separately than they could have done united. In 1838, Wilberforce, ever busy

* *Memoir of Bishop Blomfield*, vol. ii. p. 63.

† *Ibid.*, vol. ii. pp. 88, 89.

§ *Life of Bishop Wilberforce*, vol. i. p. 68.

|| Canon Ashwell, the author of vol. i. P. 64.

† *Ibid.*, vol. ii. pp. 8, 36.

and resourceful, planned a memorial to the Church Missionary Society, to be largely signed by clergy and laity, calling upon it to "send out *The Church*, and not merely *instructions about religion*." "If," he writes to his friend, "we can get up a strong memorial from lay and clerical subscribers, we shall force the Society, whose Committee is very Low Church, to do something." * No further allusion to the proposed memorial occurs in his Biography, and no trace of its reception appears in the Society's minute-books; so presumably it fell through. Bishop Wilberforce's subsequent gradual development until he became the undisputed leader of what may be called the Anglican party does not belong to our present subject. It was long, however, before he shook off his Evangelical connexions. He spoke at the C.M.S. Anniversary in 1846, and at those of the C.P.A.S. and the Jews' Society in 1847; also at the great C.M.S. Jubilee meeting in 1848.

During the 'thirties there was a good deal of disunion within Evangelical ranks. The old Calvinistic disputes were still rife in some places, and Edward Bickersteth in his journeys on behalf of the C.M.S. had found them a great obstacle to the progress of the Society.† There were clergymen who felt unable to say to their own people, "Believe on the Lord Jesus Christ and thou shalt be saved," because it was impossible for them to believe except by the power of the Holy Ghost; and of course men of this type had little sympathy with efforts for the evangelization of the world. Nearly at the same time, arose Plymouth Brethrenism, which in the 'thirties and 'forties rapidly became a power, and drew away not a few spiritually-minded members of the Church, particularly in Ireland. It began with that longing after a perfect Church which has always been so attractive a conception among simple-hearted Christians with little knowledge of Church History. Its influence grew in consequence of its thorough devotion to the study, verse by verse, and line by line, of the Word of God; not merely the critical study of Hebrew verbs and Greek prepositions—though this was not omitted by the more scholarly of the Brethren,—but the study of the inmost meaning of the narratives and precepts and prophecies as a revelation from God to men. And, in particular, it developed well-marked "Futurist" views of unfulfilled prophecy, which have since been widely adopted, and have led at different times to much controversy. In later years, the influence of the Brethren has declined, owing to their endless divisions; but in the period before us, they had the advantage which belongs to every new movement, and indirectly they caused much doubting and questioning in Evangelical circles. The Church Missionary Society had cause in those days to lament their influence, for it lost through them three missionaries, viz., John Kitto, the printer at Malta, who was carried off by Mr. Anthony Groves (though he did not belong to them in after years); Rhenius, the great Tinnevely missionary, whose breach with the Church was also due to Mr. Groves's influence; and Mrs. Wilson, of Calcutta and Agarpara.‡

* *Life of Bishop Wilberforce*, vol. i. p. 129.

† *Memoir of E. Bickersteth*, vol. i. pp. 320, 389, &c.

‡ Mr. Groves was a remarkable man, and truly devoted. He went to Baghdad as

The study of prophecy was not confined to the Brethren and those who came under their influence. Sober and godly divines within the Church were taking up the subject; and several of those best-known among C.M.S. leaders adopted what are known as Pre-Millenarian views. We here touch a question which has a very close connexion with Foreign Missions. The popular idea, prior to this period, had been that the gradual and complete conversion of the world would be effected by their agency. The earlier Annual C.M.S. Sermons generally take this for granted, and draw glowing pictures of the wonderful results to be looked for ere long from missionary effort. Perhaps it was the hard experience gained in Salisbury Square, of the slow progress of God's work, and of the way in which it is marred by human infirmity, that led, together with a closer study of the New Testament, to Edward Bickersteth's avowed change of views. He, and many others like-minded, came to believe that our Lord will return to an unconverted world, though it *might* be, if He tarried long, to a Christianized world in the sense in which Europe is already Christian; that therefore the "millenium"—whatever the mysterious "thousand years" of Rev. xx. might really mean—could not precede the Lord's coming, but must follow it; and that after His return there would be further great events upon the earth, though upon the nature of these it would not be right to dogmatize. The effect of such views upon Missions was not to paralyze but to stimulate prayer and effort. If the Lord might really come at any time, so much the more reason for the utmost energy and self-denial to "prepare and make ready His way"; and Bickersteth in a letter written (1836) to a clergyman who had asked him for advice as to the best way of awakening missionary interest, urged him to study the Lord's gracious purpose to gather for Himself an elect Church out of the Gentiles before His coming, which would be the "grand animating spring" of zeal and liberality.* Francis Goode, in the Annual C.M.S. Sermon of 1838, strikingly sets forth the same motive for missionary effort. These views, however, did not win universal assent, even among the inner circles of Evangelical students; and at a later period, Samuel Waldegrave, afterwards Bishop of Carlisle, delivered a course of Bampton Lectures against "Millenarianism." Meanwhile, E. B. Elliott of Brighton, soon after the Queen's accession, produced his great work, *Horæ Apocalyptice*, which took the religious world by storm, and by its learned and powerful marshalling of the evidence for the Historical interpretation of the Books of Daniel and Revelation, completely thrust out, for the time, the Futurist views of the Plymouthists. This book—"a work," writes Sir J. Stephen,† "of profound learning, singular ingenuity, and almost bewitching interest,"

a volunteer "free-lance" missionary at his own charges in 1830, and was there joined by Mr. Parnell (afterwards Lord Congleton) and F. W. Newman (brother of J. H. Newman, and afterwards a Deist); also by Pfander, afterwards the great C.M.S. missionary to Mohammedans. While they were at Baghdad, a terrible outbreak of the plague occurred, which carried off more than half the population; and Mrs. Groves was one of the victims. Mr. Groves afterwards went to India.

* *Memoir of E. Bickersteth*, vol. ii. p. 98.

† *Essays in Ecclesiastical Biography*, p. 563.

—although comprising four large volumes, ran in a few years through several editions.

But the study of prophecy was not always conducted soberly and reverently, or with due modesty and reserve; and even Bickersteth found "the prophetic spirit" almost as unfavourable to Missions as the ultra-Calvinistic spirit. "Things are most dead and cold here" [the Midland Counties], he wrote in 1831; "the good men are all afloat on prophesying, and the immediate work of the Lord is disregarded for the uncertain future." * And Josiah Pratt wrote in 1841, the last year of his editorship of the *Missionary Register*, "Plain commands and plain promises are, if not almost superseded, yet certainly weakened in their force and energy, by views, sound or unsound, on unfulfilled prophecy. . . . The cause of Missions is safe while it rests on plain and unquestionable commands binding on all Christians, and on promises open to all who endeavour to fulfil these commands; but questions of this nature, rising within Christian Communities, will weaken, so far as they are listened to, the springs and motives of action."

Josiah Pratt again and again in the *Missionary Register* warned his readers against the danger of serious disunion from divergent views among Evangelicals. He began in 1827 with strong and significant words. After referring to the antagonism of the devil when his kingdom was being so vigorously assailed, he goes on, "But it is the Internal Enemy which is chiefly to be dreaded. Christians are not at peace among themselves." He denounces the uncharitable spirit which "highly colours" and "grossly exaggerates" the weaknesses or the mistakes of Committees and secretaries; the spirit of suspicion that looks at reports and statements "rather with the view of detecting some concealed delinquency, or of finding ground of objection, than with the design of rejoicing with the Society in any good which it may have been the means of effecting, and of sympathizing with it in its trials." "Every man," he continues, "will be tempted to set himself up for a critic and a judge: if measures are proposed which do not exactly accord, as he apprehends them, with his own notions, he may scatter, as some have done, crude and erroneous circulars and pamphlets about the country; while others, without asking explanations, will take it for granted that these things are true, and act on them as though they were so." "While Charity will not hide her eyes from what is evil, she suffereth long and is kind—beareth all things, believeth all things, hopeth all things, endureth all things—and never faileth!" In view of some recent incidents in the history of Evangelical Societies, are Pratt's warnings quite out of date?

But the Tractarian Movement, among other good things that it accomplished, was the instrument of closing the Evangelical ranks. At first its full bearings were not perceived, owing to the familiar fact that it was originally a Church defence movement in opposition to the ultra-radical spirit of the Reform epoch. John Henry Newman himself, who dates the movement from Keble's Assize Sermon in 1833, did not perceive them; he was at that early period a friend and

* Memoir, vol. ii. p. 43.

subscriber to the C.M.S., and a contributor to the *Record*, and he did not at all know whither he himself was going. In his pathetic poem he afterwards said,—

I do not ask to see
The distant scene; one step enough for me—

a mistaken prayer as regards saving truth, though a good one for providential guidance. The Evangelical leaders, indeed, saw "the distant scene" before Newman did. Josiah Pratt, who was anything but a narrow-minded partisan, and whose exceeding wisdom and large-heartedness must strike every student of the early years of the century, pointed out from the first the doubtful theological tendency of Keble's *Christian Year*, beautiful as its poetry was. The publication of the *Remains* of Hurrell Froude, published just about the time of the Queen's Accession, revealed something of the inner history of the movement. Gradually the full sacerdotal and sacramental system of Tractarianism stood revealed, and proved to be, in its essence, what not Evangelicals only, but bishops and clergy who had long opposed them, openly denounced as "popery"—to use the old word which in those days was habitually used by all alike. The truths which the great Revival of the preceding century had restored to the Church—the supremacy of Holy Scripture, the sinner's direct access to God by faith, salvation by grace alone, true regeneration the work only of the Holy Ghost—were discredited; and for them was virtually substituted a religion which made salvation to consist, practically, in membership in a Church possessing the apostolical succession, and served by a priestly caste that alone could administer effectual sacraments.

In the present day we can look back over sixty years, and acknowledge to the full the good which the Oxford Movement has effected in the Church of England. To attribute to its influence all the improvement in public worship and parochial work, which the Evangelicals had already more than begun, and have since done much to develop, is unjust and absurd; but that it has carried that improvement further is indisputable, and our dislike for the extreme forms of modern Ritualism ought not to blind us to the fact. Moreover, the faithful Anglican Christian to whom the old doctrines of grace are dearer than life itself has learned from it to value his great inheritance in an ancient historic Church, and to rejoice in being linked, not only with the Fathers of the blessed Reformation, but also with the Fathers of Primitive Christendom; while not for a moment will he "unchurch" those members of other Protestant communions that have not the same advantages as himself. He finds now that he can join in much that is modern in Church life and organization, and that is unquestionably the indirect issue of the Oxford movement, without in the smallest degree compromising or marring his plain Gospel beliefs and teachings. But this development of healthy and helpful Church life has come gradually; and considering the grave errors with which it was at first too closely connected, we are not surprised that our Evangelical fathers dreaded every new advance and suspected every successive step.

But the Church Missionary Society was very slow to enter into even legitimate controversy. It is startling to read Report after Report, and Sermon after Sermon, at this period, and find no allusion to the new teachings that were causing so much alarm. Pratt denounced them in letters to Bishop Daniel Wilson; Bishop Wilson out in Calcutta delivered a powerful charge against them; Bickersteth protested against S.P.C.K tracts that seemed to have caught the infection, and which were in fact written by Dodsworth, one of the Oxford party, who afterwards seceded to Rome; the *Christian Observer*, in able articles, exposed the fallacies underlying Newman's arguments. But the C.M.S., as a society, held its peace. And it is remarkable to find in the Sermon of 1841, by Francis Close, the first public avowal of its being an "Evangelical Institution." "Could I believe," exclaims Close, "that the Society, following baneful advice, adapted its preaching to degenerate times—could I believe that its Committees, its Officers, its Catechists, and its Ministers, in any part of the world, had . . . corrupted the Gospel, had mingled water with the 'wine and milk,' had diluted it, had preached it with reserve, had hidden it under a mask, and disguised it either with the world's wisdom or with the folly of the schoolmen—then I would not only desert her, but would inscribe upon her 'Ichabod,' thy glory is departed!" And yet in this very Sermon—as I propose to show next month—there is the strongest affirmation of the Society's Church character, much more space being given to this than to its Evangelical character. The explanation is very simple. The C.M.S. leaders regarded the Oxford party as "schismatics" (so Pratt calls them) and the Evangelicals as the truest and fullest representatives of the old Anglican and Reformed Church.

The men who had led the Evangelical movement when the nineteenth century opened, and had founded the Church Missionary Society, had now almost all passed away. One death must be just mentioned. It was shortly before Queen Victoria ascended the throne, in November, 1836, that Charles Simeon entered into rest. For more than fifty years he had been a conspicuous figure at Cambridge. Hated and opposed at first, he had lived to be held in universal respect, and no scene in Cambridge before or since has surpassed in impressiveness the scene at his funeral, when both Town and Gown crowded to do him honour. "If you knew," wrote Lord Macaulay, "what his authority and influence were, and how they extended from Cambridge to the remotest corners of England, you would allow that his real sway over the Church was far greater than that of any Primate." Sir James Stephen suggested that the Church of England should turn out of the catalogue of her saints such doubtful figures as St. George, St. Dunstan, and St. Crispin, to make room for "St. Charles of Cambridge." And Dr. Moule, in his delightful Memoir, remarks that, "Perhaps more than any one man who ever arose within the pale of the Church of England, he was the means of showing in word and in life that those Christian truths which at once most abase and most gladden the soul, as it turns (in no conventional sense of the words) from darkness to light, from death to life, from

self to Christ, are not the vagaries of a few fanatical minds careless of order and of the past, but the message of the Church, the tradition of her noblest teachers, the breath and soul of her offices and order."

II. THE C.M.S. AT HOME.

When Queen Victoria came to the throne there were two Secretaries. The Clerical Secretary was the Rev. William Jowett, who had been twelfth Wrangler in 1812 and Fellow of St. John's College, and who was for some years travelling in the Levant as the Society's representative in connexion with the Eastern Churches. The whole history of the attempt to enlighten them, without a thought of what is called proselytism, is exceedingly interesting, but this is not the place to enlarge upon it. The Lay Secretary was Mr. Dandeson Coates. He was a very able man, possessing, said Henry Venn long afterwards, "first-rate powers of business." "The official correspondence," continues Venn,* "was never more ably conducted. Sir James Stephen used to say that he knew no one in the public service who worked more efficiently and zealously in an administrative department." It was to him, evidently, that the formulating of the various regulations for the practical working of so complicated a machine as a great missionary society was mainly due. He represented also, with great vigour—sometimes with too great vigour,—the policy of a vigilant guardianship of the Society's independence of official Church control. This was naturally the lay view of many questions that came before the Committee; and the more conciliatory, though not less staunchly evangelical, element was supplied by his clerical colleagues,—who, however, were often overborne by the force of his strong personality. Both Bickersteth and Jowett felt the strain. Of the latter, Venn says,—“Of his Christian wisdom and missionary sympathies it is not possible to speak too highly; but the full vigour of his lay colleague somewhat overshadowed his administration.” Canon Bateman, the biographer and son-in-law of Daniel Wilson, says,†—“The clerical secretary at this epoch (1832) was the pious and amiable William Jowett; but the lay secretary and the ruling mind was Mr. Dandeson Coates. Most men of that day will remember his tall, thin figure, his green shade, his quiet manner, untiring industry, and firm but somewhat narrow mind. Whilst Mr. Jowett was writing kind and gentle letters, Mr. Coates was stamping upon the Committee the impress of his own decided views; and the lay element, paramount for the time at home, soon became predominant abroad.” Bateman was perhaps not quite an impartial judge; but the traditions of the Church Missionary House confirm the general impression given by his words.

Edward Bickersteth had retired in 1830. He was a kind of combination of candidates' secretary and central deputation secretary, and it was very largely due to him that the Society had gained the position it occupied in the country. After Bickersteth's retirement, no

* Address at the Opening of the New House, 1862; printed in the *C.M. Intelligencer*, April, 1862, and in the Appendix to the *Life of H. Venn*.

† *Life of Bishop Wilson*, vol. ii. p. 10.

Secretary at headquarters was commissioned for deputation work ; and many years elapsed before any office was created similar to that of the present Central Secretary. But the growing demands of the ever-increasing number of Associations led to the appointment, even in Bickersteth's time (1828), of a "Visiting Secretary," who held no rank in the Secretariat proper. A second was added two or three years later, and a "Lay Agent," a retired naval officer, who looked after local funds, distribution of papers, &c. In 1835, for the first time, appears the title of "Association Secretaries." There were then four, one of them being the naval man, Mr. Greenway, and another, newly appointed, being the Rev. Charles Hodgson, who for many years worked Yorkshire with extraordinary energy, and brought up the contributions of that great county to a point from which in these later years it has actually receded. In the same year the arrangement was first made of dividing the country into districts—four at first,—and placing an Association Secretary in each.

The President, Lord Chichester, had been appointed in December, 1834, on the death of Admiral Lord Gambier. The Marquis of Cholmondeley had been approached first, but he declined on account of health ; and then the Committee approached the young Earl, who had only recently come forward as an avowed and whole-hearted Christian. They could little have anticipated that he would remain President fifty-one years, and all that time exercise an extraordinary influence for good upon the counsels of the Society.

At that time the Vice-Patrons and Vice-Presidents were two separate lists, the former containing bishops and lay peers, and the latter deans, M.P.'s, and other relatively inferior personages. When Queen Victoria ascended the throne, the two first Bishops who had joined the Society, Ryder of Gloucester (and afterwards Lichfield), and Bathurst of Norwich, had lately died, and the following were on the list:—C. Sumner of Winchester ; J. B. Sumner of Chester (afterwards Archbishop of Canterbury) ; Copleston of Llandaff ; Denison of Salisbury ; Ward of Sodor and Man ; Otter of Chichester ; Longley of Ripon ; also Archbishop Trench of Tuam (not of course the better-known Archbishop Trench of later years) ; also Daniel Wilson of Calcutta and Spencer of Madras ; also nine lay peers, the most eminent of whom was Lord Bexley, better known in earlier years as Vansittart, Chancellor of the Exchequer in Lord Liverpool's Government, who gave the Society valuable counsel in financial matters. Among the Vice-Presidents were the young Lord Ashley (afterwards Earl of Shaftesbury), T. Fowell Buxton (not yet a baronet), Sir George Grey (afterwards Secretary of State), Sir T. Dyke Acland, and Sir R. H. Inglis. The Treasurer was John Thornton, nephew of the great Henry Thornton, and grandson of the John Thornton of the period of Whitefield and Wesley.

The Committee at that time was a much smaller body than at present. The average attendance at the General Committee in 1837 was eleven laymen (out of the twenty-four elected members), and eight of the subscribing clergymen. The Committee of Correspondence, upon which as now fell the labour of detailed administration

of the Missions, consisted of fourteen lay members of the General Committee, and of six or eight clergymen, and the average attendance in that year, in which they met forty-three times, was eleven. How different the sixty or seventy now! The leading lay members at the time were W. A. Garratt, an able barrister who for twenty-three years wielded exceptional influence in the Society's counsels; Charles Brodrick; Captain the Hon. W. Waldegrave; and J. M. Strachan, who must be regarded as one of the chief leaders of the Society from 1830 down to 1867. Among those in the year 1837 were Sir Harry Verney and Sir W. R. Farquhar. Captain the Hon. F. Maude had just joined, but his great service belongs to a much later period. In the next three or four years, among those who joined were General MacInnes, father and grandfather of present hearty friends of the Society; Admiral Sir H. Hope; the Hon. S. R. Curzon, father of the present Under-Secretary for Foreign Affairs; Mr. R. M. Bird, grandfather of Miss Bird of Persia, and a relative of Mrs. Bishop; and Mr. Alexander Beattie, who within our comparatively recent recollection was the most revered of all the lay members of the Committee.

Among the clerical members of the period, Venn particularly mentions James Hough, the former chaplain in Tinnevely, with "his unimpassioned but warm-hearted sentiments"; M. M. Preston, with his "grave aspect, affectionate heart, thinking head, but slow speech"; C. Smalley the elder, with his "solid, practical sense, and singleness of eye to the will and glory of the great Head of the Church." To these we may add Joseph Fenn, who, invalided from Travancore, was one of the most regular and revered members from 1830 to 1877; and Thomas and John Harding, the latter afterwards Bishop of Bombay. Among occasional, but highly-valued attendants from the country were Chancellor Raikes, Professors Farish and Scholefield, J. W. Cunningham, and Haldane Stewart.

But Henry Venn himself was now one of the most influential members. He had joined in 1822, but was absent for some years when an Incumbent at Hull. On his return to London in 1834, he resumed regular attendance, and at once took a leading part in the deliberations. It is worth noting that just then the Committee were in hot controversy with their old friend Bishop Daniel Wilson of Calcutta; some of the lay members, led by Dandeson Coates, being particularly opposed to what they regarded as his ecclesiastical pretensions. Henry Venn's return was at once followed by the adoption of a concordat, through the intervention of Dean Pearson of Salisbury, Dealtry of Clapham, and J. W. Cunningham. It is generally assumed that this controversy ended by confirming the liberties of the Society as claimed by the lay members of the Calcutta Corresponding Committee, but it is obvious to the careful student that the Committee really gave way, and that what they ultimately agreed upon practically conceded Daniel Wilson's demands; and in point of fact several members of the Calcutta Committee resigned in consequence.* It is significant that Venn should have returned

* It is a curious fact that the Parent Committee had, within a few years, to dissolve both the Calcutta and the Madras Corresponding Committees, and for exactly

to London just in time to have an obvious influence in obtaining this concordat, and that he should have been chosen, although not a Secretary, to prepare the famous document on the relations of the Society to the Church at home and to the Bishops abroad which for nearly forty years appeared in every Annual Report. That document, so far as it concerns the home relations of the Society, might very well be still perpetuated. But its paragraphs on the Society's relations with Bishops abroad, embodying the agreement with Bishop Wilson, proved in the Ceylon case to have conceded too much; and the practice was revised in 1877, with the consent of the Archbishop of Canterbury and the Bishop of London. Henry Venn became Honorary Secretary four years after the Accession of Queen Victoria; but of that memorable year 1841 I hope to write in another article next month.

The speakers at the Anniversaries at this period are worth noting. The two Bishops Sumner frequently appeared; also Bickersteth, Baptist Noel, and Professor Scholefield. Stowell and McNeile were just coming forward. Sir Robert Inglis and Lord Ashley spoke two or three times; but by far the most frequent and apparently the most trusted speaker was John W. Cunningham of Harrow, who again and again came to the front when a specially important speech on the Society's policy was required. In thirty-four years he spoke at nineteen Anniversaries. It has never been usual to ask other than Churchmen to speak; but in the year before the Queen's Accession, Dr. Alexander Duff was invited, and made one of the grandest speeches ever heard in Exeter Hall; and in the year following the Queen's Accession, the list contains the name of Merle D'Aubigné, the historian of the Reformation. It is curious to find very few names of missionaries among the speakers at that time. In 1837 there was not one. It will also surprise some to hear that Exeter Hall was just as crowded in those days as it is now, and that in 1836 an overflow meeting was held in the Lower Hall. In those days, too, the Annual Meeting began at ten o'clock (people thronging the doors at nine), and continued till 4 p.m. or later. I myself remember Francis Close, twenty years later, rising at three o'clock and speaking for an hour.

The preacher in 1837 was the Rev. Thomas Dale, a well-known London clergyman. He was at that time himself Vicar of St. Bride's, and therefore preached in his own church. The sermon is at the present day a really remarkable one to read. Two years before, in 1835, Baptist Noel had partially anticipated what we now know as the "substitute for service" or "own missionary" plan, and Dale in 1837 took up the same idea, and worked it out more nearly as has been done in our own day. If, he says, a true standard of self-sacrifice were followed, then—

"Not a few among us . . . would have each his own special representative

opposite reasons. The former did not sufficiently recognize the due authority of bishops. The latter was not faithful to Evangelical principles. The Parent Committee had to steer between Scylla and Charybdis, as they have so often had to do since.

ministering the Gospel to the Heathen, scattering among them, in his stead, the seed of life, and thus supplying his lack of personal service. . . .

"But next, there is a principle of combination, which is so often injuriously, that it might well be, for once, profitably applied. Where the burden is too heavy for one, why should not two, or four, or six, if linked together in close bonds of kindred, or by the closer tie of Christian brotherhood, combine to maintain their own Missionary? Why should not the various members of families, whom God hath blessed, be led thus to offer a living tribute to His praise? . . .

"But if, again, there are many instances of disciples who can bestow largely, but not to this extent, is not the principle which we have laid down especially applicable to congregations? Cannot the Pastor urge upon his flock to adopt, as the lowest, such a scale of congregational contributions, as shall ensure for them one who shall represent them in the benighted empire of ignorance, and among the godless hordes of idolatry and superstition? Why should not the sword of the Spirit be unsheathed, why should not the banner of Salvation be unfurled, at their proper cost, and in their special name, by some intrepid warrior of Christ; who has abjured home, with all its comforts—kindred, with all its charities—society, with all its indulgencies and delights—country, with all the ties which it entwines so tenaciously around the heart, in order to be their delegate in the great work of preaching the Word of God? In the turbulent period of our own national history, when Liberty was struggling to the birth, but there was no strength to bring forth, and the State, in sore travail, was compelled to maintain a precarious existence at the point of sword and spear;—every adequate portion of land sent forth its own warrior, armed and equipped to battle, for his country's honour, and his own dear domestic hearth;—and for these, even the vassals of arbitrary power would contend, as though they were freemen like ourselves, and struck for liberty. Cannot something like this be accomplished, in this noblest of causes, by the voluntary energies of the Church? Cannot the parish which sent one, or the city which furnished perhaps a hundred warriors, provide a single Missionary? . . .

"Oh! if one thousand congregations were thus stirred up throughout the land, in our own Church alone, to say nothing of other denominations of Christians; nay, if one-half this number, not one in twenty, throughout the Empire, were kindled, as by a tongue of fire glanced from heaven, into this divine work of faith and labour of love, then would our calculation be complete;—then would flow into the desolate wastes of Heathenism a full and gracious tide, not of seventy, but of seven hundred Missionaries, to testify among all nations the wonderful works of God."

When Victoria became Queen the Church Missionary College had been open twelve years. The Principal was the Rev. J. Norman Pearson, a very able and highly-respected man. He retired in 1838, and was succeeded by the Rev. C. F. Childe, who retained the Principalship for twenty years, training in that time a large number of our noblest missionaries, and who still survives to look with wonder and thankfulness on the growth of the Society. When Pearson retired, Bishop Blomfield took the opportunity of expressing his high opinion of the College and its Principal, and remarked "that he had been much struck with the comprehensiveness of the theological knowledge acquired by the students, and by the judiciousness of the mode by which it had been imparted," and added "that the Society's students had been among his best candidates."

III. THE SOCIETY'S MISSIONS IN 1837.

Let us now take a rapid survey of the Society's Missions at the period of 1837. In West Africa the Slave Trade was still rampant. Of course British ships were not now engaged in it, nor had been since Wilberforce's triumph in 1807. But Spanish, Portuguese, and

Brazilian ships were actively engaged, and the year 1833 was marked by Fowell Buxton as one of the worst on record. In that year more than a thousand slaves per day were either killed on the African coast, or died on the voyage, or were landed in Cuba, Brazil, &c. Meanwhile the work at Sierra Leone was going on steadily, and Fourah Bay College was doing excellent service under the Rev. G. A. Kissling, one of the Society's many missionaries from the Basle Seminary at that time, and who was afterwards an Archdeacon in New Zealand. But the "White Man's Grave" continued to justify its reputation. Not only did the missionaries die, but governor after governor succumbed to the climate. Among them was Major Octavius Temple, father of the present Archbishop of Canterbury. He died at Sierra Leone in 1834. Sometimes, indeed, the Mission could with the greatest difficulty be carried on at all. Stations were without heads, schools without teachers, congregations without pastors, and the attenuated band were worn out in the vain attempt to cope with the ever-growing work involved in the continual arrival of fresh cargoes of rescued slaves, ignorant, diseased, vicious, intractable. The marvel is that any good work was effected at all. But the Lord did not forsake His servants. He did not suffer those whom He had taken to Himself to die in vain. Notwithstanding all difficulties and disappointments, the fruits of the working of His Spirit were always manifest. Externally the Colony improved year by year, and though there was sad declension at the very stations which, like Regent in W. A. B. Johnson's time, had had so much blessing, yet true conversions were reported, and there were many tokens of the steadfastness and consistency of not a few among the people. When Henry Townsend, afterwards the honoured missionary of Abeokuta, went out to Sierra Leone as a schoolmaster in 1836, he wrote home enthusiastically of what he saw. The C.M.S. had then some 7000 attendants at public worship, of whom 1500 were communicants; there were fifty schools with 6000 pupils. The Wesleyans at the same time had over 2000 members and 1500 children at school. The other C.M.S. Missions in West Africa, in the Yoruba Country and Niger Territory, were still in the future.

In the Mediterranean Mission, as it was then called, the learned missionary Schlienz was doing extensive translational work at Malta; and in the year of the Queen's Accession he was joined by a remarkable man, Percy Badger, whose name in after years was well known in other connexions. In the Island of Syra, Hildner was carrying on his excellent school for Greek Christians. At Smyrna, J. A. Jetter was holding on, despite violent opposition from both Turks and Greeks; and in Egypt, J. R. T. Lieder was engaged in the work which he continued for a quarter of a century after. Samuel Gobat had just been driven by illness from Abyssinia, and in this very year, 1837, Johann Ludwig Krapf sailed for that country. His great East African explorations belong to a later period. Here it may be mentioned that Robert Moffat was nearly at the height of his fame at this time; but Livingstone did not go out to Africa till four years after the Queen's Accession.

In India the period was an interesting one. Lord William Bentinck's reforms had abolished Suttee, and the revision of the East India Company's Charter in 1833 had thrown India open to both traders and missionaries without the restrictions of the previous twenty years. But a great controversy was going on regarding Government patronage of idolatry. It would take too much space to explain this matter here, but we may adopt Sir John Kaye's expressive words that the British Government "acted as churchwarden to Juggernaut." In 1833, Charles Grant the younger, afterwards Lord Glenelg, who was President of the Board of Control (as the Minister for India was then called), had persuaded the East India Directors to forbid Government patronage of idolatry. But the authorities in India simply disobeyed the order, and waited in hope that a new ministry would reverse it; and it is a discredit to the year 1837 that in that year Sir John Hobhouse sent out a despatch excusing the delay and practically continuing the old practice. Whereupon a startling event occurred. Sir Peregrine Maitland, Commander-in-Chief of the Madras Army, resigned his post, rather than give any further directions to the troops to do homage to the idols. This grand act of self-sacrifice, which appropriately marks the beginning of Victoria's reign, won the battle. The excitement in Christian circles in England was intense; Parliament was aroused; the missionary societies redoubled their efforts; and at last the disgrace to Christian England was finally wiped out.

The period was one of material as well as moral reform and development in India, and in particular steam communication began at this time. It is very curious to find that Bishop Daniel Wilson was really the leading man in procuring this great advance. The story is told in his biography. It is too long to be quoted here.

There were now two Bishops in India. Four Bishops of Calcutta had died at their posts within ten years, but Bishop Daniel Wilson was living on, and lasted for a quarter of a century. The Bishopric of Madras had been founded in 1835, and Daniel Corrie, the excellent chaplain, who had been the real founder of C.M.S. Missions in India, had been appointed the first Bishop. But in this very year, on February 5th, 1837, he died, to the intense grief of all who knew him. He was succeeded by Bishop Spencer; and when, a few months after Queen Victoria's Accession, Carr was consecrated to the new See of Bombay, there were at last three Bishops for India.

It is painfully interesting in the present year to observe that 1837 was a year of terrible famine in India; and the few missionaries then in the country had the care of a large number of famine orphans thrown upon their hands: It was in consequence of this that the Government gave to the Church Missionary Society the tomb of Miriam Zamani (the traditional Christian wife of Akbar the great Mogul Emperor), just opposite Akbar's own grand mausoleum at Secundra, six miles from Agra; and this became the well-known Secundra Orphanage. Among the C.M.S. missionaries then labouring in India were T. Sandys (whose widow is now so well known in her C.E.Z.M.S. work at home) at Calcutta; J. J. Weitbrecht at Burdwan;

W. Smith and Lenpolt at Benares; Farrar (father of the present Dean of Canterbury) at Nasik; John Tucker at Madras; Pettitt in Tinnevely, and John Thomas, who had just arrived; B. Bailey, H. Baker, and Peet in Travancore, and also T. Norton, who had gone out twenty-three years before as the first missionary of the Church of England to India. There were two Native clergymen, Anund Masih in the north, and John Devasagayam in Tinnevely. The first of them all, Abdul Masih, had been dead ten years. Krishna Mohun Banerjea, one of Alexander Duff's famous first converts, had been working under the Society as a catechist, and just before this time had been ordained by the Bishop of Calcutta and came on the S.P.G. roll.

Up to this time the work in North India had been on a small scale, and without much visible success. But it was in 1837 that the movement towards Christianity in the Krishnagar or Nuddea district suddenly grew up, and in the following year astonished the missionaries and Bishop Daniel Wilson. The Committee at home did not hear of it till early in 1839, and they referred to it in a very brief and cautious paragraph in the Annual Report of that year. On the other hand the Bishop believed that Pentecost had come again, and wrote enthusiastic letters home. The truth lay between the Committee's caution and the Bishop's enthusiasm. It is impossible to read the full journals of the period, as I have lately done, without seeing that there was more reality in the movement than has sometimes been considered since. That it did not fulfil its early promise is easily explained. First there were not Native teachers enough, nor of good quality enough. Secondly, the German missionaries who took charge had not learnt the importance of teaching the Native Church its first lessons in self-support, self-administration, or self-extension. Indeed, at that time this great principle was really grasped by scarcely any one at home or abroad. Thirdly, when the Society at home, inspired by Henry Venn, did adopt this principle, the missionaries were withdrawn too quickly, or vacancies not supplied; and the Christian community, that might in its infancy have been taught to walk alone, when suddenly let go, stumbled and fell.

Tinnevely in the south had presented much the same features, but was differently treated; and we have the result to-day. In the year of the Queen's Accession, however, Tinnevely was in the midst of a very serious crisis. The devoted and successful missionary Rhenius, who had been privileged to gather much of the fruit in the Province, had seceded from the Church of England, under the influence of Mr. Anthony Groves (as before mentioned), and had carried with him three German missionaries. This was in 1835, and for the next two years a sad schism troubled the Church in Tinnevely, notwithstanding the singular wisdom manifested by Pettitt, who was placed in charge. But just one year after the Queen's Accession, Rhenius died, and very soon all the Christians who had joined him came back, and the schism was healed. Edward Sargent was working as a schoolmaster at the time. It was not till two years later that he came to England and went to the C.M. College with a view to ordination. The S.P.G. Mission in Tinnevely was beginning to prosper at this time. It

included the old work which had been begun by Schwartz in the last century, but the Christian community had much languished in the early years of this century, and when the S.P.G. took over the Mission from the S.P.C.K. in 1824-26 it was carried on with much difficulty for some years. But about the time of the Queen's Accession able missionaries began to be sent, of whom of course Caldwell was subsequently the greatest.

In Travancore also the period was one of crisis. For twenty years the C.M.S. missionaries had worked inside the Syrian Church there, seeking to enlighten and reform it, just as Jowett and others had sought to enlighten and reform the Eastern Churches in the Levant. In doing this they had been encouraged by the successive English Bishops from Middleton to Daniel Wilson. But although at first the prospects were very bright, superstition and jealousy ultimately prevailed, and it was in 1837 that the missionaries finally abandoned their efforts and turned to the Heathen, just as St. Paul in the old days turned to the Gentiles when rejected by the Jews. From that time began the work which has brought so much blessing to the lower castes and hill tribes in Travancore, and the Syrian Church itself has greatly benefited by the indirect influence of the work carried on alongside it.

Before leaving India it may be worth while to see what was thought of woman's work in those days. Bishop Daniel Wilson appealed, in view of the awakening in Krishnagar, for money to provide instruction for the women and girls. But in what way? By taking them into the households of married missionaries, and clothing and feeding them. Unmarried lady missionaries were not then thought of. If they had been, and if they could have been provided, would not such an agency have been at least one preservative against declension in the Krishnagar Mission? But the Bishop was not prepared to welcome them at all. Archdeacon C. J. Hoare wrote to him from England about a lady who wished to go out and work in India. "No," replied the Bishop, "the lady will not do. I object on principle, and from the experience of Indian life, to single ladies coming out to so distant a place, with the almost certainty of their marrying within a month of their arrival. . . . I imagine the beloved Persis, and Tryphena and Tryphosa, remained in their own neighbourhoods and families."* It will be observed that he conveniently omits Phebe of Cenchrea, who certainly did not stay at home! And ladies did go to India even then in the name of the Lord, and did not get married at once, but did work at some few of the stations of both C.M.S. and other societies. These were sent out by a new organization founded in 1834, which afterwards adopted the title of the Society for Promoting Female Education in the East—a society whose agents have done noble work, not only in India, but other parts of Asia, both West and East. But the first lady worker had been Miss Cooke of the C.M.S. in 1822.

Other societies in India were progressing well at this time. The S.P.G. now had Missions in Bengal as well as in the south. At

* *Life of Bishop D. Wilson*, vol. ii. p. 235.

Cawnpore, the Rev. W. H. Perkins (father of Mr. H. E. Perkins, Commissioner at Amritsar, who afterwards became a C.M.S. missionary) was at work. The London Missionary Society had in Mr. Lacroix probably the best Bengali preacher ever known; and its extensive southern Missions were growing well. The Baptists had extended in the north, and the Wesleyans in the south. The great Scotch Educational Missions at Calcutta, Madras, and Bombay, were proving the immense usefulness of that particular method. The Basle Mission in Malabar, and the American Board Mission in Madura, began in 1834; the American Baptist Telugu Mission in 1835; the American Presbyterian Mission in the North-West Provinces in 1836. In the midst of this extension, death closed the careers of two of the earliest and greatest of English missionaries. In 1834 died William Carey, and in 1837 his colleague Joshua Marshman, in each case after about forty years' untiring labours, Carey having never once come home. They had "expected great things from God"; they had "attempted great things for God"; and "great things" indeed had God done for them, and, by them, for the extension of His Kingdom.

There is almost nothing to say of Ceylon. Excellent missionaries had been labouring there for twenty years, but with little visible fruit. The interest of this Mission belongs to a later period. The first two Native clergymen were ordained in 1839 by Bishop Spencer of Madras. W. Oakley had lately arrived in the island, to commence the service which lasted fifty-one years without his ever coming to England.

China was still not really open. Robert Morrison had done his great translational work at Canton, but he had only been able to reside there under the *ægis* of the East India Company, and he had died in 1834. A remarkable Prussian, Gutzlaff, an agent of the Netherlands Missionary Society, an accomplished scholar and a qualified doctor, had been making journeys up and down the Chinese coast in trading vessels that needed an interpreter, and sometimes in Chinese junks, and had distributed thousands of tracts and portions of Scripture. The Pekin Government had taken alarm at this, and issued fresh proclamations against Christianity, which hitherto they had identified with Rome. "The Christian religion," said the Edict, "is the ruin of morals and of the human heart, therefore it is prohibited." This was a few months before Queen Victoria ascended the throne. In 1837, the American Episcopal Church sent W. J. Boone, M.D., who afterwards became the first Bishop in China. The American Congregationalists, Baptists, and Presbyterians were also seeking an entrance. But most of the agents had to live at Singapore or Batavia, and content themselves with influencing the Chinese who came to those ports. China itself was still practically closed. The first C.M.S. agent had the same experience. The Report of the very year 1837 relates how the Committee had sent out Mr. E. B. Squire, who had been an officer in the Indian Navy. He was two years wandering about in the eastern seas, but failed to get into China. It was not till the Queen had been upon the throne five years that the Treaty of Nankin, following on the first Opium War, was concluded, and it became possible for missionaries to reside at five Treaty Ports. Japan Missions, of course, were yet in the far future.

The most interesting Mission at the time was that in New Zealand. In 1837 it was in the full tide of blessing. Henry and William Williams, A. N. Brown, R. Maunsell, C. Baker, B. Y. Ashwell, G. Clarke, R. Davis, J. Matthews, J. Hamlin, T. Chapman, and R. Taylor were at work, most of whom fulfilled missionary careers of thirty, forty, and even fifty years. Hadfield, afterwards Bishop of Wellington, and still surviving, went out in the following year. New Zealand at this period was very like Uganda now. There was the same eagerness for the translated Word of God, and the same earnestness among the converts in spreading the faith to distant tribes, which we now so much admire. And it must be added that just after the Queen came to the throne, appeared a French bishop and priests to introduce discord into the Native Church. Three remarkable visits to the Mission belong to this period. In 1835, Charles Darwin, in *H.M.S. Beagle*, arrived, and wrote his memorable eulogy of the Maori Mission. "The lesson of the missionary," he said, "is the enchanter's wand." In 1837, actually at the time of the Queen's Accession, Samuel Marsden, the New South Wales chaplain who had been really the Apostle of New Zealand, paid the island his seventh visit when over seventy years of age, and was carried about in a litter to see the thousands of Christians who, but a few years before, had been ferocious cannibals. He died on May 12th, 1838, at Parramatta. In that year New Zealand received its first episcopal visit from Dr. Broughton, Bishop of Australia, who went there at the request of the Church Missionary Society, and *not* (as is sometimes stated in modern books) "with the grudging consent of the Committee." The minutes and correspondence of the period make this perfectly clear. The bishopric of New Zealand itself was not founded till 1841.

The Mission in Rupert's Land was quite in its infancy at this time. There were only two missionaries at Red River, and although they were gathering the Natives round them, and experiencing God's blessing upon their simple efforts, the wonderful work in which we all rejoice in the far North-West of Canada was yet in the future.

The Church Missionary Society in 1837 had three other Missions which do not exist now, and concerning which our friends at the present day probably know almost nothing. First there was a large Mission in the West Indies. There had been a small work there for many years, but after the abolition of slavery in 1833-4 the British Government requested the missionary societies to step forward and care for the liberated negroes. The London, Baptist, and Wesleyan missionaries had already extensive operations in several of the islands, and in British Guiana, and the S.P.G. was at work in Barbadoes. The C.M.S. threw itself into the new enterprise with so much energy that in the year following the Queen's Accession it had thirteen ordained missionaries, twenty-three English catechists and schoolmasters, seventy schools, six thousand scholars, and eight thousand persons at public worship. Difficulties, however, arose in consequence of the completeness with which the parochial system was worked in the islands under Government auspices. The stated ministrations for the white and mixed population and the operations

of the missionaries inevitably came into some conflict, and ultimately the Society thought it best to withdraw, handing over many of its men and much of its plant to the Church in the islands. There is an institution in Jamaica under what is known as the Lady Mico Charity. This institution was originally opened by the C.M.S., and was handed over by it to the Lady Mico Trustees. It is remarkable that, in apparently complete forgetfulness on both sides of these old circumstances, the Lady Mico Trustees last year offered to the Society to train West Indian candidates for the mission-field in that institution. The C.M.S. Mission in British Guiana, with which is connected the name of the Rev. J. H. Bernau, father-in-law of Archdeacon Moule, was carried on for some years later.

The second of these Missions was that in Zululand. Probably few persons are aware that the first Church of England work among the Zulus was done by the C.M.S. It was Captain Allen Gardiner, afterwards the martyr of Patagonia, who induced the Society to start a Mission in South Africa, where he himself had been. He spoke at the Anniversary Meeting in 1836, and the result of his appeals was an offer of service from the Rev. Francis Owen, a Cambridge graduate, who, with his wife and sister, was actually on his way out to Zululand when Queen Victoria came to the throne. Owen's journals are extremely interesting, but he was unable to stay very long. The barbarity of the Zulu chieftain, Dingarn, brought on a war between the Zulus and the Dutch Boers, and this caused the work to be abandoned. An attempt was then made to get into Bechuanaland, but this also failed, and the C.M.S. has never again had its foot in South Africa. There is now a diocese of Zululand supported in part by the S.P.G.

Thirdly, the Society had a Mission among the Australian Aborigines, who were among the lowest of the human race. When Queen Victoria came to the throne, there were three missionaries employed among these wretched people, at two posts, two hundred and four hundred miles respectively from Sydney. One of them, J. Günther, was father of the present Archdeacon Günther of Parramatta. This Mission was in the main supported by grants from the Government of New South Wales. But the Mission and the Government did not agree upon some important points, and this led to the work being given up. Probably, however, it will be new to many readers to hear that in the *Church Missionary Record* of 1834-39, no less than a hundred and fifty columns of small type are occupied in reporting the work of the Mission to the New Hollanders, as the Australian Aborigines were then called.

This is a long article, dealing with many subjects. It will perhaps serve to illustrate the great and varied interest attaching to the study of the Society's history. It professes only, in a brief way, to summarize facts; but these facts convey, indirectly, not a few valuable lessons for the present time. And certainly they reveal to us the circumstances of a period to which the period we now live in offers in many respects quite a startling contrast. And their most obvious message is, "Thou shalt remember all the way that the Lord thy God hath led thee," and "Consider how great things He hath done for you."

E. S.

NATIONAL HYMN FOR THE QUEEN'S JUBILEE.

BY THE REV. RICHARD GLOVER, M.A.,
Vicar of St. Luke's, West Holloway.

O KING of kings, and Lord of lords,
 Before Thy Throne we bow :
 Queen of the land, and subjects all,
 With grateful hearts aglow ;
 From Albion, India, East and West,
 Who own Victoria's sway,
 We come as one with heart and voice
 To bless Thy Name to-day.

Victoria, "by the grace of God,"
 Came to our favoured throne ;
 All she hath been—all she hath done
 Was by that grace alone ;
 To Thee, to Thee the praise is due,
 To Thee our thanks are given ;
 Acclaim and honour be to her,
 But more of praise to Heaven.

For three-score years of such a reign,
 What thanks can equal be ?
 For all her spousal bliss ; for him,
 Blest gift to her from Thee ;
 For heirs that yet, we pray, may hand
 Her virtues on for aye,
 And keep her stainless court unstained
 To Britain's latest day.

For lands her sceptre hath subdued—
 Subdued to make them free ;
 For power that makes her standard float
 Supreme on every sea ;
 For subjects stretching from her isle
 O'er "India's coral strand,"
 To western shores and southern seas,
 Innumerable as the sand.

For peace, and all the victories
 Its three-score years have wrought
 In realms of science, commerce, art,
 And in high spheres of thought :
 But most for that best gift of Thine,
 The fount of all our weal,
 Thy Word—of all we prize or hope,
 The blessed bond and seal.

For grace and power to wing that Word
 In many a heathen tongue
 To lands 'neath Satan's rule, where now
 Immanuel's praise is sung ;
 For grace to England, given to be
 To farthest tribes who dwell
 In Death's dark shades of hopeless night,
 A greater Israel.

THE NINETY-EIGHTH ANNIVERSARY OF THE CHURCH MISSIONARY SOCIETY.



HE Society's Anniversary commenced as usual with a Prayer-Meeting at Sion College, on the afternoon of Monday, May 3rd, at four o'clock. The Rev. H. E. Fox (the Honorary Secretary) presided, and opened the meeting, and Bishop Ingham gave an address. Amongst those who led in prayer and thanksgiving were Bishop Burdon, Bishop Tugwell, Bishop Phillips (Western Equatorial Africa), Archdeacon Richardson, Canon Taylor Smith (Bishop-Designate of Sierra Leone), the Rev. T. W. Drury, the Rev. E. Lombe, and Mr. Clarence Roberts. The meeting closed at five o'clock, Bishop Burdon pronouncing the Benediction.

THE ANNUAL SERVICE

at St. Bride's, Fleet Street, commenced at 6.30, but the church was crowded with worshippers a full hour earlier. The first part of the prayers was read by the Rev. H. E. Fox; from the third collect onwards they were read by the Rev. B. Baring-Gould. Mr. Eugene Stock (as a Diocesan Lay Reader) read the first lesson (Daniel vii. 9-15), and Bishop Oluwole (Western Equatorial Africa) the second (Rev. v.). The special Psalms were the second and the seventy-second; and the hymns were—after the third collect, "Come, let us join our friends above"; before the sermon, "Give the word, Eternal King"; and after the sermon, "Through the night of doubt and sorrow."

We should like to reproduce the whole of the Bishop of Ripon's sermon, but it has never been the custom to print the Annual Sermon in the *Intelligencer*, as it is largely circulated in separate form, as well as in the Annual Report, and we think that only once for many years past has this usage been varied. The Bishop's text was Ezekiel xviii. 4, "Behold, all souls are Mine." The words, he said, contained (1) an expression of Divine love; (2) a charter of human rights; (3) an edict of toleration; and (4) a statute of obligation. Under the first head he showed the distinction between opinion and principle, the power of principle being that it lies behind all opinions; for example, in the early Christian Church, when various differences prevailed concerning the observance of certain days or practices, St. Paul broke down the tyranny of opinion by appealing to the principle, "No man liveth to himself." A principle like this has, said the Bishop, a liberating force. In Ezekiel's day the effects of what would now be called heredity, viz., the sins of the fathers being visited upon the children, although true to a certain extent, were emphasized too strongly, and Ezekiel, speaking in the name of the Lord, meets it by falling back upon the grand principle, "All souls are Mine." Under the second head the Bishop pointed out that what he called a "tepid altruism" was a poor substitute for the self-sacrifice of the Christian life. He referred to the cruelties of science, commerce, and diplomacy, and showed how the great principle "All souls are God's" cut at the root of them all. Under this head he referred to Charles Darwin's testimony to the value of Missions in New Zealand; and here came in one of the "plums" of the Annual Report—that is the short General Review to be read next day, which the Bishop had seen,—viz., that within the lifetime of the late Mrs. Williams, not only had the savage Maori tribes been tamed, but sixty-three Maoris had been ordained to the ministry of the Church of England. Under the third head, the "edict of toleration," the Bishop deprecated any attempt to bring up others, individuals or Churches, after our own pattern—reflections of ourselves, no less, and no more. He dwelt on the importance of recognizing

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that the Churches of India, Africa, &c., ought not to be expected to develop upon exactly the same lines as the Churches in Britain. On the principle that "All souls are God's" we might trust God to guide and use rightly the varieties of men's ways. Then lastly, the text, he said, is a statute of obligation and service. If "All souls are God's" then we, too, are His, and His claim upon us is absolute. That, said the Bishop, is the *rationale* of Christian Missions. Drawing to a conclusion, the Bishop discussed the rate of progress in Missions, citing statistics to show how much greater it was than is usually realized, and here again he used some of the facts in the Report, contrasting the period of the Queen's Accession with the present day, and again contrasting the period of Mr. Wigram's coming into office with the current year. But then, on the other hand, he went on to show that the progress of the work is in other aspects far from satisfactory, and again he adduced facts to prove his case; for example, that the total income of the country is 1,400,000,000*l.* sterling, while missionary contributions are only one-twentieth per cent. of that sum, or two shillings in every 100*l.* A true remedy for such inadequate contributions was a deepening conviction of the great principle of his text, "Behold, all souls are Mine."

THE CLERICAL BREAKFAST

was held early on the Tuesday morning in the Lower Exeter Hall, the Rev. H. E. Fox in the chair, and was well attended by clerical friends of the Society. The Rev. Canon Edmonds founded a graceful address on the last three verses of Jeremiah xvi. At the close the Benediction was pronounced by the Bishop of Sydney.

THE ANNUAL MEETING.

The large hall was packed, a considerable number of people standing throughout the meeting, which lasted fully three hours. In accordance with the Society's old custom, the President yielded the Chair to the Archbishop of Canterbury on this the first occasion of his attending the Anniversary after his elevation to the Primacy. Among those present were the Bishops of Exeter, Newcastle, Ripon, Salisbury, Sydney, Ballarat, Caledonia, Mauritius, Waiapu, and Western Equatorial Africa; Bishops Marsden, Phillips, Royston, and Speechly; the Deans of Norwich and Windsor; and a host of other prominent clerical and lay members of the Society. The proceedings commenced with the singing of the hymn, "Ye servants of God, your Master proclaim," the reading of Scripture (from Daniel ii.) by the Rev. F. Baylis, and prayer. The Rev. H. E. Fox intimated that he had received letters of regret for absence from the Archbishop of York, the Bishops of Durham, Rochester, Peterborough, Wakefield, Coventry, St. Andrew's, South Tokio, and Osaka; the Deans of Durham and Wells;—and then read the "General Review of the Year." (This "Review," with a short report of Home Work, and the "Brief Abstract" of the Mission Reports, will be found within the covers of the present *Intelligencer*.) The Archbishop of Canterbury then delivered his opening address. His Grace was enthusiastically received, the audience rising *en masse* to welcome him.

The Archbishop of Canterbury's Address.

Sir John Kennaway and Christian friends,—I am very glad indeed that it is your custom to welcome the Archbishop of Canterbury, on his first entrance into the Archbishopric, as one of the

leading members of the C.M.S. With this Society I have indeed been in some sense connected even from the time before I went to school at twelve years of age. I have never lost sight of that

connexion, nor have I ever failed to pray, as my mother bade me, for the prosperity of the work which this Society is doing; for it is a work of so wonderful a kind that any man who really enters into it at all, and appreciates its character and its growth, cannot possibly but feel that it is a work inspired by God Himself. The review of all that has been done by this Society since its first beginning, like the review of the whole history of the Church from the time when the Apostles began to preach the Gospel down even to the present day, gives to the old words read to us a little while ago from the prophet Daniel an interpretation of the meaning of that description of the Church—the Stone which is cut without hands and which grows to be a great mountain that fills the world. The Stone that is cut without hands—for it is impossible to trace the work to the Church or to such a section of the Church as is confined within this Society of ours. It is impossible to watch the progress of the Church without acknowledging that the Stone indeed has been cut by no human hands. You cannot trace back what has been due to human effort or to human influence. You cannot see what is the source of the power which has enabled the Church in spite of so many discouragements—discouragements realized to the full by our own missionaries—still to go on and still to overcome all kinds of difficulties; you cannot understand it unless you recognize that it is the Spirit of God that moves the whole; that it is not the human hand that has shaped the instrument, but it is the Divine power that has moulded all the agencies, the Divine power that breathes within the whole of the task. Look back to see how utterly impossible it would have been to predict that, in this short space of time, represented by Her Majesty's reign, such a progress could have been made, if it had simply been any human undertaking. It is a work that is covering the globe. It is a work that, whilst it grows larger the longer we labour at it, yet seems somehow to increase in internal power, and to have a deeper hold upon men's souls, although there is nothing that distinctly shows why it is that souls should be so stirred. We are to look forward, as the Report says, rather than backward. We are not so much to concern ourselves with what has been done as with what remains to do; and it is well that we should again and again endeavour to press upon men's minds the obligation which lies upon all Christians to take a part in the conversion of all that are not Christians. It is well that we should impress upon them that this is the very purpose for which the Church

exists, the very purpose for which it has been called forth out of the world, the very purpose by which it shall be tried at the last. Has it really done that great task which the Lord gave it before He went away? We are called upon to press it upon all men, upon all men who are Christians already. We are called upon to make them see that this obligation is part, not of something external to their Christian life, but a part of that Christian life itself; and that Christian life is not complete if it is shut up within a man's own bosom or within a man's own neighbourhood, or is limited by anything short of the whole human race.

This is a vast undertaking no doubt; and if we could make men universally feel how the Lord has called every one of us to do his share, it would be indeed something real and effectual in the discharge of our Christian duty. But I would rise to something higher yet. I wish to make men feel that the work that has to be done here at home is in itself largely dependent upon the work that is done abroad. I wish to make every man feel that it is for his own service to God, for his own personal spiritual life, for the enabling of him to rise above himself, that he should take an earnest, even an enthusiastic, part in such a work as this. It is not merely a discharge of the duty that you owe to your neighbour all the world over; it is a discharge of the duty that you owe to yourself. If you are to come nearer and nearer to God, be sure that one of the ascents that you have to climb is the devotion of your life, the devotion of your earnest prayers, to the conversion of mankind. It is not merely that you will do them much good, that you will bring upon them a great blessing; it is that this is the way in which, by God's Providence, this is the way in which, by the very character and constitution of our nature, God has appointed for us to come nearer and ever nearer to Himself. Every Christian is bound to follow Christ. Very often, indeed, men think of this, and it is not unnatural that they should think of it. They think of it as realized in the endeavour to live a life of self-denial, to live for others, in the endeavour to purify their own souls by the help of God's Spirit; in the endeavour to love Him better year by year, to love Him better than they did before. Yes, this indeed is the Christian life. But, if you would see it in its completeness, understand that a very real part of it consists in the perpetual desire to make His Name known over all creation, in the perpetual desire not only to hallow His Name yourself, but to fulfil the first petition of the Lord's Prayer, and endeavour that it should be hallowed

wherever there are beings capable of hallowing it; to endeavour to join yourself, as it were, in the work which the Lord Jesus Christ came to do. He came to die for us, and to lift us out of ourselves. He came, having redeemed us, to prepare us to live in His heavenly kingdom; and we, if we are indeed to follow His steps, must regard the services that are laid upon us to be done to our fellow-men as taking a part in His great work, and making ourselves, as it were, in the highest and truest sense members of Christ. Members of Christ! What does it mean? Does it not mean that we are united with Him, incorporated with Him; that He is with us in the very closest relation; and as we are so united with Him, we are by His wonderful mercy united in the work that He came to do? No man can say that he has really given himself to Christ unless he has taken up the cross of Christ, not only for the sake of himself, not only for the salvation of his own soul, but for the salvation of all souls for whom Christ died upon the cross. He, too, must carry his cross for

the same great purpose. If we could thus impress upon all those who are at home what is the true meaning of the obligation that the Lord has placed upon us, then, indeed, and not before, would the Church have risen to her true conception of her great duty; then, and not before, can we say that the Church at last has apprehended what is the purpose of her existence; then, indeed, can we look forward to the day when the Lord Himself shall welcome us in His own kingdom, and there give us the wonderful privilege of being acknowledged as fellow-workers with God. It is to this that we have to call all our fellow-Christians; it is to attain this that such a Society as I am now addressing must exert itself; for, if the Church at large has this commission given to it, so such a Society as the C.M.S.—one of the instruments which the Church is using for its purpose—must regard its very existence as pledged through life to this great conception and to the work that belongs to its fulfilment.

The Rt. Hon. Sir John H. Kennaway, Bart., M.P. (President of the Society), proposed, and the Most Rev. Bishop Saumarez Smith, V.P. (Bishop of Sydney, Primate of Australia), seconded the first Resolution, as follows:—

"That the General Review which has just been read, together with the Report, of which an abstract has been presented, be adopted and printed under the direction of the Committee; that the thanks of the Meeting be given to the Rt. Rev. the Lord Bishop of Ripon, D.D., V.P., for his Sermon before the Society last evening, and that it be printed and circulated; that Colonel Robert Williams, M.P., V.P. be the Treasurer of the Society; that the Committee be appointed for the ensuing year, with power to fill up vacancies; that this Meeting, acknowledging with humble gratitude to Almighty God the supply of means and of living Agents entrusted to the Society last year, has yet to confess that the calls and claims of the unevangelized Heathen, involving increasing responsibilities and presenting greater opportunities, require from all members of the Society further self-denial and more entire consecration of themselves, their families, and their means to God, so that during the yet remaining two years of the first Century of the Society, the opportunities afforded to it by the great Head of the Church for the evangelization of the world, may be more adequately met by the gifts of God's obedient people."

Speech of Sir John H. Kennaway.

May it please your Grace, my Lords, Ladies, and Gentlemen,—The Report just read turns our attention to a point, I may say, on which the eyes are fixed of the whole civilized world, to the accession of Queen Victoria, and also to the Jubilee which was celebrated ten years ago. Then and now—those sixty years—those ten years—what shall we say or think of them as a Society or as a nation? Surely it is well to recall mercies unnumbered, privileges incalculable, opportunities and helps given, dangers averted, much-needed discipline, and at the same time we must think of our lost opportunities, our halting steps, our selfish aims. Yet, taking the situation as a whole, we re-

joice that we can praise God for the advance of which the founders of our Society, men of faith though they were, could hardly have been conscious as likely to occur during the first century of this Society's existence. I will add nothing to the details of the comparison. They are put forth in the Report with a clearness and a force on which I could not in any way improve.

I proceed to deal very shortly with the important question of finance, and I have no hesitation in asking you to rejoice to-day, as did the Committee when they offered their thanks to God on its being reported to them, that the income of the year has exceeded that of any

previous year, and has reached the total of \$40,000. That is the sum committed during the past twelve months to the Society's administration. Of that sum one large amount was given by a living friend. But I am satisfied that the greater part of it was made up in the main by those to whom an increase of subscription is only possible by self-denying effort. Legacies have fallen off, perhaps in consequence of the advice which I and others have ventured sometimes to give from this platform, viz. that men should bestow their gifts in their lifetime and disappoint the Chancellor of the Exchequer. If this large sum had all been available for the expenses of the past year, we should have been face to face with a splendid surplus. That would have been, perhaps, a somewhat doubtful boon. But there is included in it nearly 60,000. of appropriated contributions, a great part of which are gifts in advance, and could not, therefore, rightly be brought in to balance the excess of expenditure over income during the past two years. Let us face the situation, which is simply this. We are able to meet all our liabilities. We have a large amount of property scattered over the whole world. We have, as all persons must have whose expenditure is regular but whose income is uncertain, a large invested capital. This excess of expenditure—about 23,000.—though we cannot call it a deficit, has still by its existence on the Society's books left an uncomfortable impression upon our supporters, and the Committee felt that they would rightly carry out their wishes by taking steps at once to clear it. With that object they have taken 14,000. out of reserve funds and accumulations which can be fairly used to meet adverse balances. What they ask their friends and supporters now to do is to raise 5000. by special contributions before the end of next month. It cannot be said, after the statement of the Chancellor of the Exchequer last week, that the money is not in the country. The calculation which we heard last night was, I think, that 2s. per cent. of the income of England is all that it gives at present to Missions. We cannot but admit that there is room for some increase here. We must, however, keep before us the necessity of further and immediate effort. In the words of the Address of the Students' Volunteer Union, "Now, on the threshold of the twentieth century, a new horizon stretches out before us. For the first time in history God has made known to us His earth in every part. One by one He has unbarred the gates almost of all the nations, that His Word may have free course. To-day, providence and revela-

tion combine to call the Church afresh to go in and take possession of the world for Christ." And as we were told in that magnificent sermon to which we listened last night, "All souls are His, He has created them, He has bought them, His is the responsibility for them, and He calls us to help Him to save them." Surely for such a purpose as that both men and money will be forthcoming in the future as they have been in the past; and it is indeed with a feeling of thankfulness that we recognize the lives and the efforts of those who have been taken from us, and those who still remain to encourage us and to cheer us. When Archbishop Benson was taken away the heart of the Church of England was moved as the heart of one man at the thought of the loss they had sustained, and we joined with them to acknowledge his splendid efforts on behalf of the missionary cause, and to mourn for one whom to know was to love. When we heard that you, my Lord Archbishop, had been called to fill his place, and that you had nobly and worthily responded to the call, we rejoiced, for we knew that we should find you in the future, as we had found you in the past, the best, the truest, the wisest of counsellors, calling the Church with trumpet tones, as you have called it to-day, to acknowledge the missionary work as a portion of Christian life; to believe that the progress of home work depends largely on work abroad; and that it is for our own good that we are called upon to make this special effort. As in Archbishop Benson's case, so in the case of the Lord Archbishop of Dublin we had fully hoped that his work was not yet done; and when we asked him to preach our Annual Sermon, and when we gave him that welcome two years ago which will be fresh in the memory of all who witnessed it—we did so because we admired his life and his work, and not the least part of the work was that which he did in maintaining the most friendly and cordial relations between ourselves and the sister Church of Ireland. Of dear Frederic Wigram I can hardly trust myself to speak. Friends in boyhood, our paths had been somewhat divergent in life when we were brought together for eight years' work at Salisbury Square. I speak with all humility. We leaned on each other; we helped each other; we trusted each other. There was never one difference in heart or thought between us. When he met us here on this platform a year ago, we hoped he might have been spared for much quiet work for the Society; but God willed otherwise, and he has taken him to his rest, leaving

behind him a name and an example which will live through the annals of the Church Missionary Society.

What shall I say to our dear brethren fresh from the mission-field whom we welcome here to-day? They have not, we hope, been wholly forgotten by us during their arduous and difficult labours in the foreign field. It cheers us, and I hope it will cheer them, to grasp their hands, to welcome them here in the body, and to thank them for what they have done in the name of the Society. Bishop Williams, by name and descent so closely connected with the earliest days and the latest development of the Church in New Zealand; Bishop Tugwell and Bishop Phillips, fully illustrating the union of the two races in the common service of a common Lord; Bishop Ridley, fresh from North-West Canada, reminding us of losses and encouragements there; Bishop Burdon, too, I ought also to mention, for he is laying down his work after a connexion with this Society extending over forty-three years, during twenty years of which he has occupied the office of a Bishop; Joseph Hoare, whose presence here to-day recalls the time when his venerable and beloved father made almost his last effort to come here that he might have the pleasure of listening to his son speaking from this platform. He has gone, but his son will, I hope, be able from that far-off land of China to tell of progress which would have gladdened his father's heart to hear—progress undaunted by difficulties, progress even accelerated by death. Williamson has come from India with his heart wrung with suffering through the famine which prevails amongst his former charge. We welcome him with

the latest news of advance in India, the brightest jewel in the crown of our Empress-Queen.

In conclusion, I would say that we may fairly ask ourselves, What has been the secret of our advance, what the condition of our success? I answer, Humble and prayerful dependence upon God and an earnest desire to know and to do His will according to the utmost of our opportunities and possibilities. To build up any thought of self-congratulation on other grounds than those would be fatal alike to the prosperity of our country and our Society, and would be certain to land us in disappointment and disaster.

I tremble often to think of the temptation to which in these days we are exposed, to forget God in the intoxication of our national success and prosperity, and to attribute to ourselves the splendour and glory of our imperial greatness.

"A thousand years scarce serve to form a State;
An hour may lay it in the dust."

(*Child Harold.*)

Our security lies in this, that God should help us to remember that it is righteousness that exalteth a nation. It is the spirit of Wilberforce and Shaftesbury, Christian statesman, at home; of Lawrence and Herbert Edwardes and a host more that have passed away, Christian statesmen in India; no less than the spirit which animated the victories of Wellington and Nelson, and the discoveries of Stephenson and of Watt, that have built up and made our Empire what it is. *In hoc signo vinces* must be our motto. The standard of the Cross must float high over the dominion of the Queen; aye, and beyond it to the uttermost parts of the earth. Then God shall be our shield and our exceeding great reward.

Speech of the Bishop of Sydney.

My Lord Archbishop, my Lords, Ladies, and Gentlemen, fellow-disciples of our Lord and Saviour Christ,—I rejoice in the opportunity given to me of addressing this great Meeting upon this great occasion. It is strange that although I have, as your Grace has been, from the first been connected with and laboured for the Church Missionary Society from my boyhood upwards, I have only once before attended the C.M.S. Annual Meeting in this Hall, and it was thirty-one years ago. It was when I came back from India, a young man, and chaplain to the Bishop of Madras, who still lives and who still works there—full of interest in the missionary work I had seen. I remember being somewhat dismayed, while I sat on the platform, at hearing a great speaker of the C.M.S. choose a topic which took half my speech away from me. I was

anxious then to reconstruct and remake my speech. I cannot quite remember the incident, but I believe I had to be pulled by my coat-tails when the time came to sit down. I am not going to lay myself open to that danger to-day.

I have been asked very quickly, on my return from Sydney, and after journeying 18,000 miles and arriving only last Thursday, to say a few words on this occasion, to express sympathy from the ends of the earth with your work in England. I do so gladly. I testify to the unity of purpose and aim which we out there have with you here. We have a special small department of the missionary field in direct communication with our Church organization there—the Board of Missions. We have also a Church Missionary Association there to whose energy and fervour I gladly bear

witness to-day. As I am both President of the Board of Missions and President of the Missionary Association there, I rejoice in thus testifying to the unity of our purpose and aim all over the world. I am not one of those who have come from missionary fields with missionary information, although I may just say in passing that I had the great pleasure more than once in Sydney of baptizing Chinese converts and of confirming them. I am not one of those who are expected to make what the papers will presently call "one of the speeches of the morning." I have chosen for the Resolution entrusted to me one thought, which I desire to press upon my own mind and upon yours. It is a thought in accordance with the Report as put before us; it is in accordance with what the Archbishop of Canterbury has impressed upon us; and it is suggested by the Resolution which I am seconding: it is the thought of inadequate support to the great missionary cause. I will put in two words what I hope God will enable us to impress upon our hearts and consciences: "Not enough!" We have done something, and God has blessed what we have done; blessed it beyond our deserts, beyond our expectations from the little agencies we have employed. We realize—and this Resolution tells us—that it is not enough. We have to do more, as we think of what wants to be done. Not enough! This means a *confession*: it should be a *stimulus*; and it should embrace a wide-reaching *hope*.

It is a confession—a confession which partly belongs to all other spheres of missionary work, as well as to the work of the C.M.S. It ought to be regarded as a confession made by the Church at large, and by the Church of England in particular, that we have not done enough, that we have not met our opportunities as we should have met them, that we have not used our facilities enough. May not the words of the confession of the prophet of old apply in many ways to us, "Righteousness belongeth unto Thee, O God, but unto us confusion of faces as it is this day"? Amidst all that we have been enabled to do and been blessed in doing, we have not, as we look back, done enough. We have not given enough thought, we have not given enough prayer, we have not given enough effort, we have not given enough gifts to this great work of proclaiming the Gospel of Christ for all the world. We have not done enough to fulfil Christ's commands. We have not done enough to meet the deepest needs of our sinful and sorrowing world. We have not done enough to satisfy the desire of every Christian heart. It is a confession we make to-day, a confession we make in passing this Resolution.

But are we, therefore, to despair? Are we, therefore, to despond? Are we, therefore, to fold our hands and say, "It is no use," or to say, as some did of old, when not satisfied with their religious advantages, "It is vain to serve God"? God forbid! May the thought that we have not done enough be a stimulus to us to do more! Shall we be frightened away from this grand and primary obligation of the Church and the Christian, as the Archbishop has called it? Shall we be frightened away by jeers, by taunts, of those who oppose us; or shall we be frightened away by disappointments which must come to ourselves in the exercise of our ministry and in the view of difficult and perplexing problems around us? Nay, we will not be frightened, for we believe, as we are taught to believe, again and again, as we think of it, that we are privileged in this great undertaking to be fellow-workers with God, and that it is His work, Christ's work, which He is doing by us, which He began to do and to teach upon earth, when He introduced the Christian kingdom, the Christian religion; and now, through His Church, He is doing the work by every faithful disciple. Then let the thought of "not enough" be a stimulus to us to do more. Let the thought of our enemies being strong or the fortress that they hold being strong, stimulate us to rally with greater unity, with greater earnestness, with greater resolve to drive away the Enemy, to plant the standard of the Cross wherever now it is not planted. The more dire the need that there is of the supply, the more anxious we should be to meet it. Has it not been the case, as already alluded to in the Report and in the speeches, with the Indian Famine Fund? What a grand thing it is to see the response that has been made to meet that want! Oh, Christian friends, and fellow-disciples of Christ, I ask you to think of the need of the world, and to let the thought that we have not done enough stimulate us to try more, and to do more, to give more, and to send reinforcements into the armies of Christ and in the outposts, that "the kingdoms of the earth may become the Kingdom of the Lord and His Christ."

If we thus make our confession and make our resolve, stimulated by the knowledge that we have not done enough, I say the very confession should embrace and kindle a hope. The very recognition that we have not done enough is a proof of some success and a pledge of more to be hoped for, because it is when we feel that we want to do more and that we have not done enough, that we should be encouraged by all the

success God has given to us to try to do more. I will not stop and dwell upon various points that may be put before you, and which have been put before you in the Report with reference to how God has blessed us; but I will ask you to remember that we ought to hope on, because of the blessings on the work, as recorded year after year, in the Reports of the Society. We ought to hope because, notwithstanding the many things in which we are ignorant or the many things in which we are wrong, God has by His providence accorded to us His blessing. We ought to hope, because there has been a noted advance in actual external results all over the missionary field, and especially in connexion with the work of the C.M.S. We ought to hope because there has been an awakened width of sympathy concerning missionary work. We ought to hope because there has been a very notable change from the opposition, the general opposition, that there used to be to missionary work, and to our records of missionary work, to a general recognition of the importance and value of it, not only in its deep religious sense, but in its helping forward national life and progress. We ought to hope, because of the increased facilities of communication, of which we all are so often made aware, and to which I who have now, in the performance of duty, been twice round the world, can bear witness. We bless God that now those facilities enable us to do wider work, and to hope for wider results. We ought to sustain our hope because of the sustained, generous, and strenuous support of this great C.M.S. There does not seem to be any danger of the C.M.S. failing. Well, ought we not to hope and hope on? The Three Years' Enterprise has been alluded to, and it is, of course, in all our thoughts. It is good to think of the response made to it in a measure in England. It is better still, to my mind, to think of the response alluded to in the Report, and which has been made in the part of India especially where I was, in Madras and in Tinnevely and Travancore. There is also a new movement, what I might call co-operative Christianity, manifested in the International Students'

Volunteer Movement. At the last General Synod at which I presided, in Australia, I quoted some words of the late Archbishop of Canterbury in a sermon he preached, and which I will venture to repeat here, in reference to this movement, and they are remarks which apply to all like movements, united movements for trying to bring Christianity to bear upon the wide field of Missions. He said in effect: "It does not mean nothing when 2000 students of this and other countries have banded themselves together under an intense consciousness of the call of Christ to His Church to Christianise the world, for which He died." Then let us hope on while we make our confession and make our resolve. Hope on in Christ. Hope on in the power of His truth and in the power of His Spirit. Hope on in such a way as to make us do what the Resolution invites us to do—i.e. exercise self-denial. Yes, and I would use the larger term than self-denial, namely, self-sacrifice; devotion of our whole selves, of our lives, of our faculties, of our talents, whether we have five, or two, or one, which God has given to us, to the service of God's Church in the world. What we want is to be more Christ-like in personal, individual service for the common welfare; not a selfish religionism on the one side, nor a vague, indefinite philanthropy on the other; but to follow Christ, and in Him and with Him to seek and to save that which was lost. God grant, my friends, that this grand Meeting, which inspires and inspires me, as I am in it to-day, may not be a mere fanfare of trumpets, a mere outburst of music for to-day, jubilant and stimulating for the moment; but God grant that it may have the effect of deepening in every individual here the desire to contribute something, however little it may be or must be, of personal effort and prayer and service to Christ's work in our sinful and perplexed world. We ask Him for a blessing, and in the light of that blessing we will go on:—

Command Thy blessing, Jesus Lord,
May we Thy true disciples be;
Speak to each heart the mighty word,
Say to the weakest, Follow Me.

At the conclusion of the Bishop's speech, the hymn, "All hail the power of Jesu's Name," was sung, during which the collection was made.

The second Resolution was moved by the Right Rev. Bishop Williams, V.P. (of Waiapu):—

"That this Meeting desires with heart and voice to offer up its thanksgivings to Almighty God for the priceless blessings bestowed by Him upon Great Britain, and the world at large, during the sixty years of the reign of Her Majesty Queen Victoria, marked as those years have been by remarkable material and social progress; and it would place on record its deep conviction that that reign of unprecedented length has not been more remarkable for its extension of England's

imperial and commercial influence than, in the good Providence of God, for the growth (especially during the last ten years) of Missionary interest and enterprise, not only in the older mission-fields, but very specially in Africa, China, and Japan, and other lands closed against the Gospel sixty years ago; and further, this Meeting devoutly prays that all God's richest blessings, for this world and the next, may rest upon the head of our beloved Sovereign. God Save the Queen!"

Bishop Leonard Williams of Waiapu is a very interesting personality. As the Report mentions, he was born in New Zealand in 1829, and baptized at the first public baptismal service ever held in the country, along with several Maori children. The first public baptism of adults followed a few weeks later. It is a little curious that the catechumens should have wished their children to be baptized before themselves, but so it was, according to the records of the period. There had been one private adult baptism in 1825, but no other. We need hardly say that Bishop Williams' father, the Rev. William Williams, became afterwards the first Bishop of Waiapu. He was succeeded by Bishop Stuart, now in Persia, and two years ago Archdeacon Leonard Williams was selected by the diocese to be third Bishop. His mother, who had gone out as a married woman in 1825, and was still alive when her son succeeded to the Episcopate, was only taken to her rest in the autumn of last year. The Bishop began by referring to the visit of the C.M.S. Deputation to New Zealand in 1892, and spoke warmly of the good results produced by it. He specially noticed the Gleaners' Union branches as a real power in the Colonial Church, and mentioned the new Church Missionary Association and the missionaries it has sent out; and he laid especial stress upon the fact that this movement, so far from having injured the Melanesian Mission and other local enterprises, had decidedly assisted them. The Bishop then referred to the present condition of the Native population of New Zealand, describing how the Maori Christians, who are a large majority, have their own ministers supported in the main by themselves, and how the still disaffected and semi-heathen tribes in the heart of the island were being influenced by Native clergymen trained in the C.M.S. Theological College and supported in part by the S.P.C.K.

The Rev. J. C. Hoare (of Ningpo), in seconding the Resolution, set forth in very clear terms the progress of the Mid-China Mission during the last twenty years, drawing particular attention to one curious feature, viz. that the work seems to go forward *in waves*; first a wave, and then a period of comparative slackness, and then another wave. But, he added, amid applause, it was a rising tide all the time. He also described the Native Church as distinctly growing in spiritual power, and he noticed with much emphasis the prominent part taken in the Mission by the Native pastors and evangelists.

On the Archbishop putting the Resolution to the meeting, with special emphasis on its concluding words, "God save the Queen," it was carried by acclamation, and the whole assembly then joined in singing the National Anthem.

The third Resolution was proposed by the Right Rev. Bishop Tugwell, V.P. (of Western Equatorial Africa), and seconded by the Rev. H. D. Williamson (of Bengal). It ran as follows:—

"That this Meeting takes this opportunity of expressing its heartfelt sympathy with the Missionaries of their own and of other Societies, and with the Native Communities and Christian Churches in those parts of India grievously afflicted with pestilence and famine, and also with the Labourers and Converts in those Eastern Lands, where movements among the Mohammedan populations have placed them in circumstances of anxiety and of danger. But, while earnestly entreating the God of Mercy and of Peace to remember our brethren in their time of need, and to send them such health and plenty, such peace and quietness, as He may deem to

be fit, this Meeting, mindful of the Society's past experience, both of distress and persecution, is confident that still 'all things are working together' for the good of Christ's Church and for the advancement of His Kingdom. And once more it prayerfully resolves to go forward in the accomplishing of the Master's great purpose and in the fulfilling of His plain command, rejoicing in the spread of a movement toward 'the evangelisation of the world in the present generation,' and relying for guidance, and such success as God may vouchsafe, upon the unfailing Presence and Power of the Holy Ghost."

Bishop Tugwell commenced with a most earnest appeal for more men for West Africa, especially to enter the Hausa country; and he also mentioned that Bishop Phillips is desirous to extend his work to Benin, the discoveries in which town by our forces recently have so horrified the public mind. He further spoke with much thankfulness of the Niger Delta Pastorate, as self-supporting and self-extending, and, turning to the Archbishop, expressed a hope that his Grace would ere long assist it to become self-governing.

The Rev. H. D. Williamson, the founder and for some years senior missionary of the Gond Mission, but lately Secretary to the Calcutta Corresponding Committee, enlarged on the Indian Famine and its terrible effects. He also referred to great portions of North India which are almost entirely neglected. He asked how many in that Hall could say where the province of Behar is, in which there are 23,000,000 souls, and only two missionaries of any Church or Society. He was glad to know that many had lately been praying for Thibet, but he would remind them that there was another country close by and equally inaccessible, viz. Nepal, in which at present nothing was done, or could be done, except by a Native colporteur or two of the Bible Society.

The closing address was given by the Rev. Canon McCormick, who urged support for the Society on the ground that (1) infidelity demands it, (2) patriotism demands it, and (3) devotion demands it. Under the second head he referred to the Queen's Diamond Jubilee, saying that the best way for England to be loyal to Her Majesty was to be a nation fearing God and loving righteousness. At this point his emphatic reference to the Church of England as a Reformed Church provoked loud and prolonged applause.

The Archbishop of Canterbury having pronounced the Benediction the meeting terminated.

THE ST. JAMES'S HALL MEETING.

Colonel Robert Williams, M.P. (the Treasurer of the Society) presided at the meeting in St. James's Hall. The Rev. W. J. L. Sheppard, the T.Y.E. Secretary, read a part of the first lesson for the morning, and offered prayer. The Rev. W. E. Burroughs read the "General Review of the Year," and the Treasurer then addressed the meeting.

Colonel Williams's Address.

My dear friends, it is no ordinary report to which you have listened, so pleasantly and carefully read to us by our dear friend the Central Secretary, because it strikes a very wonderful note of praise and of thanksgiving over a very long retrospect which we are all of us making in some way or another in this sixtieth year, when we think of the blessings which God has vouchsafed to us in the personal life, in the sympathy, and in the rule of our gracious Queen. But I want to read to you, as expressing the

thoughts which I wish to give you about that, the Resolution which is to be proposed in Exeter Hall this morning. [Resolution read.] It is seventeen years ago since the Society appointed its late Honorary Clerical Secretary; Mr. Fox having succeeded to that position some little time ago through the failing health of our dear friend, Mr. Wigram. I could not, and you would not wish me to, stand here this morning without saying a word about him to recall the feelings which all those have who came in contact

with him; and the more closely one came in contact with him, the more one felt that one had been in the presence of a friend to whom in very deed to live was Christ, and whose whole work, whatever it was that he was engaged in, was simply overshadowed with the consciousness of the Spirit and the Presence of the Lord. Never was that more beautifully testified to my mind than in a message which came from his family to the Committee at their first meeting after his death. There was a little paragraph in the *Record* which hinted that Mr. Wigram put the Missionary Society first; and the message came back, "No, that was not the case. He always put his family first because God gave it him first. His words to his boys always were, Remember, wherever you want me, and wherever I am, telegraph for me and I will come to you." That was said when they were young, before he was privileged to send out his two sons and daughter into the mission-field, and I think he would hardly have been able to go to the Punjab and Uganda to see those sons whom the family had sent out to guard the standard there.

Reference has been made in the Report that the position of the finances this year is a very marvellous one. A few months ago it looked like a very large deficit, but in something like six weeks God practically swept away that deficit for us. He did not do it in the way in which some of us asked, viz. that funds should be given definitely for this year, but He gave us the funds to overflowing so that this year's contributions have been the largest on record, and there is a large sum promised for future years. We therefore start the year with a large amount of weight taken off our general fund. And what is the result of it? The result is what, no doubt, God meant us to learn when He made us look into our funds to see if we were using all the funds that have been committed to us. The Committee wisely did this, and found that there were certain reserved (not "reserve") funds, reserved for some purpose or another, and we thought that a good portion of them seemed reserved for this year. So that the Committee have been made to look into the employment of the older funds, and they saw that they could wisely take a good portion of them to supply the adverse balance—I will not call it a deficit; that means a want, but it is not that, it is an adverse balance or amount. And therefore merely the sum of 9000*l.* is left for our friends to give us before the end of the half-year. To quote the words of a wonderful document that came from China some years ago: "Is not that a small amount, when we know that

the Committee will ask it from their friends and their friends will ask it from God?"

I have not much time allotted to me this morning. We have many speakers from many parts of the world. They are all remarkable men in their own way, they have all been doing a wonderful work for God, and we can thank God that they are with us to-day, and that we are permitted to meet them face to face, so that they may report to us the great things God has done for us. But I will say that of all the inspiring and touching things, and of all the services which I have been privileged to attend in St. Bride's Church, I think nothing has touched me more than last night to hear my friend on the left read that marvellous lesson out of the Book of Revelation, and to feel and realize by God's grace even here on earth, that out of every nation God is gathering in messengers and servants for Himself, and is committing to every nation in the world the ministry of reconciliation which He has given to all His Church. I should like in this connexion to mention the wonderful spirit of some of our Native brethren in taking up what I do not like to call T.Y.E., because I do not like initials—let us always call it the Three Years' Enterprise, and then it is a living, inspiring enterprise and not mere initials. To show how some of our Native brethren are taking up the enterprise—in one Native church in India, some converts themselves want to go out one Sunday in each month for the first of the year, two Sundays for the second, and every Sunday for the third year. And there comes to us from the West Coast of Africa the story of one Native whose words when he became converted were, "I give myself to Christ, I want to be a missionary." Can anything be more real than that? Shall not we try to take that home, and impress it upon ourselves and upon all those with whom we are privileged to have any intercourse, or whom we are privileged to influence in any way? What we earnestly desire for them all is, that, first of all, they should give themselves to Christ. Then the necessary corollary which must follow is, that whether at home in the enthusiasm of ease as in comfortable meetings like this, or in the enthusiasm of crowds as at the greater meetings in Exeter Hall; whether at home, or whether it may be in the foreign field where God is perhaps calling us, the necessary consequence is the determination, "I give myself to Christ, I want to be a missionary." If that is so I am quite sure that God will grant that want. Shall we not pray that His Holy Spirit may be with us to-day, and that,

as out of a mingled heap of sand and iron, if you pass a magnet over them, you will see the iron filings rising to the top and being drawn up out of the sand, so the Spirit of God will come upon us to-day, and there will go out from our midst those who, knowing what it is to be

Christ's, will be missionaries for Him at home or abroad? And then we shall be able to say each for ourselves and for the world abroad, "Be Thou exalted, Lord, in Thine own strength, so will we sing and praise Thy power."

The first speaker was Bishop Oluwole, who delighted the audience with his narrative of the past history of the Yoruba Mission. He very strikingly described the large amount of work now done by the Native Churches at Lagos, Abeokuta, &c., which he said are a monument better than of marble or bronze to the work of the brethren who have gone before. But he made special reference to the Rev. J. B. Wood, who after forty years' service still works on, "a tower of strength and the Nestor of our counsels." The other speakers were—the Rev. Edmund F. E. Wigram, of Lahore, whose admirable address on the true missionary policy of training Native agents we give below in full; Colonel V. Milward, M.P., who enlarged sympathetically on the "Own Missionary" system; the Rev. T. McClelland, of Fuh-Kien, and the Rev. E. J. Peck from the Arctic Circle, who described those two interesting mission-fields; and Canon Taylor Smith, who closed with an interesting account of his intercourse with King Prempeh of Ashanti, who now attends church at Sierra Leone, and with a solemn appeal for more devoted personal service.

Speech of the Rev. E. F. E. Wigram.

Mr. Chairman and my dear Friends,—There are two special subjects which I want to bring before you this morning, and I would connect them with two very interesting journeys which I have taken in India. One journey was taken in 1886 with my dear father, when we travelled over the whole length and breadth of that great continent, east, west, north, and south, and when, amongst a great many things which very much encouraged us, we saw one very lamentable weakness. It was a weakness in a matter on which the Church Missionary Society has prided itself for its strength and forethought. We found that the Divinity Schools of India were very weakly manned, and as we left the country no less than four of these schools were without a Principal. That was what led me when I came home to England to determine that I must try and fit myself for becoming a teacher in one of those Divinity Schools. And God has called me to that work. The other journey was taken only last year, when I journeyed along some portion of our Central Asian Frontier, and for the first time in my life found myself travelling in a country utterly unevangelized. These then are my two subjects to-day: Central Asia and the Native Ministry.

We are all of us thinking very much about the return of our Master, and we are longing to see Him back, and we sometimes talk about wars, and rumours of wars, and earthquakes as if they were the signs of His Coming. But if you

read your Bible carefully you will see that these are not the signs of the end. "These things must needs be, but the end is not yet. This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The Gospel of the Kingdom has not been preached in the centre of three great continents. First of all, Central South America has 37,000,000 people, of whom, three or four years ago, only four millions were in any sense evangelized. I could wish that our dear Society would one day ask one of the South American missionaries to come and speak at its great meetings, in order to stir up more love towards that continent. Then there is Central Africa. I need not plead for it to-day because you have others here to do so. But just remember the lesson of Bida and Benin, and how it has thrown open to us a new land altogether into which we can go and preach the Gospel. And then we come to Central Asia, with its almost boundless tracts of country, where 500 miles is almost nothing, and here again we have the land opening up to the Gospel. Alas, not everywhere. The door into Kafiristan stood ajar, and the Kafirs begged us to enter. We hesitated, and now the Mohammedans have gone in and slammed it in our face. I should like you to read the translation of a poem of victory by the Afghan Poet Laureate on the subjugation of Kafiristan to Islam last year by the Afghan armies. That would show you Mohammedanism in its true colours.

But other countries are opening up. Dr. Neve of Srinagar and I travelled through Chilas, which six years ago was an un-reduced den of robbers. We were the first unofficial travellers there. We could not give them the spoken message of the Gospel, for we did not know the language; but we gave it through Dr. Neve's medicine-chest. That is one district, but there are many others, like Dras and Baltistan, opening up as fast as they can for the messenger of Christ to evangelize them.

Now I do not think we are the nation or society who are to evangelize Central Asia, but we are responsible for seeing to its evangelization. It is the C.M.S. which holds the chain of Frontier Stations from Quetta to Srinagar. We have got to reach those people, and to that end, to prepare our Christian Indians to evangelize Central Asia. I want to kindle into your hearts a greater love for the dear Native brethren in India and other lands. I do not think they have had justice done to them in England. Those Native pastors are the very people who are going to evangelize their own country. The Christians in England hardly recognize the importance of our Native ministry; perhaps even our Committee do not fully recognize it. We have a great number of retired Indian officials on that Committee, and, of course, they have seen Indian life at its darkest, they have seen all the petty deceit of the Indian character, they have seen the Indian police without any backbone, they have seen people whom they cannot respect, and so I think it is rather easy for them to forget the power of God's Holy Spirit when they see those people turn to Christ. It is rather easier for them to feel that the Indian ministry must fall into the background and not stand side by side with the English ministry. Now I am perfectly certain that that is a mistake. We want to realize that God has endued with His Holy Spirit many of His servants whom He has called out from the Mohammedans and Heathen in India, and that they are the ones who are going to do the work of evangelization.

I should like to read you the words of two of our Punjab leaders on this point. This is what Mr. Clark says: "It is now recognized by all missionary societies that it is to the Natives themselves that we must ultimately look to perform the chief parts of the work of evangelizing their own countrymen. The Native clergy are the new vessels for the new wine, who are perfectly familiar with the language and thoughts of the people. The greatest work that Foreign Missions can do in India is to seek to train Native agents." Turning from him to the saintly founder of St. John's Col-

lege, Lahore, our first Principal there, Bishop French, what does he say?—"The last thing which has been practised among us missionaries is what the greatest stress was laid upon and expended upon by Hindu sect leaders, by the early British and Anglo-Saxon missionaries, as well as by Mohammedan Mullahs everywhere,—I mean giving a few instruments the finest polish possible, imbuing a few select disciples with all that we have ourselves been taught of truth, and trying to train and build them up to the highest reach attainable to us." And so I am perfectly certain that that should be our great work in India. And yet as to the Divinity Schools, what do we find? Our three schools in North India are all of them at this moment without a Principal on the spot. We need some more help in this direction. I want to speak about the kind of men who can be turned out as evangelists. One of the first things I saw in India was the ordination of two men in Lahore. The name of one of them had been *Victory of Mohammed*, but the Bishop said he did not think they could have a clergyman of the Church of England with that name, so from that time he took the name *Victory of Christ*. What is he doing?

I should like you to see a letter which he wrote after his ordination. It was full of joyful confidence at the realization that God had indeed been endowing him with the power of the Holy Spirit for his new work. I should have liked you to sit with me, a few months ago, under a tree in a Punjab village and hear him speak to some Mohammedans. He took the name which Mohammedans themselves give to our blessed Lord, *The Word of God*, and with winning tact and convincing clearness showed them that they could not call Christ *The Word of God* without admitting the truth of those words, "In the beginning was the Word, and the Word was with God, and the Word was God." I wish you could have seen the cheerfulness with which, in the height of last hot weather, he described his experiences in the newly-settled Chenab Canal district, whence he had just returned from a flying visit to Christian emigrants from his own district. One evening he had offered four annas for a glass of water, but had to go to bed without it; but he made very light of that because he felt he had done the Master's work. Once a Mohammedan friend of his asked him to preach in the mosque of which he was the Mullah. When he went to the mosque he found about two hundred men gathered together to hear him. He did not want to go up into the pulpit, but his friend prevailed upon him to go, and he went. He thought

he would begin at the beginning and give them the Ten Commandments. Then he felt that perhaps he was not doing his duty altogether, and so he gave them the Lord's comment on the Commandments, that is, the Sermon on the Mount. Then he began to preach that the Lord Jesus Christ was the greatest Teacher that the world had ever seen; finally he told out boldly that Jesus was the Son of God and the Saviour of the world. Even when he had got to that point none of them said anything, and so he went all over it again, and they listened attentively. Then he said, "Let us pray," and he prayed in the middle of that Mohammedan mosque, and so at length dismissed the assembly. That is one of the men whom the Lord is sending out, while the other ordained with him has lately held Mission Services for Christians as far as Peshawar to the West and Agra to the East, and has brought freshness of spiritual life to both European and Native Christians.

Such men as these show you what material there is ready to hand. But at present our C.M.S. Divinity Schools do not attract as a rule the ablest and most promising Christians. I will tell you why. You have your sons at Oxford and Cambridge and are hoping to see them enter the Ministry of the Church. Would you be equally pleased if they said, "We should

like to go for our theological training to the Church Army Training Home in Edgware Road"? Now our educated Indian Christians take a somewhat similar view of our present Divinity Schools. They consider them second class, and they want their training to be first class, with first-class Professors and English with its wealth of theological literature as the medium of instruction. They want it, and if we do not give it them they will go straight off to the Cuddesdon of India with its excellent English Principal and staff all ready there to welcome them. But you do not want that to be the type of the Church of India in the future. Well, then, what I say is that you must send us a Dr. Moule or a Mr. Drury as soon as you can. We do want alongside of our Native brethren Europeans, and we will welcome you, not only for Divinity School work, but for any work you come to do. But remember you must come out not to take the first rank, but the second. We may give a needed stability to the battle, but we shall see our Indian brethren going on to the front to take the real honours of the fight, because God's Holy Spirit is dwelling in them, and because in the glorious morning which is dawning in this land of the East, from the womb of the morning they have the dew of their youth.

THE LADIES' MEETING.

The Ladies' Meeting had to be held this year in the Lower Exeter Hall, as St. Martin's Hall was engaged. Floor and gallery were full—indeed, not a few ladies, coming downstairs from the morning meeting, walked straight into the Lower Hall to sit there till the afternoon meeting began! In accordance with the custom of previous years, the Honorary Clerical Secretary presided, and after a few words from him four lady speakers addressed the meeting. The first was Mrs. Percy Grubb, two of whose remarks must be quoted. First, she felicitously took as a text the words, "Break forth into singing"; and secondly, she illustrated the difference between organization and life by an allusion to the coming illuminations on the night of the Diamond Jubilee Celebration. All the devices would be ready on the previous night, perfectly constructed and in order, but they would not be any attraction or of any use until the actual evening, when they would be *lighted* and become brilliant illumination. Mrs. Wade, of Amritsar, spoke of the wide field of the Punjab and the work done there, and particularly noticed the sympathy now growing between different parts of the world, illustrating it by the fact that the Gleaners' Union at Amritsar had sent Rs. 220 to Bishop Tucker for printing the Bible for Uganda. Miss Maxwell from the Niger pleaded for the Dark Continent as only one who has been in such a place as Onitsha can plead; and Miss M. C. Gollock closed the meeting with an address on our Lord's words to St. Peter in John xxi.

THE YOUNGER CLERGY FEDERATION CONFERENCE.

The Rev. W. E. Burroughs took the chair at the Younger Clergy Federation Conference at Sion College in the afternoon. A new feature in this

Conference was the discussion, at the instance of the London Lay Workers' Union, of the subject of Lay Workers' Unions and Missionary Bands, especially with a view to their extension in the provinces. An account of the Conference, contributed by the Hon. Secretary of the London Y.C.U., will be found under "Home Department" on a later page.

GLEANERS' UNION CONFERENCE.

Once again the Committee Room at Salisbury Square was filled to overflowing for the Conference, the friends present being, as remarked by Mr. Stock, who was, as usual, in the chair, "distinctly *workers*." And *work* was the subject which they had met to discuss: first, *Work among Children*, the need for a move forward in that direction, and especially just now on the lines of prayer. This was opened up by Miss Etches (Women's Department, C.M.S.), who was followed by Miss Bayley (Kensington), the Rev. G. F. Seaton (High Wycombe), Mrs. Perrin (St. Mawgan), Miss Meade (Trowbridge), Miss Brass (Redhill), Mr. Ernest M. Anderson (Secretary G.U. Committee), Mrs. Urmston (Maidstone), and Sir Matthew Dodsworth (Bournemouth). A second topic was, *The T.Y.E. and Branches of the G.U.*, which was started by Miss Handley (Clifton), followed by Miss Maude (Ruabon), Miss Williams (Waiapu, New Zealand), Mr. T. Fox, Junr. (Wellington), the Rev. J. S. Maber (Clifton-on-Teme), the Rev. T. V. Jacka (West Hartlepool), Mrs. Bird (Holloway), Mrs. Flint (the G.U. Librarian), the Rev. F. Anderson (Chester), the Rev. E. Brewer (Old Hill), General Hatt Noble (Reigate), and Mr. G. T. Bethune Baker (Birmingham). In all twenty-three short speeches were made in the hour and a quarter, and many workers went back to their country homes with new ideas to think over and work out. The meeting was closed with prayer and the Benediction by the Rev. D. J. Stather Hunt (Tunbridge Wells).

THE EVENING MEETING AT EXETER HALL.

The Large Exeter Hall was again crowded in every part at the evening meeting. While the audience was assembling hymns were sung by the people, led by a special choir, and selections from favourite oratorios were given on the great organ. The Bishop of Newcastle presided.

The Rev. H. Percy Grubb read a portion of Scripture and offered prayer, and the Rev. B. Baring-Gould "spoke the Report,"

The Bishop of Newcastle's Address.

My brothers and sisters in Christ Jesus,—This Evening Meeting has about it, I venture to say, a character of its own. There are two features of the Evening Anniversary gathering to which I desire to draw your attention to-night. The first is, its popular character. It is a Meeting which admits within it men and women—and I desire to emphasize men—who are unable to come at earlier hours of the day. Men of business, working men, men who cannot possibly come at earlier hours can come to a great popular Evening Meeting. And so it represents a special feature of the missionary work of the Church of Christ.

At times we appeal to special classes. There has been made a special appeal,

which I am sure will not be made in vain, to the students in our various Universities and Colleges, that of their number a great many may be led by the Spirit of God to offer themselves for this great work of extending the Master's Kingdom abroad. At times we appeal to the clergy, and to those who are about to be ordained clergy, for I do not forget the wise words of one who is now in age, and great age, and yet able to admonish the Church—I mean Dean Vaughan!—I do not forget his wise words, that it would be well for every Bishop when he ordains a young man to call his attention to the fact that while he is licensed to a particular curacy, yet he is ordained to an office which carries him throughout

the world. And while we can appeal to men who are being ordained, that they should consider the possibility of God calling them to this honoured work, so in like manner can we appeal to men who are now clergy, and especially of the ranks of the younger clergy, that they should consider whether God does not call some of them to give up their home work, at any rate for a time, if not for life, and that they may devote themselves to extending the Master's Kingdom abroad. At times we appeal to women. We appeal to them to remember that God calls them to missionary work, as well as He calls men; and there is nothing more striking to me when I look at the Review which has been drawn up by the Secretariat and which has been presented to-day, than the large increase in female missionaries which I find in that Report. And when I think that the people of that great country which I know best of foreign countries—I mean India,—and when I think that the women there can only be reached by women, and when I remember that woman has in every part of the world a marvellous influence over man, I know perfectly well that the Kingdom of the Master never can come—as it will come!—unless men and women work together for bringing in sheep to the fold of Christ. At times we appeal to what I may call the depôts almost of Medical or of Industrial Missions. We appeal to the medical men to send out some who shall be physicians of the body and physicians of the soul. And we have learnt in the last thirty or forty years that it is the duty of the Church of Christ, not merely to preach the everlasting Gospel in words, but to translate it into a society of men and women engaged in various avocations, but all, in every avocation, striving to show forth the Master's glory. And therefore we feel that in some parts of the world we are able to aid the cause, not merely of civilization, but of religion, by Industrial Missions, as well as by the Medical Missions and the others to which reference has already been made.

But these, my friends, are all special appeals, made to special classes. This great Meeting is a recognition that missionary work is the duty of every single baptized man and woman. It was the whole Church of Antioch which was bidden and which was privileged to send forth Barnabas and Saul. It was the whole Church of Antioch which received them, and welcomed them after their first missionary journey. It was the whole Philippian Church, and not a part of it, which sent forth Epaphroditus to St. Paul at Rome—Epaphroditus, who was

the bearer of their sympathy and the bearer of their alms. It was the Macedonian Church, and not merely the clergy or the officers of those Churches who sent now and again to the Apostle when he was at Corinth and afterwards, to encourage him and to help him in his work. And it is only when the Church realizes that it pertains to the Church as a body, and not merely to any class within her—not merely to her officers or to any privileged class whatever,—it is only when the Church realizes that it is her entire duty to extend the Master's Kingdom, that in any part of the world men and women are won—as they may be won!—to realize what is the meaning of redeeming love. The idea that it is a matter of mere choice to a Christian—a sort of hy-play almost—to be taken up or not as he likes, whether or no he has an interest himself in the missionary work of the Church, or that other idea that it is a mere accident of his European birth that he is a Christian, but that other forms of religion are equally suited to other nations of the world,—such ideas are wholly foreign to the conception of Christianity as given in the New Testament, and as represented in the Church of the first century. They are wholly foreign to the principles, I venture to say, which are embodied in this great Society which we represent to-day. To be a Christian is to belong to a missionary body which must be ever advancing all over the world, which is concerned with the advance of every part of the army all over the world. It is true we cannot all be actually fighting the battle; but nevertheless, if we are doing our duty, it is still true that they who tarry with the staff shall share with those who bear the arms.

Just think, my friends, if this be so, what a duty lies before every one of us here to-night. Think, I pray you, how every one may help. Have you thought of this? Think, for instance, what a help—or what a hindrance—our soldiers, our sailors, our colonists, our Government servants all over the world may be to the cause of Missions. Think of the soldiers. Who are the soldiers? They are taken from the English ranks—taken from English villages and English towns. They are sent to India, they are sent to our Colonies; they help, or they help to mar, the work of the Christian missionary. And they are very much what we at home cause them to be. If our influences are good influences; if we remember the responsibility that rests upon us—that they, when they leave our shores, shall be Christian men and women—do you think we should have the fearful revelations of sin that we have been

having lately from India, and that we have from various parts of the world? Do you think we should be told of the hindrances which they often are to the Kingdom of Christ? Take our sailors. Where do they come from? They are from our sons; they come from our shores; they are Englishmen. What are they? They depend largely upon the influences which we bring to bear upon them. It was not very long ago that a certain man-of-war was in the Pacific Islands, and was going from island to island. And from one of the Australian stations a well-qualified clergyman wrote home that if all English men-of-war were only like this particular ship, English sailors would be the best missionaries in the world. What was the reason of this? There was one godly lieutenant, who was a great friend of mine, on board that ship. And he had under him a band of men whose hearts God had touched, and whenever they landed on any of the islands of the Pacific, they offered, if possible, their services to the missionaries, and tried to help them in every way they could. Look at our Government servants. Just think what honoured names there are in India—names of men who have reflected honour upon their country, and have advanced the cause of Christian Missions. Why are they not all so? Just think of the help which any one such is. Think of the example of one godly man. It is not long ago that there died one whom I remember as a fair-haired boy in a private school, before I went to Winchester. I had lost sight of him. I had never met him, but after his death there was sent to me a book containing some of the addresses which he had given to some young princes who had been under his care in Western India. There lingers in my memory to this day the form and the gentle Christianity of that boy—Chester Maonaghten. And I can only say that a hundred such men as he in India would be the greatest possible assistance to the whole missionary body.

Well, then, if it is in our power, my friends, to help or to mar in that way the work of missionaries, let us remember that we are all of us doing something in this way. Then, further, have we not something direct to do in the missionary work of the Church? Cannot we all pray? Cannot we all study what is being done in various parts of the world? Cannot we give our consideration to the men who come from abroad? Cannot we so raise the average of English Christianity that missionary work should be regarded as a profession—if you so call it—the most honoured that a man

can undertake? Surely it is possible for all of us to give something—to give our substance. It is possible for some of us to give ourselves.

There is another feature, and I have done—another great feature of this Meeting to-night—and it is that it brings a large body of men into personal contact with those who are fresh from the mission-field. Now, I venture to say that that is not to be asked for or demanded in every part of England at every time. I am one of those who hold very strongly that a man—a clergyman or whoever he may be—who waits for an organising secretary to write to him, or waits for a deputation to come to him, before he takes any interest in missionary work, does not know what missionary work is. But none the less do I value the privilege of coming into contact—into personal contact—from time to time with those who are working and doing the Master's service in the front of the battle abroad. Is it nothing, my friends, to-night to come into contact with friends like my friend the Bishop of Caledonia, fresh from the North of America? It is only two or three months ago that I had a long letter from one of his clergy, my friend Mr. McCullagh, one of our missionaries to the Indians, giving me the most graphic and touching account of the building and the opening and the dedication of that church of his, which, I venture to hope, my right reverend brother may perhaps speak to us about to-night. Is it nothing that you will be brought into contact with men like my friend on the right, Bishop Phillips, who can tell you how the Gospel is advancing amongst those nations of Africa? Is it nothing that you should hear our friend Mr. Thwaites tell of the visit he recently paid to the Telugu country? Is it nothing that you should be brought into contact with the missionary from Uganda? that marvellous Mission, which to me, who have tried to study Missions, is certainly the greatest marvel of all that I have ever read. And I venture to ask you, What influences in all the world except Christianity could produce such results as will be told to you from these various quarters of the world? If missionaries amongst the Red Indians in North America; if missionaries from the country represented by Bishop Phillips; if missionaries in Uganda; if missionaries in India—and, I may add, China and Japan—can all tell the same story—that the story of the Cross of Jesus Christ, His resurrection, and His ascension,—that this story when told, and that Kingdom when founded, produce the same results on the human race all over the world: I say, What but

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Christianity can explain and solve this marvellous problem? To me it is simply the fulfilment of the words which in my

heart I believe, and you believe: "I, if I be lifted up from the earth, will draw all men unto Me."

The first speaker was Bishop Ridley of Caledonia, who simply entranced the meeting by his beautifully touching stories of the power of prayer manifested among the Indians of his diocese. This speech will be given in full in the *C.M. Gleaner* for July. Mrs. Bishop, who came next, was enthusiastically received, and spoke for just a quarter of an hour, in a voice that seemed to those sitting near her as if it could not possibly be heard very far, but which we have since ascertained was heard by people sitting in the furthest corners of the Hall. It was the perfect clearness of her utterance no doubt that effected this. The speech itself was a veritable masterpiece, on the real trials of missionaries, which were described with a point and power that we have never heard equalled. We append this speech *verbatim*. Mr. Roscoe told, as he has already told in so many places, some of the wonderful facts regarding Uganda, most earnestly appealing for the hundred missionaries for whom Mr. Pilkington had asked. Mr. Thwaites followed with what may fairly be called a rattling speech, full of combined humour and pathos, and giving most striking illustrations of the success of "Special Missions" in bringing together Native gatherings of unusual kind. Rajahs and others who rarely come in contact with missionaries, assembled to hear his addresses; not, as he has explained, that his and Mr. Sanden's work was more important or more effective in itself than that of the regular missionaries, but because the missionaries themselves had made very special efforts to gather the people together to hear the visitors. Bishop Phillips, who on rising was enthusiastically received, then pleaded with simple earnestness for the Benin country, as Bishop Tugwell had done in the morning. By this time it was nearly half-past nine, and the dense crowd had sat on—and stood—more persistently than we ever remember at any previous meeting; but trains will not wait, and the Rev. H. L. R. Deck, Vicar of St. Mark's, Wolverhampton, had to give the closing address while considerable movement was taking place. He only spoke a very few minutes, but with great power, upon the prayer in Acts iv. 29, 30, *R.V.*, "Grant unto Thy servants to speak Thy Word with all boldness, while stretching forth Thy hand to heal; and that signs and wonders may be done through the name of Thy holy Servant Jesus."

Speech of Mrs. Bishop, F.R.G.S.

Six weeks ago I came straight from some of the darkest of earth's dark places, from the empires of Korea, China, and Japan. The darkness which broods over these countries is a darkness which may be felt. This Scripture phrase is the only word to describe it. But it is not of that darkness, extending as I saw it from the eastern frontier of Thibet to eastern Japan, that I would speak to-night. Here and there are little glimmers of light, lighted by such Christian persons as fill this Hall. But I felt everywhere that these little glimmers of light only increase, in one sense, the darkness which is outside of them. On this journey I visited 103 Mission stations, including those Mission stations of the Church Missionary Society often called the Horsburgh Mission in the far west province of Si-chuan. I have no connexion with Missions and missionary effort, except the

most cordial sympathy and the deepest interest. I am a traveller solely, and it is as a traveller that I desire to bear my testimony to the godly and self-denying lives, the zeal, and the devotion of nearly all the missionaries of all the Churches that I have everywhere seen. This testimony, from a traveller unconnected with Missions, may be, I trust, of some value, and I am prepared to give it everywhere. But it is neither of the darkness nor the work that I would speak to-night; for I have been given an opportunity of speaking of both next Tuesday.

I desire to plead with you to-night—and would that I could make my pleading earnest!—not for money, not even for men or women, but for your earnest and continual prayers on behalf of those whom you have helped to send forth to the forefront of the hottest battle which is

raging on earth. It seems sometimes that continuous prayer is much more difficult than the spasmodic effort of giving; but, after all, it is to the prayers of God's people that we must look for missionary success. I feel it difficult to speak on this subject that I am about to say a few words upon, in the presence of so many returned missionaries, but perhaps they would scarcely like to plead for themselves, and might hesitate to appeal for themselves in the same way.

I am very often asked, "What about missionary hardships?" and in my long journeys, and in the 145 Mission stations that I have visited in the last eight years, I have seen much of them; and I think that there are no missionaries who would not agree with me, that these hardships to which people refer and of which they dream at home have very little effect upon them. They have good houses—on the whole,—good food, suitable clothing, and—best of all—regular mails. These things dwelt upon are nothing, and they would tell you they are nothing if they were asked. But it appears to me that there are most grievous deprivations attending missionary work which affect the spiritual life, and which must—unless they are battled with—lead to a depreciation of that life, as time goes on.

There are no such meetings as these, there are no Keswick or other Conventions or large Diocesan Conferences—which help the soul; there is no contact with numbers of godly men, in holidays there is not the refreshment of hearing the preaching of the good and great men of all Christian Churches; there are no great public prayer-meetings—with their contagious spirit of faith and devotion; there are no heart-searching addresses to be listened to—such as we heard from the Archbishop of Canterbury this morning; there is no Mr. Moody and no Mr. Aitken going round to stir up the spirit and the soul; there are no throbs of great religious movements; there are no intellectual stimulants. I have only been a fortnight in London since my return, and I am very much impressed with the wild extravagance, the delirious pursuit of pleasure, and the vice and ungodliness which bring discredit upon our national profession of Christianity. Yet, to these missionaries coming home from this thick darkness, this country—with all its sin and neglect and ungodliness—seems almost like a Paradise. And I think nothing shows more the trial of the darkness to which our friends in those countries are exposed.

Then there are positive dangers, and on those I would touch very lightly. There is the danger of "grooviness" in

work and in spirit. Then there is the natural temptation to envy the success given to the methods and work of others, and this oftentimes makes the heart and spirit sink. Then there is the feeling of having entirely sounded the mental and spiritual possibilities of the daily associates, and there is a staleness in daily associations which comes to be felt when perhaps the associates for the year round number only two or three people. Then there is the deadening influence of the surroundings, which I have heard spoken of by many missionaries, and by none more than by the excellent Moravian missionaries in Western Thibet. If the Heathenism of the Far East abounded in cannibalism, fetish-worship, human sacrifices, and immoral rites, these horrors would continue to cause sorrow to the spirit of an earnest missionary, but when he is surrounded by a Heathenism which has neither immoral divinities nor cruel rites, and when those who profess it lead externally decent lives, and are courteous and possibly friendly, then its benumbing and deadening influence comes in. I have spent six years in Heathen and Mohammedan countries myself, and I know what it is—and how missionaries feel it. Then there is the waning of the passion for souls, and the mourning because this passion is growing feebler. Then there is the temptation to linguistic study of Scripture rather than a devotional study—and that, I think, is a very great temptation everywhere. Then there is the weariness of the flesh and the spirit, promoted by surroundings, and increased oftentimes by the heat of an enervating climate. And, though it seems a small thing, there is the worry of the constant assaults of mosquitoes, when the flesh and spirit are both as weary as they can be. All these little things have to be taken into consideration. Then there is the temptation which assails many missionaries in the first year or two,—to think that they have made a mistake in coming out at all, that they have given up work at home in which they were blessed to go out to work in which they are not blessed; and to think that they had not really heard the voice of the Lord, but that they had imagined the voice and acted upon what they imagined.

Then there are things which are different to their expectations. We often hear—but not so much, I believe, as formerly—of the craving of the Heathen for God, of the Heathen flying as the doves to their windows to hear that Gospel, which is for the healing of the nations. It is really no such thing at all. The craving of the Oriental mind is for money, for wealth, for the things of this

earth, and not for God. The longing which is represented to exist has, I believe, no existence at all. And it is this discovery which often tends to disappoint and crush the spirit of some young enthusiast who has come out thinking that he has only to preach and that he will gather hundreds into the fold of Christ. Then, of course, there must be in all small communities, especially of people who are shut up under such circumstances in courtyards of the same dwelling, if they are not actually under the same roof, a certain amount of friction. And there is the discovery that missionaries are only sanctified in part, and the discovery, too, that they themselves are only sanctified in part, and that there is a very large tract of life and feeling which has never been touched by the sanctifying influence of the Holy Spirit. This discovery comes to them in a foreign land as it never, I think, comes at home—brought about by the circumstances in which they are placed. And the friction, which grieves the spirit—and which, we may say, grieves the Holy Spirit of God—is in many stations one great trial of missionary life, kept under as it may be. The constant tendency to criticize small things in those living about you, and the frequent feeling that you are yourself the subject of unfavourable criticism from those about you—these things sound, I suppose, very small; but they make up the sum of what we may call the private life of missionaries in Heathen lands, and they make up an amount of trial to which no physical hardships would bear the slightest comparison.

And I would say that these things press specially heavily upon women missionaries, because, if a man feels that there is friction, and that his associates are not perhaps treating him quite as they ought, he can go on an itinerating journey, or he can take a long walk, or

perhaps even a good gallop, and the breezes blow it all away—and he wonders at himself for having thought this, that, and the other thing. But with a woman the case is different. Perhaps the naturally greater sensitiveness of a woman helps to make small things thought more of, and observations which have had no personal meaning often come to be treated as if they were actually personal. Then, by the customs of all Oriental countries, a woman is deprived of these outlets which do so much to make life possible for a man. She is shut up within the courtyard, or goes out only in a closed chair. And so the thing grows and grows, till a remark which may not have had any meaning at all comes to embitter her life—till some fortunate breeze blows it away. And there are many other things on which I must not dwell. But I would ask the earnest and continued prayers of every one in this large assemblage for these, which are the real hardships and trials of the missionary. I have left one trial till the last, and that is the greatest of all—as I have been told by many missionaries of very many of the Churches. When I have asked them what the greatest trial of missionary life is, they have told me that it is the falling away of persons whom they believed to be converted, and whom they had trusted as fellow-Christians.

I will conclude by asking that all here will pray for these, our brethren and sisters? Pray for them, in their known and unknown trials, that they may receive strength from above, and guidance, help, and patience. And pray that they may have perseverance in well-doing, and that the enthusiasm—the God-given enthusiasm, may I say?—with which they started on their labour of love, on their Christ-like errand, may be sustained unto the very end, and be rightly guided for the conversion of souls!

THE EVENING MEETING IN THE LOWER EXETER HALL.

The Lower Exeter Hall was well filled in the evening. Many friends seemed to have early made up their minds to secure its comparative quiet and rest, and not many places were waiting for the late arrivals who came in disappointed of a place in the large hall. Sir Douglas Fox presided, and addresses were given by the Revs. H. M. Eyton Jones, J. Redman, and I. W. Charlton, and by Bishop Oluwole. Every stage of missionary work was represented, and the meeting must have felt strongly the need of prayer for Native Christians, not only in such more established communities as Bishop Oluwole could tell of in the Yoruba Mission, but also in the earlier but very interesting stage of the scattered Christians in Nadiya of whom Mr. Charlton spoke. The needs of the Heathen, too, were forcibly pressed upon those present by the parallels drawn by Mr. Redman between the Plague and Famine in India and the greater plague of sin and greater famine for the

bread of life. The meeting was fittingly closed by a most helpful address from the Rev. E. Grose Hodge.

MR. FOX'S BREAKFAST.

The now regular Honorary Clerical Secretary's Breakfast on the Thursday in the May Meeting week took place as usual, Mr. Fox being the host. The attendance was very large, the tables being crowded in every corner of the Hall, and some friends being accommodated in another room. After breakfast Mr. Fox took the chair, and welcomed his guests in an address which rapidly reviewed the present position of the Society. The Bishop of Newcastle then delivered the subjoined address:—

The Bishop of Newcastle's Address.

Mr. Fox and brothers in Christ Jesus, —Let my first word this morning be a tribute of friendship and affection to your predecessor who used for so many years to occupy this chair at the end of the Breakfast. I knew Frederic Wigram well,—long before he was Hon. Secretary of the C.M.S.—when we worked together in the Diocese of Winchester. I knew his open hand and his warm heart. It has been my good fortune, when pleading before the Diocesan Society the needs of a parish to which I had not very long before been appointed, to have had pressed into my hand a five-pound note, even before I had done my address. That was only a sample of the sympathy which never failed. After he had resigned the Secretaryship we were together at Pontresina and made together one of those interesting expeditions, and I shall never forget the great pleasure of that intercourse, and I cannot speak to-day at this Annual Breakfast and allow the opportunity to pass without expressing my profound conviction that a truer servant of the Lord Jesus hardly ever breathed.

Let me now use the few minutes that pertain to me by trying to bring one or two definite thoughts with reference to missionary work before you, my brothers. They are thoughts, I doubt not, which have occurred to you, but, coming from a new hand, they may come with a certain amount of freshness. I do not profess to speak thoughts that have not occurred to yourselves, and I make no apology for reverting to a study of the portion of the Acts of the Apostles to which I go again and again for principles of missionary work. I have before now preached and spoken and written upon the Church of Antioch, and it is to the Church of Antioch again I come to-day for certain principles which seem to me to be vital in our missionary work. I shall just hurriedly observe, what I am sure has been noticed by all students, that there is a progress to be observed in the history of that Church—a progress

of the greatest possible value, and I venture to put it—as I have before—under three heads: a progress from personal faith to corporate life, and from corporate life to missionary zeal, and I think the point in regard to the Antioch Church is that when the Holy Spirit said, "Separate Me Barnabas and Saul for the work whereunto I have called them," that was not an arbitrary call of God the Holy Ghost, but the most absolute illustration of a Divine law. The Church of Antioch had reached that stage at which you would almost, looking back as we can now from these days, have anticipated with certainty that such a call would come. The point I want to make is that there is a particular link, which I think is not always quite noticed, between the second stage and the third. The second stage is the stage of corporate life. They had come to realize that they were members of a body which must not be confined to their own body at Antioch. They had realized it by sending relief to the brethren in Judæa, and by the loyalty with which they clung to their natural leaders, Barnabas and Saul, and desired them to carry their burden. The point I want to make is this:—You notice at the beginning of the thirteenth chapter of the Acts you read, "Now there were at Antioch, in the church that was there, certain prophets and teachers; as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them." There are five names mentioned there, the names of teachers and prophets. There was not at that time any settled ministry beyond the ministry of the Apostles and those who had been appointed deacons only a little while ago. But these men were the natural leaders of the Church of Antioch. Observe, then, it was while these men were ministering to the Lord, and fasting,

that this call of the Holy Ghost came, while it was a call which came to a Church, and a Church exactly at that stage at which you would believe that such a call would come. It was a call which came while the leaders of that Church, while the teachers and the prophets, were engaged in special ministration of the Lord, and special self-denial. You will notice they are said to minister to the Lord. Before they have been called teachers of the people. It is expressly said they are ministering to the Lord, and engaged in a special time of self-denial when the call comes of God the Holy Ghost, "Separate Me Barnabas and Saul." My brothers, I may speak to you as in some measure teachers and prophets. May I say it is just as we are ministering to the Lord and deny ourselves; just as we are prepared,—particularly as they seem to have been,—in a special time of fasting and prayer; just as we lead our people, that such a call as this is likely to come? It is specially the responsibility of the clergy, and the responsibility of the leaders, to realize the bearing of the spiritual condition of the Churches on the sending forth of missionaries; it is specially with the leaders—the clergy and others associated with them—that the responsibility rests: to them surely appertains the duty of leading; and if they lead rightly, we may anticipate that such a call will come.

I ventured many years ago to say, and I will say again, that it would not be a bad plan—although I am afraid it is impracticable—to cease altogether for one year to have any deputations to parishes, and have only deputations to the clergy. The truth of the matter is, we are not all keen about missionary work. If there were fire in every parsonage-house, there would not be the indifference there is. It was said when they wanted to heat Romsey Abbey, and said to the Bishop, "My lord, where are we to put the stove?" he said, "Put the stove in the pulpit." And I know perfectly well, if every incumbent of a parish were keen on this matter, there would not be a lack of missionaries and money. What are we to do in order that we may realize this responsibility? May I illustrate when I say how much has depended upon the leadership of two men? There is hardly one who has influenced the future more than Henry Martyn, and it is just as true to say that if Charles Simeon had not lived, the Church would hardly have had a Henry Martyn. Not only Henry Martyn but many other men were led, under God, to offer themselves because of the influence brought to bear upon them by that one single man. There is

not one single clergyman—and I would challenge any one here to-day—with the cure of souls who has ever been keen about missionary work, made it a matter of prayer and study, who has not found that there has been some response from a considerable number of his people to those prayers and those appeals. And I will go further and say there is not one man who has waited long enough but has found not only a response in sympathy and in money, but a response in personal service as well. Surely this is what seems to me the first consideration to ourselves. We are speaking to ourselves this morning, as clergy and secretaries and men absolutely engaged in this work and responsible for leading it. We have to remember that it is just in proportion as we are on fire ourselves; just in proportion to our own prayers, earnestness, and study that we shall influence others. I want to emphasize study: you will never make people believe that you care about Missions if you do not know anything about them. I know perfectly well, without asking any further questions, the character of that missionary zeal such as it is.

Let me pass to another point. Again I go to the Church of Antioch. The Holy Spirit says, "Separate me Barnabas and Saul for the work whereunto I have called them." The Church laid their hands upon these two men and sent them to the field. It is the Church of Antioch which, by its leaders, sends these two men, takes the keenest interest in them, and when they have done their first journey receives them back to Antioch with joy. On their return they call together the disciples for the first missionary meeting we ever read about, and rehearse to them all God has done. They tarry a long time with the disciples. Antioch is their natural home; they look upon it as being the city which sent them out as Antioch missionaries. Antioch claims the honour of having sent them, and claims the honour of receiving them. Here is something which seems to find its modern parallel or counterpart in what has been so happily done in particular parishes and particular localities undertaking the care of particular missionaries and considering these missionaries as their own. I know there are certain dangers which attach to the carrying out of this principle. These dangers can be guarded against by a wise Society, and I know they are guarded against in the councils of the Church Missionary Society. What I say you would gain by such a procedure is a marvellous power and directness of intercession. Take the case of a diocese. I am sanguine enough to hope that in

time we may have something of this kind in the Diocese of Newcastle. I want not only that every clergyman who joins a Mission should have his name retained upon the Diocesan Calendar as belonging to the diocese in foreign service, but I want it to apply equally to missionaries to the Heathen and missionaries to the Colonies, and I will tell you why. While I know perfectly well that, with reference to Colonial work, a man may go there for a few years and come back, I know well that when a man goes to a heathen people and learns a strange language, he would be giving up a great part of his usefulness if he came back at the end of a few years; but whether he stops there for a lifetime, or five years or more, he may consider himself as a missionary of the diocese which sent him out. When he comes back—and I take it most missionaries ought to get some time with their friends for mutual encouragement from the Church at home—I want him to go back and feel that that diocese is his natural home; and I want further that the diocese shall have a regular intercession and that the names of these men shall at particular services be regularly mentioned in intercession and prayer, so that the diocese which sends them out shall never lose touch with them and never forget that they belong to that diocese. The result will be not only cheering to the men in the mission-field, but a wonderful blessing to the diocese itself, which will be brought thereby into touch with men who are working in the mission-field, and which will have a much more intelligent interest and a much greater belief in the work that is going on abroad. I have correspondents in various parts of the world engaged in missionary work, and it happens that within the last two months I have had letters from Melanesia (from my dear friend the Missionary Bishop there); from a clergyman in Bishop Ridley's diocese—my friend McCullagh—all about his church, how it was built, &c.; two letters from South Africa, one from North China, one from a parishioner who is a missionary at Fuh-chow, and one from India. These men, from different parts of the world, all speak to me of the wonderful encouragement it is to know of what work is being done, and what successes are, under God, being achieved elsewhere. One of my friends in China said: "I cannot tell you what a pleasure it is to know and hear about the

work in Melanesia; to hear about these islanders and the way God is working. We cannot get the same sort of results here. I, who am a youngster, and hardly master of the language, cannot hope to have these results; but to know that this is being done elsewhere is the most wonderful encouragement to me in my work." Cannot there be such a direct interest and connexion between the Church at home and the Church abroad? Cannot our friends keep up this connexion? I venture to say this, that there are no letters I write with a greater sense of pleasure and duty, and belief that I am not wasting my time, than the letters I write to missionaries abroad. I am certain that when we keep in touch with men like these we get cheered up ourselves, and I know from some experience abroad what a great pleasure it is to them to have these letters. If this be so, I am going further still. We want to have connexion between the various cities and dioceses and the missionaries abroad. Well, you remember that the Philippian Church not only sent an abundance of supplies to St. Paul, but the Philippian Church sent their best man in Epaphroditus to St. Paul at Rome to encourage him and cheer him. When the Church was afire, the Church which had been helped to be afire by means of a man like Epaphroditus, made that very man to be its messenger by which that fire should be passed on to the men from whom, under God, it first came. The lesson I want to draw if that is so; if there is to be this touch—which I venture to plead for—between parishes, dioceses, and other localities and the Church abroad,—is that the clergy and Church-workers should be the very men through whom that sympathy is to be communicated to the missionaries abroad. And if only we who are the natural leaders—for I speak to you again as prophets and teachers—if we will but lead our people in this way; fire them, if we can, with our own zeal, which God has given us, then, being their leaders in keeping up this touch between the Church at home and the Church abroad, I am certain there will be a warm touch—a warmer touch than ever—between those who are "farrying by the stuff" and those who are bearing arms, and the result will be to the glory of Almighty God and the extension of our Master's Kingdom.

Sir John Kennaway moved a vote of thanks to the Bishop, and Prebendary Webb-Peploe seconded it, both of them heartily endorsing the Bishop's sketch of a scheme for connecting missionaries with the diocese from which they went forth. There was no time for the usual open discussion, and shortly before eleven the Bishop of Exeter dismissed the assembly with the Benediction.

THE MISSION-FIELD.

WEST AFRICA.



CABLEGRAM was received on May 5th announcing the death on April 18th of the Ven. Archdeacon H. H. Dobinson, Secretary of the Niger Mission. Our last letter from him was dated Onitsha, March 26th. Being greatly pressed with secretarial work, he said in a recent letter, "Please expect and excuse many imperfections. We are working away as hard as we can." No particulars are to hand of the cause of death, only the simple message, "Dobinson asleep thirteenth Proctor, Onitsha." The circumstances under which he offered for the Niger Mission in 1869, with his Vicar, the Rev. F. N. Eden, of St. James's, Hartlepool, are well known to our readers. Mr. Dobinson became Secretary of the Mission in 1893, and was appointed Archdeacon of the Niger by Bishop Tugwell in 1896.

A decree has been issued from the headquarters of the Royal Niger Company at Asaba abolishing the status of slavery in the Niger territories: the decree to be in force from the date of the Queen's Diamond Jubilee.

EASTERN EQUATORIAL AFRICA.

A cloud has fallen over the Divinity Class at Frere Town by the death from drowning of a promising student, Mattayo, from Kisokwe, who had just entered his second year. The Principal, the Rev. J. E. Hamshire, writing on March 24th, gives the following account of the accident:—

Such a sad day! Early this morning just as I was stepping out to morning church at 6.15, Musa, one of the students, rushed up to me breathless from the beach, saying that Mattayo had just been drowned! I ran down, but, alas!—the silent group of his fellow-students looked out over the waters—helpless. He had got beyond his depth, and now more than twenty minutes had passed since he disappeared. Justin of Taveta had bravely gone to

his help, and got him almost into depth, but he had swallowed so much water that he was almost senseless, I suppose, and slipped back out of Justin's exhausted reach, and the tide carried him. I got a net and weighted it with stones, and we took two boats and got his body—alas! too late; two hours had passed by then. His poor wife and two children got the news only too quickly, and now have been wailing, and the other women, all day.

During 1896, 3751 adults were admitted to the Church by baptism in Uganda.

The last mail from Uganda brings the following letter from the King of Toro, pleading for prayer and for reinforcements. The letter was dictated to Mr. A. B. Lloyd, and the translation is literal—in the king's own words:—

Beteriemu, Toro, Feb. 1st, 1897.

To my dear Friends the Elders of the Church in Europe.

I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs?

I am Daudi (David) Kasagama, King of Toro, the reason why I commence to tell you that is because I wish you to know me well.

God our Father gave me the Kingdom of Toro to reign over for Him, therefore I write to you my brethren to beseech you to remember me and to pray for me every day, all the days.

I praise my Lord very very much in-

deed for the Words of the Gospels He brought into my country, and you my brothers I thank you for sending Teachers to come here to teach us such beautiful words.

I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for Him only, that all my people may understand that Christ Jesus He is the Saviour of all countries, and that He is the King of all kings. Therefore, sirs, I tell you that I have built a very large Church in my Capital, and we call it "The Church of St. John."

Also that very many people come every day into the Church to learn the

"Words of Life," perhaps 150, also on Sunday they are very many who come to worship God our Father in His holy Church and to praise Him. I also tell you that in the gardens near here we have built six Churches. The people of this place have very great hunger indeed for the "Bread of Life," many die every day while still in their sins because they do not hear the Gospel. The teachers are few and those who wish to read, many. Therefore, sirs, my dear friends, have pity on the people, in great darkness; they do not know where they are going.

Also I want to tell you that there are very many Heathen nations close to my country—Abakonjo, Abamha, Aba-

hoko, Abasagala, Abasongola, Abaega and many others in darkness. We heard that now in Uganda there are English ladies; but, sirs, here is very great need for ladies to come and teach our ladies. I want very very much that they come.

Also my friends, help us every day in your prayers. I want my country to be a strong Lantern that is not put out, in this land of darkness.

Also I wish to make dear friends in Europe, because we are One in Christ Jesus our Saviour. Now good-bye, my dear friends. God be with you in all your decisions.

I am your friend who loves you in Jesus,
DAUDI KABAGAMA.

The Rev. G. K. Baskerville and the new missionaries who left England on September 3rd, 1896, arrived in Uganda on February 18th, 1897, in excellent health. Mr. Pilkington reached Mengo on January 11th, having ridden in on his bicycle. Dr. Baxter, who had led the party from the coast to Mengo, says that though there had been some slight illness among them it had not been serious, and, in striking contrast to what has so often been the experience of caravans, they lost only one porter, who was left sick at a German Mission station, and died a few days later. Dr. Baxter speaks of the journey as "the most pleasant ever experienced from the coast to the Lake." As will be seen by the following extract the road is being rapidly improved:—

When on the previous journeys owing to the steepness and roughness of the way, the porters had considerable difficulty in descending the hills with their burdens, beautiful roads have been cut, along which a carriage and

pair could be drawn with ease; and when swollen rivers barred our progress substantial bridges have been constructed strong enough for a team of elephants to pass over.

The few miles of rail at the start, and four days across the Lake in the little steam-launch, were also novel features in the journey.

PERSIA.

The Rev. H. Carless left Julfa on March 4th to commence work at Kirman in accordance with the decision arrived at after Bishop Stuart's visit to the city in the spring of 1896 (see *Intelligencer* for October last, p. 754).

The Julfa Missionary Band, the formation of which was mentioned last month (p. 365), held its first meeting on March 12th. Bishop Stuart is President. The band is to be called the "Julfas," and the missionaries "trust that it will do much to develop the missionary spirit amongst the young men."

We regret to learn by letters from Julfa, dated April 10th, that the persecution is still going on. The two Jewish converts connected with the school work in Ispahan, Yusuf and Paulus, have been warned by friends that they are to be stoned to death. For a time they have sheltered with the missionaries in Julfa. It is interesting to know that at the very time of their troubles the Prince-Governor of Ispahan is enjoying the advantages of our medical missionary's skill, Dr. Carr being called in to his son at Yezd.

The Rev. W. T. St. Clair Tisdall has been suffering from a severe attack of pleurisy, but we were glad to hear in last despatches that he is steadily improving in health.

INDIA (GENERAL).

The following is the text of the address which it is proposed to send to Her Majesty the Queen-Empress by her Indian Native Christian subjects:—

TO HER MOST GRACIOUS MAJESTY
THE QUEEN-EMPRESS OF INDIA.

May it please your Majesty,—

We, the Native Christian subjects of Your Majesty's Indian Empire, crave leave to approach Your Majesty with our humble congratulations, on this the auspicious occasion of the completion of the sixtieth year of your Majesty's benign reign.

We would raise our hearts in gratitude to God for the gracious Providence which has vouchsafed us, for the longest term on record, the enjoyment of so beneficent a rule.

In common with our fellow-subjects in the Empire, we would gratefully recall the numerous aspects in which Your Majesty's reign has proved an unfailing source of untold prosperity to India and India's peoples. It has contributed, beyond all precedent, to the development of our material resources, the realization of our intellectual capabilities, the improvement of our social economy, and the amelioration of our political status.

As privileged to rejoice in the Faith

of which Your Majesty is the Royal Defender, we would, with devout thankfulness, refer to the unique progress of the Kingdom of Christ which has signalized Your Majesty's favoured reign. It has been an era of unparalleled activity in Christian enterprise of every possible variety, fruitful of marvellous results, among which, giving God the glory, we may, in all humility, name the remarkable growth of an indigenous Christian community, in course of equipment for a pervasive Christian influence on the destinies of the country.

We would close with the fervent prayer that the Most High may, of His bounty, add yet many years to Your Majesty's blissful reign, and may glorify Himself by using Your Majesty, yet more conspicuously, for the furtherance of His own plans and purposes, with which faithfully to fall in, shall ever be our earnest aspiration.

We are,

YOUR MAJESTY'S NATIVE CHRISTIAN
SUBJECTS OF THE INDIAN EMPIRE.

BENGAL.

The C.E.Z.M.S. Conference was held at Calcutta on March 10th and 11th. Fifty ladies were present at the "Quiet Day" on the 10th, when the offertory at Holy Communion (Rs. 55) was given to the C.M.S. Calcutta Divinity School Building Fund.

The Rev. I. W. and Mrs. Charlton left Calcutta on February 16th (Bombay on the 20th) and reached Plymouth on March 14th. The Rev. J. A. and Mrs. Cullen (of Bhagalpur) left Calcutta on March 17th. Mr. Cullen's furlough was due last year, but no one being available to take his place he stayed on at his station.

The mission-house at Bhagalpur was burnt to the ground on the night of April 14th. The Rev. C. G. Mylrea says:—

My wife and I had gone out for a short stroll about 5.45, and had not been out long before a boy came running up with the news that our house was on fire. . . . Hardly believing, but seeing a thin column of smoke in the distance, I ran off at full speed. Short as the interval of time was, the roof—of bamboo frame-work, thatch, and tile—was already well alight, and two rooms, my study and the dining-room, were burning fiercely.

Even before I arrived, a large crowd of villagers had assembled, and many willing hands assisted the masters, catechists, and orphan boys in the

work of salvage. . . . Certainly no praise is too great for the Native Christians. They not only saved our goods, but kept them from being stolen afterwards, and all showed the most real interest and sympathy. We men put up for the night in the headmaster's thatched bungalow, and he was most thoughtful in trying to make us comfortable. The next day was spent in gathering together our scattered and damaged goods, and though a great deal was destroyed, we are very thankful that much was saved, and especially that there was no manner of hurt to any one. The loss to the Society con-

cerns us most, and while we know that the utmost will be done, we will try and get what help we can on the spot. At present we do not know what the cost of rebuilding will be, but it cannot fall far short of Rs. 10,000.

Our great hope and trust in this

misfortune is that God will make it a blessing to the Mission, and use this to draw us all together. We cannot yet see God's hand in this trial, but we want to learn His way, and we are sure He has allowed it for the furtherance of His work.

NORTH-WEST PROVINCES.

At an ordination by the Bishop of Lucknow at Allahabad Cathedral on March 28th, the Rev. R. Hack was admitted to Priest's Orders, and Babu John Kalander and Babu John Baptist Ventura to Deacons' Orders.

A recent Student Volunteer Conference held at Allahabad was attended by two hundred delegates and visitors, of whom sixty-six were missionaries, representing twenty-five institutions. Dr. Campbell White (from Chicago) was one of the chief speakers. A Native writer says: "Complete surrender to the Master, constant communion with the Master, and life-long labour for the Master: this perhaps is a fair statement of the substance of what was put before us."

Miss Manton (Z.B.M.M.) in her Lucknow report incidentally mentions the baptism of a pupil of the C.M.S. High School:—

Mention has often been made of a Bengali Bow, who several years ago found Christ, and has been a faithful witness to Him ever since. Though longing to obey her Lord's command, she has not yet been baptized, as she has felt that God called her to remain with her family and try to win them. Her eldest son was for some years a pupil in our Bengali School, and after becoming too old for that, joined the C.M.S. High School. For some time he has been regularly attending church and identifying himself with the Christian boys belonging to the school. In the meantime his father moved to

Allahabad, and some of us felt a little fearful as to whether this would be any hindrance to his carrying out his purpose, but our fears were groundless. Shortly before Christmas he suddenly came to Lucknow, and was baptized the next day. It was a very happy occasion to many of us, and we thought much of the mother, whose influence over her boy must have had much to do with his taking this step, and how she must be rejoicing over the first member of her family openly *professing* the same Lord whom she has so long *confessed*.

Since the commencement of the year several baptisms of converts and their families have taken place at St. John's Church, Agra. On January 31st a fisherman with his little son and another young man were baptized as the fruit of Padri Yakub Ali's labours in the Agra district. The fisherman's wife at first refused to follow her husband, but in answer to prayer, she has not only joined him, but is learning diligently. On February 21st a Sikh family consisting of husband, wife, two sons and one daughter were baptized. The man is in Government employ—in the Police Department. And on March 21st nineteen other persons were admitted into the Church by baptism.

The Bishop of Lucknow in an urgent appeal for reinforcements for several of the Mission stations in his diocese refers thus to Aligarh:—

In the Aligarh district there are three million people and it is spread over 5607 miles. It is manned by *one* European missionary in somewhat broken health. There are six centres of Christian work in the district, but the missionary (Mr. Bowlby) tells me he is quite unable to cope with them.

Hardly any work is done in the district except by the C.M.S. Government usually has sixteen or eighteen covenanted European officers for the administration of the district. Surely the C.M.S. cannot be content with *one* missionary!

PUNJAB AND SINDH.

The Rev. R. Bateman baptized a blind boy from Narowal on March 10th at Amritsar. Immediately afterwards he left to come home, and arrived in London on April 3rd. A farewell meeting to Mr. Bateman, presided over by Dr. H. Martyn Clark, was held at Narowal on March 4th. The *Punjab Mission News*, in the course of an account of this meeting, says :—

It was indeed a memorable and touching sight to see our veteran missionary, to take leave of whom we had assembled, surrounded by the fruits of his work, his "crown of rejoicing" in the Lord: to think of the day, some twenty-eight years ago, when he had "put his hand to the plough" in a district where there were then but half a dozen Christians, and of all the intervening years of service for the Master, which have so surely won their reward in the increase of that half-dozen into some fifteen hundred believers, and in

the existence of a living and growing Church. No one could be present on such an occasion to see the bright Christian faces or hear the words and prayers which ascended from full hearts—no one could look around him and see the results of that one faithful life—the manifestation of the spiritual temple of God and the material building, raised by his hands and labour—but must have felt stirred in his heart to gratitude to God and to a desire to follow in his steps.

Dr. T. L. Pennell, writing from a village in the Bannu district, gives the following instance of seed sown in faith bearing fruit after many days :—

The *hakim* [Native doctor] of this place and his family are all anxious to embrace Christianity. He first learnt about Christianity from the Rev. R. Bruce at Dera Ismail Khan, and when the latter left for Persia he was given a number of Christian books, which he has been reading and teaching his family ever since (nearly thirty years). Two of his sons have families, one being partner with his father as *hakim*. All seem equally earnest in their desire to be-

come Christians. They have been under instruction by me and my Native helpers for nearly six months; and as I think they are quite prepared, I have written to ask the Rev. H. J. Hoare to come over and baptize them all (eleven persons) as soon as he can. They wish to remain in their village and confess Christ there; and I think it the best plan for them to do so, especially if we put a Christian here to help and instruct them.

The ladies of the Mission, with those of the C.E.Z.M.S., are rendering efficient help in plague cases in Karachi, Hyderabad, and Sukkur. All have thus far been preserved in health. Mrs. Ball, of Karachi, has been inoculated for the plague, mainly with a view to setting an example to the Native Christian women—an example which several have since expressed a desire to follow. Mrs. Ball bears the following testimony to the willingness of the Native Christian women to help in the fierce battle with the plague :—

Eight of our people volunteered for plague-nursing. One of my women went fearlessly into plague-houses in the city to help the sick; another is now in the plague hospital nursing the plague-stricken, and several more are asking to be sent! Hindus and Mohammedans do not thus come forward,

and there was great need of nurses. I was so pleased with, and almost proud of, my dear women. I have a nice English girl as nurse for my baby. She was begging me to let her go to the plague hospital too! She is going to be inoculated next week (D.V.).

The three schools at Karachi are of course closed. "Out of 700 boys," the Rev. R. Sinker writes, "we might muster thirty all told who are still in Karachi. The rest are scattered, the bulk of the Gujerathis having gone back to their own country." It is a cause for great thankfulness that the Native Christians have been free from the plague, although their compound and that of the Mission are both in the very centre of the affected quarters.

Mr. Mackworth Young commenced his duties as Lieutenant-Governor of the Punjab on March 5th.

WESTERN INDIA.

The Rev. W. G. Peel writes from Bombay under date May 1st about the plague :—" We are still having thirty or forty new cases daily. . . . It remains to be seen how far the disease has really been conquered. Our hearts overflow with gratitude to God for His loving preservation of all His missionaries in Bombay ; indeed, it is most marked how He has kept the Christians generally from becoming victims of the pestilence."

Mrs. Freeman left Bombay on March 6th and Mrs. Peel on March 27th, the latter arriving in England on April 19th.

SOUTH INDIA.

The Bishop of Madras has left India for home to attend the Lambeth Conference. Dr. Gell has occupied his see for a longer period than any English Bishop. The *Indian Churchman* remarks:—

The English Bishops in the farther parts of the Empire have been sometimes accused of only consenting to undergo a few years of not very arduous duty in foreign parts and then hurrying back again to the mother country to occupy pleasant and lucrative posts in the Church at home. We may be excused then for drawing attention to the fact that at the recent Episcopal Conference in Calcutta the senior Bishop present, the Bishop of Madras, has occupied his see for a longer period (thirty-five years) than any English Bishop, for a longer period than indeed any Bishop of the whole Anglican Communion with but three exceptions, which are all found in America. The Bishops of Colombo and Bombay have only two seniors in the Episcopate among the Bishops in England, having been consecrated in

1875 and 1876 respectively; the Metropolitan has only three. The Bishop of Rangoon has been thirty-six years in India, though a Bishop for only fifteen of them. The Bishop of Lahore came out thirty years ago, and has been Bishop for nine years. The Bishop of Chota Nagpur shows a record of nearly thirty-six years in India, though at present only seven in the Episcopate. It is twenty years since the Bishop of Travancore came out, and he has been Bishop for seven years. The Bishop of Lucknow came out in 1874, nearly twenty-three years ago, and was consecrated as the first Bishop of his see four years ago. And Bishop Morley in Tinnevely, the latest consecrated, made his first appearance in this country as a chaplain twenty-two years ago. This is not a bad record.

Miss M. F. Baker left Madras on March 13th, and arrived in England on April 14th.

CEYLON.

The Rev. S. Coles left Colombo on March 13th and arrived in London in April. The Rev. J. and Mrs. Hamilton left Colombo on April 7th and reached home on April 24th. Miss Forbes left Colombo on April 10th, and arrived in England in May.

SOUTH CHINA.

On April 25th by wire from Archdeacon Wolfe the sad news reached us, "Collins drowned." No further particulars have been received. The Rev. James Stratford Collins was the first missionary sent out under C.M.S. by the Dublin University Fuh-kien Mission, in 1887, and left England in January last, after furlough, to return to work in the Fuh-kien province. He was a member of a missionary family, his father (the Rev. Dr. W. H. Collins) being one of the founders of the C.M.S. Peking Mission, and his brother (the Rev. W. B. Collins) belongs to the Society's Mission at Mirat, North India ; while a sister is a C.E.Z.M.S. missionary.

The Ku-cheng and Ping Nang Church Councils met at Ku-cheng in February. A good number of delegates were present and there were 200 communicants at the Lord's Table. The Rev. J. Martin mentions that he had just opened fifty little

day-schools in various villages. "Our schools," he says, "are just reassembling and all will be full. We have twenty girls, fifteen boys, and ten women waiting for opportunity to enter, but we cannot take them in, as we are already quite full."

LETTER TO THE EDITOR.

SLAVERY IN BRITISH EAST AFRICA.

DEAR SIR,—Having seen my name mentioned and my opinions quoted several times, in connexion with the slave question, in a way which makes it appear that I favour slavery, which I do not, and that I am opposed to emancipation, which I am not, I will be glad if you will allow me to say a few words to make my position clear to the friends of C.M.S.

It seems almost superfluous for me to say that the whole of my life spent in Africa has been one long fight on behalf of the slave: first to save him from his master, and secondly to save him from himself. I have stood between the master and his slave—not always to protect the slave. I remember once throwing my arms around an Arab slave-owner, and having his blood run down my clothes, in order to protect him from runaway slaves. Good slaves, as a rule, do not run away from their masters, unless the latter are more than usually cruel. The slaves generally run away from one of three causes—either they have committed a theft and feared the consequences; or they were lazy and their masters threatened to punish them; or there was a woman in the case, such as a slave running away with another man's wife; or a slave running away with his own wife because he feared she would be taken from him; but I hardly ever came across a case of a slave having been cruelly beaten, although I have heard of cases.

I write these things to show that, slavery being the law of the land, it does not necessarily follow that the masters are always in the wrong as many suppose.

When I was asked for my opinion in 1895, I had heard nothing of compensation to the masters, nor of any arrangement for the care and support of the aged and infirm slaves, nor of any regulation by which the younger portion of the slave population might be taken in hand. My opposition to the immediate abolition of slavery was grounded on the fact that, as far as I knew, the persons who were agitating for it had not considered these questions.

I had the pleasure, a few weeks back, of meeting Mr. Newman and Mr. Burt, who had come out from the Society of Friends to commence missionary work on the Island of Pemba. In conversation with these gentlemen I found that they held practically the same opinions as myself, and I learnt from them that the Government would take steps to provide for the infirm and destitute, and to control the younger portion of the slave population, as well as compensate the masters: this being the case, I have nothing further to say in opposition to the measure.

I do not think the philanthropy of the English nation is likely to end in words, but that there will be a practical outcome in funds being provided for these purposes.

The most important point of all I believe to be that in regard to the rising generation. The whole of the youthful population, many of whom are fatherless and motherless, and would be, if emancipated, masterless and homeless as well, should be taken off the streets of the coast towns and placed under control—educated, too, I would add, but I fear this is too much to expect, unless the Missionary Societies undertake it. I was speaking to a Government official of high standing, not long ago, and he told me that he considered it a great mistake to educate the African, that they were much more easily governed if left ignorant Heathen, that cheap education was the curse of India, &c. I do not, however, believe that these opinions are held by Government officials in general, or by the English nation at large. I am hoping, therefore, that when the Government decide upon the abolition of slavery, they will also decide upon some liberal plan by which the slave may be controlled, educated, and raised in the social scale, and I am convinced that the Missionary Societies will do their utmost to place within the reach of all that everlasting Gospel of Grace of God which alone can truly raise the slave here, and make him fit for glory hereafter.

Frere Town, March 25th, 1897.

HARRY K. BINNS.

EDITORIAL NOTES.



FIRST of all—God save the Queen! This is the uppermost thought in the minds of all Englishmen during this month of June, 1897. "God save the Queen," however, is a prayer; and thanksgiving is, in our hearts if not on our lips, more prominent just now than even prayer. We are all looking back over the sixty years, and are almost bewildered by the wonderful things which have marked that period. There is no doubt that the year 1837 was the starting-point of a great revival in the British nation of a sense of the value of our constitutional monarchy, and it is hard to conceive how the monarchy itself could have lasted through the period of unrest which had begun shortly before that date, and continued for long after, if it had not been for the wonderful goodness of God in giving us such a Sovereign. But in these pages we must not enlarge upon the general considerations suggested by the Diamond Jubilee.

We give elsewhere two articles which will convey to our friends the thoughts that are in our minds. For the first one we are indebted to a writer whose previous articles in our pages have met with general acceptance. The second and longer article is a review of the Church, the C.M.S., and the Society's Missions at the date of the Queen's Accession. It is scarcely necessary to explain that the information it contains, part of which will, we think, be new to many of our readers, is the fruit of studies lately undertaken with a view to the History of the Society, and the greater part of the article will in different shapes and arrangements reappear in that History. Two similar articles are in preparation for our next number, one on the memorable year 1841, which was a marked epoch in the State, in the Church, and in the history of the Church Missionary Society; and the other on the growth of the Colonial and Missionary Episcopate, with especial relation to the part taken by the Society in it, which has been much larger than most people are aware. This article will no doubt be of some interest in connexion with the forthcoming Lambeth Conference.

Meanwhile we would call upon all our friends in the midst of their rejoicing this month to remember that the vast majority of the Queen's subjects are still in the darkness of Heathenism and Mohammedanism, and that no commemoration of the sixty years could by any possibility be more acceptable to the Lord to Whom (as the Bishop of Ripon reminded us) all their souls belong, than for fresh and persevering efforts to be made to tell them of His love for them.

"ALL souls are Mine." We much mistake if the striking text from Ezekiel chosen with such singular felicity by the Bishop of Ripon for his Sermon at St. Bride's will not from this time forward become a great leading text in the Society's circle all round the world. We do not remember, after reading hundreds of speeches and sermons delivered at the Society's past Anniversaries, ever seeing this text quoted before. And yet it is impossible to conceive a more magnificent basis for missionary appeals. The Sermon will be published immediately, and we earnestly hope that it will be circulated in all directions. C.M.S. sermons vary much in their general tone and scope, and they always have done so from the beginning. If any one will take the trouble to read the sermons delivered, say, in the 'twenties and 'thirties, they will find just as great varieties in the thought, the tone, and the language as they will between Dr. Barlow's admirable sermon of last year and the Bishop of Ripon's great oration this year.

It was particularly touching to hear the Bishop mention his "hereditary right *on both sides*" to speak for the Church Missionary Society. When the words "hereditary right" are ordinarily used, one naturally thinks of the father, and therefore the added words "on both sides" were a delicate and filial allusion to the Bishop's honoured mother, who was in the congregation, and who has been through a long life a devoted friend of the Society. The most moving thing in the whole Anniversary was the greeting between her and her distinguished son in the vestry after the service, and her remark made to us just afterwards that she had collected for the Society for sixty-eight years.

THERE was another case of "hereditary right on both sides" next day. The Archbishop himself is the son of a former Governor of Sierra Leone, who was a supporter and helper of the C.M.S. Mission there, and who died at his post in 1834; and few will forget the sentence with which the Primate opened his address at the Meeting: "With this Society I have indeed been in some sense connected even from the time before I went to school at twelve years of age. I have never lost sight of that connexion, nor have I ever failed to pray, *as my mother bade me*, for the prosperity of the work which this Society is doing." Thus the leading prelate of the Anglican Communion, and its most eloquent living preacher, have both derived their missionary zeal from their mothers. Regarding the Primate's speech, we may safely say that in the whole history of the Church no Archbishop has ever spoken before as Archbishop Temple spoke that morning. "The very purpose," he said, "for which the Church exists is the evangelization of the world." That is the great truth which of late years we have been persistently setting forth, and now the Primate of all England himself comes forward to endorse the statement.

SOMETIMES the question is put, What is the Society's policy? Latterly it has generally referred to the sending out of all missionaries believed to be called of God in dependence upon Him to provide the means; but occasionally it has been put regarding ecclesiastical or other controversial questions, or particular methods of missionary work, or the occupation of particular fields. We should like to take this opportunity of answering the question, by quoting some words spoken by Mr. Fox at his Breakfast on May 6th:—

"I have been asked what is our policy. The duty of a Parliamentary Party or a Cabinet Minister is to construct a policy. I am not quite so certain that it is the duty of a Society of Christian men engaged in Christ's work to do the same thing. Our policy is not for an earthly king, but for a divine King; it has been made for us. It is a policy we have not to construct for ourselves; it is a policy we have to adopt and carry out. We are ambassadors for Christ, and I imagine it is the duty of an ambassador to carry out the instructions of the king that sent him out. It is our duty to follow God's policy, to wait upon God and watch; neither to lag behind, nor to run in front. I know that in human politics this would be called 'Opportunism,' but I believe that in divine politics 'Opportunism' is a token of the highest faith. If it is 'Opportunism,' then Moses and the people of Israel were certainly 'Opportunists' when they waited for God's signal which told them when to pitch their camp, and where. If it is 'Opportunism,' then I am sure it contains in it, in a way some of us are slow to understand, the real secret of progress and prosperity. 'They that wait upon the Lord shall renew their strength; they shall mount up with wings; they shall run and not be weary; they shall walk and not faint.' Such I believe to be the true policy of our Society, to watch as I have said, and wait upon God's bidding."

ONE or two of the smaller externals of the Anniversary may just be

noticed. We have never before had so many bishops present on the Exeter Hall platform. Not only was there an unprecedented number of Bishops from abroad, as might be expected in this year of the Lambeth Conference, but we have rarely if ever had four such prelates present as the Bishops of Exeter, Newcastle, Ripon, and Salisbury, unless they were on the list of speakers, which none of these four were. Of the crowds we will not speak. Each year they seem more overwhelming, and there is nothing more to be said.

A singular illustration is given by two of the Church papers of the lack of knowledge sometimes manifested by even excellent special correspondents. We are told by them that in the evening "From Greenland's Icy Mountains" was sung to "a beautiful new tune from the Church of England Hymnal." That tune was simply the old original tune which all of us who are advanced in years have sung from our childhood! Latterly it has been a good deal superseded by "Aurelia" and other tunes, which, however good themselves, are quite unfitted for the hymn, and it was a treat to get back to the old strains.

THE two most conspicuous speakers at this year's May Meetings have been the Bishop of Newcastle and Mrs. Isabella Bishop. The former, besides giving the two addresses at C.M.S. gatherings which are reported in this number, spoke admirably for the Bible Society and the Pastoral Aid Society. The latter also spoke twice at C.M.S. meetings, and at those of the C.E.Z.M.S., the Medical Missionary Association, the Bible Lands Missions Aid Society, and the English Presbyterian Missions, besides reading an interesting paper on Western China before the Royal Geographical Society; and she has still to speak for the China Inland Mission. Her impressive short address at the C.M.S. Evening Meeting is reported on another page. The longer one given at the meeting arranged specially for her at St. James's Hall, on May 11th, will be given next month. Efforts were made to bring to this latter meeting West End people who do not often go to missionary functions; and the result in that respect was a distinct success.

OUR Anniversary, amid so much to encourage us and call for praise, was saddened by two of those fatal telegrams from abroad which have so often bowed our heads in sorrow. On April 25th arrived the brief message, from Archdeacon Wolfe, "Collins drowned"; and on the day after our Meetings came another, from Mr. Proctor on the Niger, "Dobinson asleep." As yet we have no further particulars. To our human eyes few of our younger men could have been less easily spared. Mr. Collins was an ardent and devoted servant of the Lord, and a particular friend and ally of Robert Stewart's. He was the first missionary sent forth by the Dublin University Fuh-kien Mission. Mr. Dobinson was formerly Curate to the Rev. F. N. Eden at West Hartlepool, and offered with his Vicar for Africa in 1889. They were of the remarkable party taken leave of in January, 1890, on the first occasion of the Society holding its valedictory meeting in Exeter Hall. Bishop Crowther, Mr. (now Bishop) Tugwell, Graham Wilmot Brooke, Dr. C. F. Harford-Battersby, and others, for West Africa, and Messrs. Douglas Hooper, Pilkington, Baskerville, and others, for East Africa, also bade us farewell that night. A year or two ago Bishop Tugwell appointed Mr. Dobinson Archdeacon, and he was recognized by all as our leading missionary on the Niger. To us his death seems an irreparable loss; but the work is not ours, but God's, and He will take care of it. His servants are to do His bidding, whether for life or for death, and to ask no questions; for "He doeth all things well."

In this emergency on the Niger, our brother, Dr. C. F. Harford-Battersby,
H h

has offered to go out for a time as a representative of the Committee, until Bishop Tugwell returns to the Mission. Dr. Battersby, of course, knows the river well; but as he has been three times driven home from it by fever, his offer is one of special self-sacrifice. His wife, however, who was herself a missionary on the Niger, encourages him to go; and the doctors have given their sanction. We must all hold him up with prayer. He sails on May 29th.

ASCENSION Day has been appropriately fixed upon by the Archbishop of Canterbury for the consecration of Canon Taylor Smith to the Bishopric of Sierra Leone. The ceremony takes place at St. Paul's Cathedral; and the preacher selected is Dr. Waller, Principal of St. John's Hall, Highbury,—Canon Taylor Smith being the first of the six hundred theological students from that college to be raised to the Episcopate. This number of the *Intelligencer* will reach many of our friends on Ascension Day or the next day, and we commend our brother very earnestly to their prayerful remembrance.

OUR last number stated the exact figures of the financial accounts for the year ending March 31st; but when that number went to press they had only just been completed, and had not yet been presented to the Committee, and there had been no discussion upon them. The usual special "winding-up" meeting of the Committee was fixed, as usual, for the Thursday before the Anniversary; and on the previous day, Wednesday, April 28th, the Secretaries were preparing the business for that meeting. In answer to prayer, fresh light upon the position was given; and it was resolved to summon the Finance Committee to meet specially next morning, before the hour for the General Committee. Meanwhile a careful examination was instituted into the position of certain funds in the Society's hands; and it proved possible to recommend a particular method of dealing with them to the Finance Committee. By that Committee the Lay Secretary's proposals were next morning unanimously adopted. At noon they came up to the General Committee, and after very careful discussion they were adopted with almost equal unanimity and much thankfulness.

These proposals were, in brief, to take 14,000*l.* from four different funds within the Committee's control, and apply it towards meeting the adverse balance (comprising the remainders of three years' deficits) of 23,000*l.*, and then to ask the members of the Society generally to send in special contributions to cover the still outstanding 9000*l.* by June 30th.

Of the 14,000*l.* thus appropriated, 10,000*l.* is from the Spurrell Legacy of 1892. One half of that legacy was used at the time, chiefly to pay off the mortgage on the Limpsfield Home. The other half had been specially designated by the testator to China, and since then the Committee have drawn from it 2500*l.* a year in aid of the China Mission. But the cost of the Mission has increased in the last five years much beyond that sum, and therefore it seemed strictly just to take from the existing balance of the fund an amount in some measure commensurate with the real increase. Of course China will not be allowed to suffer on this account. It will have its fair share of new missionaries, and this involves necessarily a fair share of outlay. But meanwhile money spent on expanding work is more fruitful than money hoarded.

It is needless to explain the sources of the other 4000*l.* The detailed published accounts will of course show them in due course.

It should be noted, therefore, that the Capital Fund of 60,000*l.*

(nominally; but the Consols held for it are now worth much more than that) remains intact. This Fund is indispensable to the proper working of the Society. Year by year the Expenditure is almost equally spread over the twelve months; but the Income mostly comes in towards the end of the twelve months. Just as a tradesman, who has to buy his goods at once and then sell them gradually, must necessarily have a capital to work upon meanwhile, so with the Society. The suggestion was made in the Committee that the 9000*l.*, or any other remaining adverse balance, might be properly drawn from the Capital Fund. In a sense, of course, this is done, temporarily; for the bankers go on paying the Society's bills and cheques on the security of the Capital Fund. But we ought to aim at *making each year pay its own way* without disturbing the permanent financial position; and therefore, after using such of the reserved funds in hand as could rightly be used, the Committee have felt fully justified in asking their friends for the remaining 9000*l.*

This 9000*l.* is a little bit of a sum to ask for as an extra, alongside the enormous amounts just now being spent upon our great national celebration and the innumerable special funds raised in connexion with it; and we look with confidence to its being sent in, in larger or smaller gifts, by June 30th. The staff of the Church Missionary House sought the privilege of giving a start to this little effort; and in the four days preceding the Anniversary 85*l.* was contributed by them, which has risen since then to 100*l.* The announcement was made at the Morning Meeting at Exeter Hall; and gifts immediately sent in enabled Mr. Fox to announce at the Evening Meeting that over 1600*l.* had already been subscribed. Up to May 21st, 2538*l.* had been received, leaving 6462*l.* to be raised in this month of June.

One other thing was done, the moment the Committee had decided on the course to be adopted. A little paper was hastily printed and sent off, by the efforts of two or three of our lady workers, on the very next day, to the large circle of friends (including 1600 prayer-meetings) to which the "Letter to Leaders" is sent once a month, asking for special daily prayer that the Lord would incline the hearts of His people to subscribe the 9000*l.* by June 30th, and thus give us a fresh token of His gracious favour and blessing. We ask all our readers to join in that prayer.

IN the earliest days of the Society, the money came in faster than it went out, and the Expenditure was met as it was incurred, without a Capital Fund. and without borrowing. In one Annual Report the Committee congratulated the members that the work was growing so much that they were able to spend the whole Income! If this condition of things had continued, it would have immensely facilitated the Society's operations. It is easy to adjust Expenditure to Receipts when the bulk of the latter are already in hand. But when Expenditure has to be arranged for long before the Income comes in, and while it is totally uncertain what that Income will be, the task is a difficult one. As the years went on, and the Missions developed and extended, the Society's position became very serious; and when Henry Venn became Secretary in 1841, every reserve fund was exhausted, and the individual members of Committee had had to lend the Society some thousands of pounds. Under the advice of Lord Bexley, a former Chancellor of the Exchequer, an appeal was made for a Capital Fund, and this was gradually raised.

We cannot help thinking that there is perhaps now opening before us a reversion to the original position. If the Appropriated Funds continue to grow at the rate at which they have been growing in the past three years, they

will more and more put into our hands in each year what is to be spent, *not in that year, but in the next*; and we shall begin each year with a considerable sum already in hand towards the expenditure of that year. Last year, for instance, we had 22,000*l.* to begin with; this year we have 34,000*l.* Why should the amount not increase to five or ten times that sum? There would then be scarcely any need for a Capital Fund at all!

The practical effect of this new Appropriated Fund system, even so far as it has gone already, was not foreseen by any of us. Of course, if these Funds were all for specific objects outside the general responsibilities of the Society, this effect, instead of being a help, might be a danger. But it is not so. *For the most part, they are for objects for which, if they were not raised, the General Fund would be liable.* Let that never be forgotten. This remark applies especially to gifts for the support of individual missionaries. You give us, let us say, 120*l.* in this month of June for the first twelvemonth's maintenance of A. B., who is going out in October. But as he will only be in the field for a small part of the current financial year, we can only use a small part of your 120*l.* during the financial year. So we shall start the next financial year on April 1st with 90*l.* or 100*l.* in hand towards A. B.'s maintenance in that financial year. This illustration will explain our meaning in the foregoing remarks.

MEANWHILE, some seventy new missionaries at least will be sailing (D.V.) next October. We rejoice to say that the applications already received for "own missionaries" will absorb more than half of these. May we not look for them all to be taken up, as we did last year? Let us unitedly ask the Lord if this is His will, and if so, to enable His servants to do their part.

Most readers of the *Intelligencer* will know the names newly put on the list of Honorary Governors for Life sufficiently well enough to understand why they were chosen. Canon Girdlestone is a valued member of Committee on ecclesiastical and other special questions. The Rev. J. T. Lang, Lecturer at Corpus, has long been one of the Secretaries of the Cambridge Association. The Rev. E. N. Thwaites has been the most active supporter in Salisbury and its neighbourhood, while his two "special missions" to India have been still more "essential services." Mr. Rundall is an important member of the Finance, Landed Property, and other like Committees. Mr. Dart is Treasurer of the Liverpool Association. Mr. T. G. Hughes is the energetic, untiring, and resourceful Secretary of the Lay Workers' Union for London.

The list of Vice-Presidents does not necessarily indicate "essential services"; rather, for the most part, higher rank. But when an Hon. Governor for Life is made a V.-P., his name is not kept on both lists, but transferred from one to the other. This year, Dr. Barlow and Dr. Moule have been so transferred. The new Dean of St. David's, Dr. Howell, and Sir Charles Elliott, K.C.S.I., have also been appointed Vice-Presidents.

As the Society's Laws allow of "Honorary Members for Life" as well as "Honorary Governors for Life," this provision was availed of a few years ago to find a place for ladies who have rendered "essential services"; and there are now forty-five names on this new list. Those just added are, Mrs. Dyce Alexander and Miss Bayley, who have shown great kindness to our missionaries in many ways; Miss Leslie-Melville, whose house at Lincoln is the centre of C.M.S. influence in that city; Miss Winscombe, an old and always liberal and sympathetic Gloucestershire friend; and Mrs. Percy Grubb, to whose energy and resourcefulness the great progress of C.M.S. interest at Bournemouth

was chiefly due, when she was Miss Crichton-Stuart, and who has latterly worked as one of the Secretaries of the Ladies' Union for London.

THE Society for Promoting Christian Knowledge has made a generous grant of 40*l.* a year for three years to provide six scholarships for Native Christians at St. John's College (C.M.S.), Agra. We learn from the Monthly Report of that Society that the Bishop of Lucknow, in recommending the grant, said of the College: "It has grown into an extremely important institution. It has more Christian students in it than any similar institution in this diocese, or, I believe, in North India. . . . I have great confidence in the present management. I know of no institution which I consider it more important to *push* in the interest of the Indian Church of the future."

IN the same letter from which the above words are quoted, Bishop Clifford expressed a hope that St. John's College will exclude non-Christian students and open its doors only to those who are Christians. We cannot say how the Committee would contemplate such a change, though we have no doubt the Bishop could assign good reasons for his views. St. John's College, however, like all the C.M.S. institutions for higher education in India, was established as an evangelistic agency, i.e. as a means of reaching the high caste and upper classes of the people with the Gospel message, not for the purpose of giving a superior education to the children of Christian converts. The fruits, direct and indirect, of these institutions have been many and great, and the need for them is not less emphatic now than at any previous time. What could exceed in pathos the reproach against our Government education in India which was uttered by an educated Hindu at Calcutta, and quoted by the Rev. G. A. Lefroy lately at the Cambridge Delhi Mission meeting?—

"You have taught our children science and philosophy, you have unrolled before their eyes the ample page of history, rich with the spoils of time, not only such as are recorded in the annals of mankind, but such as are written in letters of flame above and in the strata of the earth beneath; you call this civilization, and are proud of having communicated its impact to India. But are you aware what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, agnostic. They are beginning to look upon religion as what one of your clever writers called it the other day, 'a dream of hysterical women and half-starved men.' They no longer believe in the Divine source of virtue, but think that it is a proper balancing of profit and loss. They have become irreverent, disobedient, disloyal. They have lost all fixity of character. You say you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the 'ologies of the day, but turn their back upon religion and morality as mere rags and remnants of a superstitious age."

WE welcome the *South Tokyo Quarterly Diocesan Magazine*, which will be a useful record of work in Bishop E. Bickersteth's jurisdiction in Central Japan. In the first number for January, 1897, an interesting fact is mentioned. The Education Department of the Japanese Government have this year taken a new departure by sending a Japanese lady to England to study our education systems. Previously only men have been sent for this purpose at the public cost, though one lady was sent a few years ago at the expense of the Empress of Japan. The lady now sent, Miss Yasui, travelled with Mrs. Bickersteth. Her allowances had been granted by the Department to date from April, but in order to admit of her accompanying the Bishop and Mrs.

Bickersteth, it was made to date from January. Mrs. Bickersteth writes in the *Diocesan Magazine* :—

"When one of the teachers of the Higher Normal called to thank me on behalf of the school for helping Miss Yasui and to ask me if I would place her for some months in a family to learn English better, I said that I hoped they quite understood that I was a missionary, and that any family I placed her with would be a Christian family. He said he understood that every nice family in England was Christian. I said that there are nice families who are Christians, but not earnest, but that I should place her with those who are earnest. To which he replied, 'Much better, for then they are sure to be kind to her.' Miss Yasui is not yet a Christian. She tells me that her reading has convinced her that there is One Supreme Being; and she has read a good deal of the New Testament, but does not understand Christianity. I know of few people whose influence will penetrate further than Miss Yasui's when she returns from England. The Higher Normal School, of which she is one of the teachers, is what we would call a Training School for teachers. Now, she is only one of many teachers; but she has had the honour of being chosen in a rather marked way for the Government work; and when she returns she will be the teacher *par excellence* that the pupils will look up to; and these pupils will in their turn go out to be teachers in many places where Christianity is still quite unknown. I am sure that every one will agree with me that one of the greatest difficulties that we missionaries in Japan have to contend with, is the opposition to Christianity on the part of the day-school teachers. They have so much power, for a Japanese child is brought up to obey the wish of the Sensei in a way that is unknown in England; and it is their opposition which makes a really big Sunday-school unknown in this country where there are such heaps of children."

THE Conference of Women Workers in Salisbury Square on May 6th, announced in our last number, was successful in the best sense. A full report of it will appear in our next. We feel that the reports of the regular Anniversary proceedings occupy this month as much space as ought to be allotted to matter of that kind, however interesting.

THE Committee have accepted offers of service from the Rev. Albert Ernest Richardson, B.A., Wadham College, Oxford, Curate of St. Clement's, Ipswich; and from the Misses Dorcas Caroline Joynt, Emily Frances Waller, Alice Kathleen Malone, Charlotte Primrose Sharman, Helen Wood, and Alice Mary Hughes.

THE Principal of the Church Missionary College will be glad to hear of mission or tutorial work for several students during the month of August and part of September.

OUR readers will find inserted in this number an advertisement of a remarkable publication just issued, entitled, *Eye-Gate, or Native Art in the Evangelization of China*. It is a reproduction of pictorial illustrations of some of the histories and parables of Scripture by a Chinese artist, with accompanying letterpress. The artist had not seen English pictures of the narratives he illustrates, the Deluge, the Prodigal Son, &c., but drew the pictures entirely out of his own head, so that they are purely Chinese in character. This greatly adds to their interest. The work now published has for its primary object the interesting of English people in China Missions; but it has a further object behind, viz. to foster the use of native-drawn pictures in missionary work in China. The letterpress is supplied, and the whole is edited, by Dr. W. Wilson, of the China Inland Mission; and he gives a striking account of the usefulness of pictorial illustrations among the Chinese. We strongly recommend the whole work to the notice of our friends. Probably nothing of a missionary character has been produced more attractive for a drawing-room table or, indeed, for any room in which it is placed, or more likely to interest those who take it up in the Evangelization of the Chinese. It is published by Partridge and Co. (Price 2s.)

THE THREE YEARS' ENTERPRISE.

T.Y.E. BIRTHDAY OFFERINGS.



THE result of the Birthday Offerings was to establish a record postal delivery at the C.M. House. The stream of letters, which began to flow some days before and continued for at least three weeks after, reached its highest point on April 13th, when some 1200 letters arrived by the first post. In all, 1594 letters have been received, containing 2345 offerings. A large number of these were shillings, of course, but we had one gift of 600*l.*, another of 100*l.*, and another of 50*l.* Including all these the total number of shillings was 22,050, with some odd pence, and the amount of the Birthday Offerings no less than 1102 *l.* 9*s.* 9½*d.* We received 1337 postal orders, besides cheques, stamps, and one or two articles of jewellery. We do indeed thank God for this fresh token of His blessing on the T.Y.E.

Some account of the texts, letters, &c., accompanying the Offerings, may prove of interest. One thing which much impressed us as we opened letter after letter was the deep affection expressed for the C.M.S. itself; "our dear C.M.S.," "our beloved C.M.S.," and similar phrases were of constant occurrence. Very noticeable also was the way in which the motto, "For the King," used in the April *Intelligencer*, was taken up; some 120 letters contained this "grand motto," as one termed it. The two favourite texts were Phil. iv. 19 and Exod. xiv. 15. Others frequently occurring were "Ebenezer" ("proved through nine years of suffering" was one touching addition); "The Lord will provide"; "We wish you good luck in the name of the Lord"; "Of Thine own have we given Thee"; "It is more blessed to give than to receive"; and "The King's business requireth haste."

Some of the mottoes, texts, and comments were somewhat striking, e.g., "How many loaves have ye! . . . *Seven*. . . Bring them to Me" (the writer enclosing seven shillings); "Rom. x. 14, towards helping on the hearing"; "For the nails"; "All one in Christ Jesus" (this text appeared in two letters, one from a New South Wales Gleaner and the other from a Nonconformist); "Towards completing Christ's Birthday Gift, Ps. ii. 7, 8"; "Review, Ps. cxxvi. 3; Advance, Ps. cxxiv. 8"; "For the King, with my best love to Him and His loved lost ones" (the writer adds, "I put 1*s.* first, but the words in the *Gleaner*, 'that our offerings . . . may not be wanting in the element of sacrifice' made me change it to 5*s.*"); "Luke xiii. 7, may He not be disappointed"; "Circumspice, St. John iv. 35, Retrospect, Deut. viii. 2, Aspic 2 Chron. xx. 12, Prospice, 2 Pet. iii. 12"; "ὁ καιρος συνιστάμενος" ("the time is short").

Very interesting, too, were many of the particulars added to the Offerings, notably those respecting the largest offering (600*l.*); the donor's name is quite unknown to us, the gift being entered under the title of "Through Hudson Taylor's half-crown," since it was the reading of Mr. Taylor giving away his last half-crown and since then never having wanted money, which led our unknown friend to send us this generous gift. Several gifts were in memory of departed friends; April 12th was the birthday of several donors; two or three of the senders recorded their remembrance of the Society's Jubilee in 1848; one had been "interested for ninety years," while another had been a boxholder for forty-seven years, and yet another a collector for fifty years; several gifts were thank-offerings for years of happy married life; many recorded instances of real self-denial, such as "saved from laundry," "one week's pocket-money," "a week's savings," "tram fares saved," "railway fare on pleasure-trip saved," "old trimming instead of new," "three children who

gave up marmalade for a week." But by far the most valuable of all our Birthday Offerings came to us in a letter from Ireland, of which we insert a part:—"My dear C.M.S.,—As I now sit in my room, all around being hushed as it were in silence, save now and then a passer-by, I feel the power of your prayers on this day, this first day of the second year of the T.Y.E. I imagine myself hearing you praying for offers of service, and in response I now offer myself, guided by the Holy Spirit . . . having a strong wish to offer myself to-day—the C.M.S. birthday. In this week Christ gave Himself up for the world and me; and now I offer myself to Him for the world." God grant that another year we may have many such Birthday Offerings as this.

T.Y.E. Information.

The total amount received for the Three Years' Enterprise Funds, during the first year, was 20,647*l.* 5*s.* 6*d.*, of which 5822*l.* 17*s.* 1*d.* was assigned to special objects by the donors, and 14,824*l.* 8*s.* 5*d.* was for the T.Y.E. generally. But who can tell the amount of love and labour contained in these T.Y.E. contributions! Here are one or two instances:—In a poor London parish, at the beginning of the T.Y.E., special envelopes were printed and issued for weekly subscriptions of 1*d.*; 174 of these were taken, and as a result 28*l.* 15*s.* 7*d.*, or 6907 pence, was raised for the T.Y.E., while the general C.M.S. contributions had simultaneously increased.

In a village in the north of England, on March 6th, 1896 (*before* the T.Y.E. was announced), a schoolmistress began a collection of monthly penny subscriptions for the C.M.S. Centenary. During the year she has collected 5520 single pennies, in addition to which a missionary paper is left every alternate month at the 350 houses at which she calls! The total of her collection for the first year amounts to 25*l.*

"A Housemaid" writes (enclosing 30*s.*), "I do hope you will not hesitate to take this money, thinking it is not called of God, for I feel so sure that it is God Who prompted me to dedicate a tenth part of my wages for Foreign Missions, and I feel it a great privilege to be able or allowed to do so, and yet I long to do more, and I feel that I may, in *His own time*, give my all; if not to fight the 'Great Foe,' I may be accounted worthy to 'tarry by the stuff.'"

. Will our friends note that after *July 1st*, we shall be prepared to definitely book the *T.Y.E. Slides* for use during the coming winter.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for countless blessings to the realm during the Queen's reign; prayer that she may long be spared, and that fresh and persevering efforts may be made to evangelize the millions of her Heathen and Mohammedan subjects. (Pp. 401, 432, 468.)

Thanksgiving for blessings at the Anniversary gatherings, and for the encouraging and stimulating words spoken; prayer that the interest aroused may result in much fruit, especially offers of service. (Pp. 433-455, 463.)

Thanksgiving for independent testimony concerning missionary work. (Pp. 450, 465.)

Thanksgiving for the unprecedented income of the past year; prayer for gifts to clear off the adverse balance. (Pp. 466, 468.)

Thanksgiving for the life and work of missionaries who have recently received their "home call"; prayer for the bereaved Niger and Fuh-Kien Missions, and for Dr. Harford-Battersby, proceeding to the Niger. (Pp. 456, 461, 465.)

Thanksgiving for the successful journey of the Uganda party; prayer for the King of Toro and his people. (Pp. 456-7.)

Thanksgiving for "Birthday Offerings"; prayer for the continued progress of the T.Y.E. at home and abroad. (Pp. 471-2.)

HOME DEPARTMENT.

CHURCH MISSIONARY HOUSE.

CON April 24th a large number of Sunday-school teachers from the Western London district met at the C.M. House, on the invitation of the Ladies' C.M. Union. After inspection of a collection of curios in the Library, an adjournment was made to the Committee Room, where Mr. D. Marshall Lang, Lay Secretary of the Society, presided over the gathering. The Rev. J. E. Padfield, missionary from the Telugu Country, gave an account of the Mission work being carried on there, and Mr. H. E. Staples spoke on the Japan Mission, illustrating his remarks with lantern views.

The Central Meeting for Children who do not attend National, Board, or ordinary Sunday-schools was held in Exeter Hall on Saturday, April 24th. Mr. Eugene Stock presided in the absence of Canon Taylor Smith, who had landed in England that morning, but could not reach London in time for the meeting. Prayer was offered by Bishop Tugwell, and addresses given by the Rev. Ll. Scott Price, missionary from South India, and the Rev. W. E. Burroughs. (An account of the meeting will be found in this month's *C.M. Gleaner*.)

YOUNGER CLERGY UNIONS.

YOUNGER CLERGY FEDERATION CONFERENCE.

AT half-past three on Tuesday, May 4th, a Conference was arranged as usual by the Younger Clergy Federation at Sion College. The chair was taken by the Rev. W. E. Burroughs. There was a good attendance; indeed the room was quite full.

After prayer by the Rev. A. W. Good (Nottingham Y.C.U.) the Rev. W. J. L. Sheppard gave some account of the progress of the Federation during the year, and announced the programme for the Conference at Liverpool on June 10th. The Rev. G. H. St. P. Garrett, on behalf of the Liverpool Y.C.U., offered a cordial welcome to the Federation, and mentioned that during the year one lack had been supplied—they had now a representative in the field, the Rev. L. A. M. Newbery. The Rev. A. Bentley (Birmingham) having given an account of his Union, the Rev. J. D. Mullins urged that the Unions should make a speciality of missionary addresses during the Scripture hour in Church schools. He also hoped that the Parent Society would send round to the Unions, through the Federation, news of particular posts in need of men. The Rev. G. Denyer (Manchester) gave a glowing account of that Union, which is organizing Missionary Missions in the several rural deaneries of Manchester in successive years. The Rev. P. B. de Lom (York) gave a general impression of the Y.C.U.'s in his district, and of the traces of awakening interest among young laymen, led by the clergy. The Rev. A. W. Good (Nottingham) said that in spite of difficulties theirs was a living Union and had its representative in the field. The Rev. J. Howell (Derby) gave a glowing account of that newly-formed Union. One result of its formation was that a kindred S.P.G. association had been formed. They wanted a library, for the clergy were complaining of the lack of missionary information, and they hoped to organize meetings in different parts of the country. The chairman then called upon the Rev. E. F. E. Wigram, who pleaded for men for the theological colleges of India. The best Natives were leaving us for lack of the highest training.

The way was now open for a Joint Conference of Clergy and Laity on Lay Workers' Unions. Mr. G. A. King, Hon. Sec. of the London Lay Workers' Union, read the opening paper, in which he described, with much humour and all his usual pithiness, the formation of a Missionary Band, even if it had to consist of the clergyman and one layman. Mr. C. E. Cæsar (London L.W.U.) and Mr. Tomlinson (Sheffield) gave encouraging evidence of the work done by Lay Workers' Unions, and Colonel Shortlands (Anerley) reported on the "Santals." He thought it good to vary the field, so that a member should not be always studying the same. The Rev. J. Gurney Hoare (Norfolk) complained that brethren in towns theorized about the country, and he pointed out the difficulties of a country

parish—lack of persons suitable for forming a band, want of rooms of suitable size for meetings, distances to be traversed, and the inclination, where the people all knew each other, to despise the efforts of one of themselves. The Rev. F. H. Roughton (Attenborough, Bramcote, near Nottingham) showed that a colliery parish exhibited the same difficulties, and that a parish was not deficient in missionary zeal because it had no missionary band. The Rev. W. Hodges asked how a band would work where a Gleaners' Union and Sowers' Band already existed. Mr. G. A. King replied to these difficulties. As for the distances, was it not possible to get a cart in a cart? If rooms were not available, the lantern could be used in the open-air. Our missionaries so used it. As for the limited education, agricultural labourers managed to give effective talks on other subjects, why not on this? The goodness of an address did not depend upon the literary form. The Rev. W. E. Burroughs, in summing up the meeting, said that those who saw the greatest difficulties did not see impossibilities. The Rev. W. J. L. Sheppard closed the meeting with prayer. J. D. M.

A meeting of the Belfast Y.C.U. was held on April 4th. After breakfast, at a devotional meeting, a paper was read by the Rev. R. E. Waters. This was followed by a paper on Missionary Work in Ceylon, read by the Rev. F. W. Macran, B.D.

On Monday, May 17th, the Y.C.U. for London was addressed by the Lord Bishop of Rochester, one of the Patrons of the Union, and the Rev. H. E. Fox.

LOCAL ASSOCIATIONS AND UNIONS.

ON Friday afternoon, April 2nd, a well attended prayer-meeting was held in the Victoria Rooms, Clifton, Bristol, at which the Vicar of Clifton presided, and the Rev. W. A. Darling delivered an address, and in several successive prayers the blessing of God was invoked for the ensuing meetings and sermons which had been arranged for. In the evening of the same day the friends of the Society met at Christ Church, Clifton, for the service of the Holy Communion, at which service the Rev. G. E. Ford delivered a thoughtful address. On Saturday a juvenile meeting was held at the large Colston Hall; the Rev. T. C. Chapman presided, and over three thousand children assembled. After the opening hymns and prayer the chairman gave the children a hearty welcome, and called attention to many things which they might do to help on the missionary cause. Mr. A. E. W. Gwyn, Secretary (for branches) of the London Lay Workers' Union, then addressed the meeting. The Rev. G. Holmes, who was expected to follow, not having arrived, the local Hon. Sec., the Rev. J. Eustace Brenan, took his place at the last moment. On the Sunday following, sermons were preached in a number of Bristol churches. At the Cathedral in the evening, when there was a large congregation, Bishop Tugwell of Western Equatorial Africa based an eloquent discourse upon the words, "As my Father hath sent Me, even so send I you," taken from St. John xx. 21. On Monday the proceedings opened with a breakfast at the Victoria Rooms, kindly provided for the lay members of the Committee. There was a large attendance. Colonel Savile presided, and interesting addresses were delivered by the Rev. Dr. Barlow and Bishop Tugwell. At eleven o'clock the Annual Meeting was held in the large hall of the Victoria Rooms, the chair being taken by Colonel R. Williams. The Rev. J. E. Brenan read the report, and Mr. E. W. Bird presented the financial statement. In moving the adoption of the report the chairman commented upon the leading features of the year, referring especially to the new openings for work in West Africa. Bishop Tugwell followed, pleading for the needs of his diocese. The Rev. Dr. Barlow drew attention to the rapid strides made in Bristol in connexion with missionary work, and the Rev. G. Holmes spoke on the conditions under which work is carried on in N.-W. Canada. Mr. H. O. B. O'Donoghue presided over the evening meeting, at which the Rev. G. Holmes, Bishop Tugwell, and the Rev. E. A. Stuart spoke.

The Anniversary of the Carmarthen Association was held on April 11th and 12th, and gave cause for much thankfulness. The Bishop of Swansea and the local

clergy preached on the Sunday, and the Deputation was the Rev. Herbert Knott, Assoc. Sec. In spite of wet weather there was a good attendance at the meeting on the Monday, when the Mayor kindly took the chair. The Secretary (Mr. W. J. Williams) read a very encouraging statement of accounts, reporting an advance of about 10*l.* over the preceding year, and showing a total balance of 106*l.* remitted to headquarters. The Deputation described the wonderful progress of the work in Uganda as an illustration of the way in which the Redeemer's Kingdom was advancing.

H. K.

Saturday, April 24th, was the children's day of the Worcester Anniversary. In the afternoon the members and friends of the Sowers' Band were addressed by the Rev. J. N. Carpenter (Allahabad), and in the evening the children of Sunday and elementary schools met to hear a lantern lecture on Fuh-kien by Mr. C. F. Binns. Later in the evening a few friends met together for prayer. On Sunday, 25th, sermons were preached in a number of churches; the Deputation being the Rev. J. N. Carpenter, the Rev. J. W. Dixon (Wolverhampton), and the Rev. H. Knott (Assoc. Sec.). Sermons were also arranged for May 2nd in the Cathedral, by the Rev. Canon Coventry and the Rev. Canon Sutton respectively. The Annual Meetings followed on Monday, 26th; at the afternoon meeting the chair was taken by the Lord Bishop of the Diocese, and in the evening the Dean of Worcester presided. At both meetings addresses were delivered by the Revs. J. N. Carpenter and J. W. Dixon.

C. F. B.

The Anniversary Sermons and Meetings of the Carlisle Association were held on Sunday, April 25th, and Monday, April 26th. We were fortunate in having an excellent Deputation from the Parent Society, consisting of the Revs. G. Denyer, Assoc. Sec. N.-W. district, A. R. Fuller (Japan), and H. Newton. Sermons were also preached by the Lord Bishop of the Diocese, and by the Archdeacons of Carlisle and Westmoreland. The Anniversary opened with a devotional meeting on the Saturday at the Dean and Chapter Schools, at which a helpful address was given by Mr. Newton from 1 Chron. xii. Sermons were preached in the Cathedral and all the city and neighbouring churches on the Sunday, a new feature being a united men's service at St. John's, attended by about 250 men. Mr. Denyer gave the address. The Annual Meeting was held at 2.30 on the 26th, the Lord Bishop of Carlisle in the chair. The opening address was given by the chairman. He was followed by Mr. Fuller, who gave us an interesting account of his work. Mr. Newton then made an appeal to us to organize Missionary Missions in the neighbourhood. We hear that at least three parishes hope soon to arrange for a Mission. The evening meeting was presided over by C. B. Hodgson, Esq., one of our Vice-Presidents. After an introductory address from the chairman, the Ven. J. W. Diggle, Archdeacon of Westmoreland, gave an interesting and stirring speech. Mr. Fuller gave a further account of his work, and the meeting was brought to a conclusion with a short and practical address from Mr. Denyer. The financial report of the Association shows an increase of upwards of 155*l.*, including appropriated contributions.

H. E. H. C.

The C.M. Anniversary for Lincoln was held on April 25th and 26th with encouraging results. The Deputation consisted of the Rev. H. S. Phillips, Fuh-kien, and the Rev. W. E. Burroughs, Central Secretary. At the service in the Cathedral on Sunday evening the Bishop of Lincoln was present with his Chaplain, as also the Dean, Sub-Dean, and several of the Canons and Minor Canons. The sermon was preached by the Rev. W. E. Burroughs, and a great congregation quite filled the noble nave. The Lord Bishop of the Diocese presided at the meeting on Monday in the Town Hall, where another meeting was also held in the evening, with the Sub-Dean as chairman. Throughout the day meetings were also held by the C.M. County Union and the Hon. Dist. Secs., with a public luncheon—so that the Deputation had no idle time. There are not wanting signs that Lincoln is waking up to the duty and opportunity of the present hour as regards the evangelization of the world.

W. E. B.

The Suffolk C.M.U. held its spring meeting at Ipswich on Friday, April 30th.

The Hon. Dist. Secs. had met the day before, under the hospitable roof of Miss Crosse, to consider the returns of the past year. The amount contributed in East Suffolk, including T.Y.E. offerings, is about the same as in 1895-96: in addition to this, however, enough was promised to enable Suffolk to undertake the responsibility of the stipend of a special missionary, and it was decided to apply to the Society to allot the Rev. J. E. Hamshire, of Frere Town (who had for a short time acted as Curate of St. Michael's, Ipswich), to the county. At the afternoon meeting a most interesting address was given by the Rev. T. T. Smith, Assoc. Sec. for West Yorkshire, on the signs of progress and calls to effort presented by recent developments of missionary work.

W. S. K.

The Anniversary of the Dublin Association was held on April 30th and May 1st, when the Society was represented by the Rev. A. R. Fuller, Japan, the Rev. E. J. Peck, missionary to the Eskimo, the Central Secretary, and the Rev. H. M. M. Hackett, Secretary for Central District of Ireland. Under the presidency of the Lord Bishop of Cashel in the morning, and of the Earl of Belmore in the evening, two very large public meetings were held on April 30th, which for enthusiasm and earnestness might compare with Exeter Hall. The accounts for 1896-97 showed a large advance on any previous year—amounting, if a deficiency in legacies is not counted, to nearly 3000*l*. Truly our Irish friends are setting us an example of zeal and liberality. The annual "clerical address" after the Church Missionary Breakfast was delivered by the Rev. W. E. Burroughs, who received a very warm welcome from the Bishops and clergy present—a large gathering, presided over by the Most Rev. the Lord Bishop of Meath. The blank left by the death of the good and genial Archbishop of Dublin, Lord Plunket, was keenly felt throughout the Anniversary.

W. E. B.

A Missionary Exhibition and Conversazione was held at the Mill Lane Schools, Malvern, on Thursday, April 22nd, from 3 to 9.30 p.m. Curios were lent by many friends in Malvern and the neighbourhood, and the collection was both large and interesting. Books were obtained from C.M. House, and the amount sold realized 3*l*. 10*s*. Our heartfelt praise is due to Him Who inclined the hearts of so many to attend (the room was crowded most of the time), and Who through His servants spoke to the hearts and consciences of those present, who evinced great interest in the proceedings. The greatest apparent result of the Exhibition was the starting of "Our Own Missionary" Fund, towards which subscriptions from ½*d*. per week upwards to the amount of about 20*l*. were promised.

C. E. B.

The seventy-ninth Anniversary of the Cambridge Association was held on May 6th and the following days. The Deputation consisted of the Most Reverend the Primate of Australia, the Rev. H. Newton, and the Rev. H. S. Phillips from Fuh-kien. On Sunday, May 9th (and the preceding and following Sundays) sermons were preached at fifteen churches. On Monday the Holy Communion was administered at Holy Trinity Church at eleven o'clock, and an address given by the Rev. H. Newton. Over forty members of our County Union met at luncheon at one o'clock. At 2.30 and 7.30 the Annual Meetings were held. The Master of Corpus presided in the afternoon, and the Rev. Professor Kirkpatrick in the evening. In addition to the moving addresses from those who had come to speak to us, a few encouraging words were spoken by Bishop Selwyn and Dr. Moule. The Secretaries were able to report an advance of 75*l*. in the past year in the ordinary contribution, distributed through the three branches of the Association, the University, Town, and County. In addition, a sum of 330*l*. had been contributed to the T.Y.E., 270*l*. of which belongs to the year just closed. Part of this sum is to be appropriated to the support of two missionaries. One of these will represent St. Paul's parish—Mr. C. P. Lankester, who hopes to go out to North India as a medical missionary in the course of this year. A second we hope to have shortly assigned to us, to represent the rest of Cambridge. The Anniversary, which was full of help and encouragement, closed on Wednesday evening with a meeting of the University C.M. Union, at which a most valuable and inspiring address was given by Mr. Eugene Stock on some of the remarkable contrasts suggested by the sixty years of Her Majesty's reign.

J. T. L.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, April 27th, 1897.—On the recommendation of the Ladies' Candidates Committee, the Misses Charlotte Primrose Sharman, Alice Kathleen Malone, Dorcas Caroline Joynt, and Emily Frances Waller were accepted as Missionaries of the Society.

The Secretaries reported the receipt of a telegram from Archdeacon Wolfe, dated Fuh-chow, April 25th, 1897, intimating the death by drowning of the Rev. J. S. Collins. The following Resolution was adopted:—"James Stratford Collins, whose sudden call into his Master's immediate presence the Committee record, was one of an essentially Missionary family, his father having been a Church Missionary Society Missionary in Peking. He was himself born in Shanghai, and was the first Missionary on the special Dublin University Fund for the Fuh-kien Mission, going forth in 1887. During the last ten years Mr. Collins has evinced a whole-hearted Missionary spirit, which in his recent furlough he did much to infuse into others in the homeland, and especially in Ireland; and the Committee, while humbly bowing to the inscrutable but unerring wisdom of God, deplore the loss to the whole Mission which Mr. Collins's death has occasioned."

Arrangements were agreed to for receiving under special circumstances a candidate from Montreal in Canada, to join the Uganda Mission.

The Secretaries reported the death at Southborough, on April 26th, of the Rev. R. J. Bell, formerly a Missionary of the Church Missionary Society in North India. Mr. Bell laboured in connexion with the Society for twenty-seven years, and did good and faithful work at St. John's College, Agra, the Orphanage at Secundra, and the Cathedral Mission College, Calcutta. Ill-health necessitated his retirement from the Mission in 1887.

The Committee had the pleasure of receiving and warmly welcoming the Right Rev. Bishop Burdon on his retirement from the Bishopric of Victoria, Hong Kong. He pointed out that he had been connected with work in China for over forty years, during the first twenty of which he had worked as a Missionary of the Society in Shanghai and its neighbourhood, and in Peking, of which he gave an interesting retrospective account. He also referred to his translational work. The Bishop regards the Pakhoi Mission as one of the most satisfactory China Missions worked by the Society. He thought that the Pakhoi Boys' School might eventually develop into a training institution; and believed that there was a great future before that Mission if it were well supported and manned. The Bishop stated that the Fuh-kien Mission had advanced in a marvellous manner during the past twenty years, and is now one of the largest, if not actually the largest Mission in China, covering an area as large as the half of England. The great need of the Hong Kong Mission was a Training Institution for Catechists, as the Bishop felt that the main object of the Society was not helped forward by the present schools, the evangelization of China being, in his opinion, only to be accomplished by means of Native evangelists and teachers. The Bishop remarked that he hoped to return to China at as early a date as possible to carry on translational, teaching, and preaching work, &c.

The Committee had the pleasure of welcoming the Right Rev. W. Leonard Williams, D.D., Bishop of Waiapu, who had come to England for the first time since he went out as a C.M.S. Missionary in 1853. The Bishop referred to the great ingathering from among the Maoris half a century ago, and to the sad results of the war of 1860 between a part of the nation and the British colonists. He described the present position of the still disaffected Maoris in the interior, as well as the larger portion who have continued faithful to the Christian religion and are ministered to by their own clergy. He spoke of the Society's Theological Institution which he had carried on for many years and which was now conducted by his son, the Rev. Herbert Williams, and expressed a hope that when the Society's financial connexion with the New Zealand Mission came to an end as arranged in 1902, the Church of the Colony might be able to carry it on efficiently.

The Committee had interviews with the Rev. E. Bachelor Russell, lately returned from a Winter's Mission visit to Ceylon and Travancore; the Rev. J. Redman, on short furlough from Hyderabad, Sindh; and the Rev. I. W. Charlton, from Bengal.

Mr. Bachelor Russell gave an interesting and encouraging report of the work which he had seen, and of the Special Missions in which he took a chief part, at Colombo, in Cochin, at Cottayam, among the Hill Arrians, and at Alwaye. He was much impressed, he said, with the opportunities presented by the Society's Higher Educational Institutions which he saw at Cottayam and Madras, for presenting the Gospel to the Mohammedan and Hindu youths.

Mr. Redman expressed his thankfulness for the privilege of having been permitted to labour as a Missionary for sixteen and a half years. He referred to the plague and its consequences at Karachi, and said that it had appeared at Hyderabad before he left, necessitating the closing of the schools and bringing the work almost to a standstill. He was able to report that the prospects of the work were hopeful, and that God had given His blessing to their efforts.

Mr. Charlton gave his impressions of the spiritual state of the congregations in Nadiya, and spoke with thankfulness of the effects of Special Missions in the past few years, which have been used by God to bring many into clearer light and to make them strong and independent Christians. He expressed freely his views to the Committee as to the policy best adapted to promote self-support and to preserve to the people the privileges of Evangelical Church teaching and influence.

The Rev. T. Richardson led the Committee in thanksgiving and prayer for the three brethren, and for the work in which they have been privileged to engage.

Canon Taylor Smith, who was then introduced to the Committee, referred to his recent experiences in Sierra Leone, expressing his grateful sense of God's guidance vouchsafed to him in the matter of his appointment to the Bishopric, and also in many difficult problems arising through the disendowment of the Sierra Leone Bishopric and consequent changes at the Cathedral, where he had recently been in charge as Acting Chaplain. He also spoke thankfully of the support he and others had felt in these matters from the prayers of friends in England. At the close of the interview the Rev. J. P. Hobson led the Committee in thanksgiving and prayer.

Funds and Home Organization Committee, April 27th.—The Committee received with regret the resignation of the Rev. H. Percy Grubb of the office of Metropolitan Association Secretary, and expressed in warm words their appreciation of his services. (Mr. Grubb's resignation of his other office as Assistant Central Secretary was reported to the General Committee of April 13th; see *C.M. Intelligencer* for May.)

The following arrangements were agreed to in consequence of Mr. Grubb's retirement: the Rev. F. Glanvill, Association Secretary for the Northern District, was appointed Association Secretary for the Metropolitan District, with Essex and the Channel Islands; the Rev. H. Knott, Association Secretary for South Wales, Herefordshire, Worcestershire, &c., was appointed Association Secretary for the Northern District; and the Rev. A. H. Grey Edwards was appointed Association Secretary for Mr. Knott's late district.

A re-arrangement of the North-Eastern District (Notts and Lincoln) was agreed to, under which the Rev. H. Fuller was to remain Association Secretary for Lincolnshire, and the Rev. H. P. Grubb was appointed Association Secretary for Notts.

General Committee (Special Closing), April 29th.—The Balance-sheet of the year, with the reports of the professional and the honorary auditors, was presented.

The Finance Committee reported that they had held a special meeting that morning to consider certain suggestions by the Secretaries regarding the method of dealing with the adverse balance of 23,000*l.*, and now proposed that a sum of 10,000*l.* be drawn from the Spurrell Legacy Fund in consideration of the large additions made in recent years to the China Mission, and about 4000*l.* from other reserved Funds within the Committee's control. After full discussion and special prayer, the recommendations of the Finance Committee were adopted.

The James Long Lectures Fund Sub-Committee reported that during the past year twenty-seven lectures on Islam had been given in various places by the Rev. E. Sell, and sixty-three lectures on Hinduism by the Rev. J. E. Padfield. The Committee reappointed Mr. Padfield as James Long Lecturer on Hinduism.

On the recommendation of the Ladies' Candidates Committee, Miss Helen Wood and Miss A. Hughes were accepted as Missionaries of the Society.

The following ladies—the Misses A. J. Madeley, C. L. Burnside, R. F. Murray, G. Withers, A. M. Hughes, M. Hamlin, E. F. Waller, D. C. Joynt, H. Wood, A. M. Tottenham, and A. K. Malone, recently accepted as Missionaries of the Society, were received by the Committee, addressed by the Rev. B. Baring-Gould (in the absence of the Honorary Secretary), and the Chairman (General Hutchinson), and commended to the favour of Almighty God by the Rev. R. C. Joynt.

General Committee May 11th.—The various Committees and Sub-Committees were appointed for the ensuing year.

The recent Anniversary was reported on, and its proceedings reviewed, and thanks were voted to the various friends for their services.

The Secretaries stated that in consequence of the melancholy news just received of the death of Archdeacon Dobinson of the Niger, Dr. C. F. Harford-Battersby had offered to proceed at once to the Niger Mission on temporary service. The Committee gratefully welcomed the offer, and sanctioned arrangements being made for Dr. Harford-Battersby visiting the Niger, provided the Medical Board give their approval, and that on further consideration of his present responsibilities, Dr. Harford-Battersby still considers himself justified in undertaking the mission.

NOTES OF THE MONTH.

ORDINATIONS.

North-West Provinces.—On March 28, 1897, at All Saints' Cathedral, Allahabad, by the Bishop of Lucknow, the Rev. R. Hack to Priest's Orders, and Babu John Kalander and Babu John Baptist Ventura (Natives) to Deacons' Orders.

South India.—On January 10, at Holy Trinity Church, Palamcottah, by the Bishop of Tinnevely, Mr. Vedanayagam Abraham and Mr. Jesudasam Albert (Natives) to Deacons' Orders.

DEPARTURES.

South India.—The Rev. and Mrs. R. F. Ardell and Mrs. W. H. Wise left Ceylon for Madras on April 2.

Ceylon.—The Rev. H. and Miss Horsley left Liverpool for Colombo on April 8.

N.-W. Canada.—The Rev. and Mrs. W. Spendlove left Liverpool for Mackenzie River Diocese on April 29.—The Rev. and Mrs. J. Hawksley left Liverpool for Buxton on May 6.

British Columbia.—Dr. V. and Mrs. Ardagh and Miss B. Davies left Liverpool for Metlakatla on April 22.

ARRIVALS.

Sierra Leone.—The Rt. Rev. Canon J. Taylor Smith, Bishop-Designate of Sierra Leone, left Sierra Leone on April 8, 1897, and arrived at Plymouth on April 24.

Yoruba.—The Rt. Revs. Bishop Phillips and Bishop Oluwole left Lagos on March 31, and arrived at Liverpool on April 27.

Eastern Equatorial Africa.—The Rev. and Mrs. A. G. Smith and Mr. J. A. Wray left Mombasa on March 27, and arrived in London on April 22.

Palestine.—Miss A. Welch left Jerusalem on April 27, and arrived in London on May 6.

Bengal.—The Rev. F. Etheridge left Calcutta on March 9, and arrived in London on April 13.—Mrs. W. H. Ball left Calcutta on March 9, and arrived in London on April 13.—The Rev. and Mrs. J. A. Cullen left Calcutta on March 17, and arrived in London on April 20.

North-West Provinces.—Mrs. J. J. Johnson left Bombay on March 6, and arrived in London on March 24.—Miss M. Stratton left Muttra on March 18, and arrived at Plymouth on April 8.

Punjab and Sindh.—The Rev. and Mrs. W. J. Abigail left Karachi on April 15, and arrived in London on May 8.—The Rev. and Mrs. H. J. Hoare and the Rev. and Mrs. D. J. McKenzie left Karachi on April 17, and arrived at Liverpool on May 12.

Western India.—Mrs. W. G. Peel left Bombay on March 27, and arrived in England on April 19.

South India.—The Rev. and Mrs. A. H. Lash left Madras on April 18, and arrived in London on May 15.

Travancore.—Miss M. F. Baker left Madras on March 13, and arrived in England on April 14.—The Rt. Rev. Bishop and Mrs. Hodges left Madras on April 19, and arrived in London on May 11.—The Rev. O. E. R. Romilly left Madras on April 10, and arrived in London on May 12.

Ceylon.—The Rev. S. Coles left Colombo on March 13, and arrived in London in April.—The Rev. H. E. Heinekey left Colombo on March 25, and arrived at Plymouth

on April 19.—The Rev. and Mrs. J. Hamilton left Colombo on April 7, and arrived in London on April 24.

South China.—The Rev. and Mrs. H. M. Eyton Jones left Fuh-chow on March 6, and arrived in London on April 20.

Japan.—Mrs. Edmonds and Miss E. Ritson left Kobe in March, and arrived in England on May 4.—The Rev. and Mrs. J. Hind left Nagasaki on March 19, and arrived in England on May 4.—Miss G. Nott left Nagasaki on March 20, and arrived in England on May 4.

New Zealand.—The Rt. Rev. the Bishop of Waiapu left New Zealand on February 27, and arrived at Plymouth on April 22.

BIRTHS.

Niger.—On April 28, 1897, at Carleton Vicarsage, Pontefract, the wife of the Rev. P. A. Bennett, of a son.

Persia.—On March 14, the wife of Dr. D. W. Carr, of a daughter.

Mid-China.—On February 2, in Si-chuan, the wife of Mr. J. A. Hickmar, of a daughter (Ethelreda).

MARRIAGE.

Mauritius.—On April 20, 1897, at Mauritius, the Ven. Archdeacon Buswell to Miss A. H. O. Wilkinson.

DEATHS.

Niger.—[By telegram.] On April 13, 1897, presumably at Onitsha, Archdeacon H. H. Dobinson.

Eastern Equatorial Africa.—On either, or between February 27 and March 1, at Kisokwe, the infant daughter of the Rev. H. Cole, aged five months.

South China.—[By telegram received April 25, from Archdeacon Wolfe.] The Rev. J. S. Collins (drowned).

Mid-China.—On February 3, in Si-chuan, the infant daughter of Mr. J. A. Hickman.

On April 26, at Southborough, the Rev. R. J. Bell, formerly of the North India Mission.

PUBLICATION NOTICES.

The Story of the Year 1896-7.—This is now on sale, and we shall be glad to supply Secretaries of Local Associations and Gleaners' Union Branches, and other workers, with copies "on sale or return." Six copies are supplied for 5s. post free, and twelve for 9s., so that, if all the copies are disposed of at 1s., a small profit would result for local funds.

Abstract of the Annual Report.—This contains the "General Review of the Year" (as read in Exeter Hall), "The Society at Home," and "Brief Abstract of Mission Reports," and can be obtained free of charge for binding up with local Reports, and also in small numbers for ordinary use. Preachers and Speakers will find the Abstract most useful.

Annual Letters of Missionaries for 1896.—Parts VIII. and IX. are now ready. Part VIII. contains letters from the Mid-China Mission, and Part IX. letters from the Bengal, and Punjab and Sindh Missions. Price 3d. each Part, post free.

Light and Darkness is the title of a new Card of Diagrams on the Evangelization of the British Empire, which is in preparation for enclosing in envelopes, and for general distribution, and which it is hoped will be ready by June 1st. A charge of 3d. per dozen or 2s. per 100, post free, will be made for it; specimen copies free.

Brief Sketches of O.M.S. Workers.—A sketch of the Life of Bishop Crowther has been added to this Series, leaving only one sketch (Acol deacon Maundrell) to complete the issue. Fcap. 4to, with portrait, price 2d. post free. A complete list will be furnished on application.

Life of the Rev. George Maxwell Gordon.—We have purchased the remainder of the Publishers' stock of this book, written by the Rev. Arthur Lewis, and are prepared to supply to friends from the Book Room for 2s. 3d. post free. The book was published in 1888 at 7s. 6d., and a cheaper edition in 1890 at 3s. 6d.

Missionary Picture Cards.—Arranged and published by Dr. Maxwell of Woolwich. The Cards are printed in colours, and supplied in sets of six cards. Set A is ready; price 3d., post free, from O.M.S. Book Room. The object of the Cards is to interest children—especially those in Sunday-schools—and their friends in Missionary Work. Proceeds for T.Y.E. Fund.

Orders should be addressed to the Lay Secretary, O.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

THE COLONIAL AND MISSIONARY EPISCOPATE.

ENGLAND had been colonizing for two hundred years before the Church of England sent a bishop beyond the seas. But this was not the fault of the Church; certainly not of the English Episcopate. It was the fault of the State, that is, of the successive Ministries that raised endless political obstacles. The Church of England, as an Established Church, is necessarily restricted in its action by Acts of Parliament, or by the lack of Acts of Parliament; and not until that wonderful year 1786, which saw the beginnings of so many movements that have combined to produce Modern Missions, did the British Government, at last, permit the Archbishop of Canterbury to consecrate a bishop for foreign parts.*

The compiler of the valuable *S.P.G. Digest* gives a most curious and interesting account of the efforts made by Churchmen through no less than one hundred and fifty years to obtain a bishop or bishops for the Colonies—and made in vain. Archbishop Laud seems to have been the first to move, in 1634-38. The Society for the Propagation of the Gospel, to its honour, did from its very first establishment in 1701 agitate for the removal of the anomaly of an Episcopal Church being obliged to leave tens of thousands of its members without the advantage of the Three Orders of its Ministry. To us it seems an intolerable scandal that a man in the American Colonies seeking ordination in the last century should have had to cross the Atlantic to obtain it—a voyage the perils of which in those days we can now scarcely realize. At first the S.P.G. only ventured to propose the appointment of an itinerant Suffragan “to visit the several Churches; to ordain some, confirm others, and bless all”; the very titles being suggested which the now familiar Act of Henry VIII. provided for suffragan bishops, and which in our own day have been adopted at home with so much advantage—Colchester, Dover, Nottingham, Hull. Negotiations went on for some years; obstacles were gradually overcome; and in 1714 success was almost attained. But the death of Queen Anne put an end to this as well as to other projects for the greater efficiency of the Church; and for seventy years nothing was done. The S.P.G. raised funds; Archbishops and Bishops, as well as wealthy laymen, gave large donations; prelates of high repute like Bishop Butler, Bishop Sherlock, Bishop Lowth, and Archbishop Secker, pressed the Georgian Ministries again and again with plans for sending bishops to

* The consecration was on February 4th, 1787; but the Act enabling it belongs to 1786.

America; but no response could be obtained, even to so touching an appeal as this from New Jersey:—

"The Poor Church of God here in ye Wilderness, Ther's none to Guide her among all ye sons y^t she has brought forth, nor is there any y^t takes her by the hand of all the Sons y^t she has brought up. When ye Aptles heard that Samaria had received the Word of God, immediately they sent out 2 of the cheif, Peter and John, to lay their hands on them, and pray that they might receive the Holy Ghost; they did not stay for a secular design of salary; and when the Aptles heard that the Word of God was preached at Antioch, presently they sent out Paul and Barnabas, that they should go as far as Antioch to confirm the disciples; and so the churches were established in the faith, and increased in number daily. . . . But we have been here these twenty years calling till our hearts ache, and ye own tis the call and cause of God, and yet ye have not heard, or have not answered, and that's all one."*

It was because John Wesley despaired of the Church of England ever sending bishops to America that, immediately after the War of Independence and the establishment of the American Republic, he "set apart," at Bristol, "by the imposition of hands, Thomas Coke, to be superintendent of the flock of Christ." This act of Wesley's, done in an emergency "for the present distress," proved momentous in its results. It was the real foundation of the Methodist Episcopal Church of the United States, perhaps the most vigorous and influential of all the Christian organizations in America, and now one of the most extensive and aggressive missionary organizations in the world.

But this great event in the history of Methodism only preceded by a few weeks the gift of the historic Episcopate to America. It was the separation of the United States from Great Britain that forced the Government to action. "The same stroke which severed thirteen colonies from England set the Church free to obtain for herself bishops of her own."† Samuel Seabury, "a godly and well-learned man" who had been one of the S.P.G. clergy in America, being elected by his brethren, came over to seek consecration. The Government, afraid of offending the new Republic, declined to bring in a bill to enable the Archbishop of Canterbury to consecrate him; and he therefore appealed to the little struggling, but independent, Episcopal Church in Scotland. On November 14th, 1784, that Church had the honour of providing the first Bishop of the Anglican Communion in foreign parts. But the Church of England, stepping more slowly in the fetters of her State connexion—not the less galling sometimes because felt to be of the highest value upon the whole—quickly followed suit. Largely through the influence of Granville Sharp, Wilberforce's coadjutor in the Slave Trade campaign, an Act of Parliament was passed, as already mentioned, in 1786 (26 George III. c. 84), empowering the English Archbishops, with the assistance of other Bishops, to consecrate persons who are subjects or citizens of countries outside the British dominions; and the American Minister in London heartily concurring, two clergymen of the American Church, William White and Samuel Provoost, were consecrated in Lambeth Palace Chapel on February 4th, 1787. One other similar consecration took place in

* S.P.G. *Digest*, p. 745.

† H. W. Tucker, *The English Church in Other Lands*, p. 22.

1790 ; since when the Church in the United States has gone forward without English assistance, and its four bishops have become eighty.

The Colonial Episcopate proper began at the same time. On August 12th, 1787, Dr. Charles Inglis was consecrated first Bishop of Nova Scotia, his jurisdiction including all the British possessions in North America ; and in 1793 he was relieved of the overwhelming charge of Upper and Lower Canada by the establishment of the See of Quebec, to which Dr. Jacob Mountain was appointed. So stood the Colonial Episcopate when the Church Missionary Society was founded, and when the new century opened.

The next extension was to India. In obtaining this, a leading part was taken by the Church Missionary Society. The campaign was opened by the first large public meeting the Society ever held, on April 24th, 1812, when four hundred gentlemen assembled, including many M.P.'s and other influential persons. (Ladies had then not yet been invited to the meetings of societies.) William Wilberforce, Henry Thornton, and James Stephen spoke. "A grand assemblage," wrote Wilberforce in his diary ; "I spoke with acceptance." The Committee then commissioned Dr. Claudius Buchanan, come home from Calcutta, to write pamphlets on the subject ; and Josiah Pratt, the Secretary, worked hard in getting petitions to Parliament sent in from all parts of the country. The object of the agitation was the general one of toleration for Missions in India ; but it definitely included the establishment of the Episcopate. After a desperate struggle with the Anglo-Indian party, who strenuously opposed Wilberforce's plans, the victory was won ; missionaries were allowed to go to India, though still under harassing restrictions ; and Middleton was consecrated first Bishop of Calcutta.

Of course the then young and little-known C.M.S. was not alone in this campaign, though it did the hardest work. The S.P.C.K. also used its considerable influence to the same end. The S.P.G., which then had no interests in Asia, was not concerned in the project ; though four years later it began to help the new bishop with energy. But it was the influence of the S.P.G., in the main, that obtained two bishoprics for the West Indies in 1824, Jamaica and Barbadoes, and the bishopric of Australia in 1836 ; while all three societies combined in the reiterated appeals to Government which led to the foundation of the Sees of Madras (1835) and Bombay (1837).

Thus, when Queen Victoria ascended the throne, there were only seven bishoprics in the British dominions abroad, viz., two in North America, two in India (Calcutta and Madras), two in the West Indies, and one in Australia ; seven in all. Five months after her accession the first Bishop of Bombay was consecrated. That made eight.

In that same year, 1837, the S.P.G. issued an able and comprehensive statement on the condition of the Church in the Colonies, which Josiah Pratt, true to his unvarying policy, immediately published in the *Missionary Register*.* The S.P.G. was now in the full tide of its rapid progress at home and abroad. Its voluntary contributions,

* See the footnote on p. 412, in last month's *Intelligencer*.

which were only 1340*l.* in 1820, rose to 6772*l.* in 1830, to 11,475*l.* in 1837, to 16,082*l.* in 1838, to 22,821*l.* in 1839, to 38,730*l.* in 1840; * and it was largely extending its work in Canada, in the West Indies, in India, and in Australia. In 1837 it had 177 agents abroad, clergymen, schoolmasters, and catechists; within seven years the number more than doubled, being 378 in 1844. A large proportion of these, of course, were not supported wholly by the Society. Its system has always been, to a large extent, one of grants-in-aid to local funds or to supplement Government subsidies; but the rate of progress is astonishing.

In 1838 was founded the Colonial Church Society. It had existed two years before that, as a small organization for supplying Church ordinances to Western Australia; but at its second anniversary it extended the sphere of its operations to the Colonies generally. It undoubtedly owed its origin to the desire of Evangelical Churchmen, who had little influence in the counsels of the S.P.G., to stretch out a helping hand to their brethren in the Colonies; but, like the C.M.S., it was intended to be not a rival of the older society, but a fellow-labourer. One of its leading promoters wrote:—

“The Church Missionary Society directs its labours to the Heathen, and has declined applications from the Colonies for ministerial assistance, leaving this to the Society for the Propagation of the Gospel. To that venerable Society, which it is admitted has not resources equal to its demands, the one lately established is not a rival; but it is hoped it will prove, as the spirit in which it has originated plainly indicates, a faithful, disinterested, courteous Auxiliary in the blessed work in which it is engaged, viz., in planting the Church of the Living God in every Colony of the British Empire.”

That the statement was true that the S.P.G. had not resources—rapidly as they were growing—sufficient for the calls upon it, is evident from the fact that at this very time, owing to the withdrawal of Government aid, it had to close many schools in Newfoundland and discharge the masters and catechists.† There was then existing a Newfoundland School Society, which had been a special child of Daniel Wilson's before he went to Calcutta; and the Newfoundland clergy (many of them on the S.P.G. roll) applied to that society for assistance, and it provided teachers at thirty places which had been sufferers. It was afterwards amalgamated with the new Colonial Church Society; which is the reason for mentioning it here.

We now approach that great date in the history of the Church of England, the year 1841. There were then ten colonial bishoprics, Toronto and Newfoundland having been added since 1837. Bishop Blomfield, in May, 1840, addressed a letter to the Primate, suggesting the formation of a Fund for endowing Colonial Bishoprics; and on April 27th, 1841, was held the great and memorable meeting at Willis's Rooms, at which the Fund was formally established, and at which also, as will appear in my third article, Bishop Blomfield made that public offer to the Church Missionary Society which resulted in

* The Royal Letters in its behalf were granted about every three years. The last was in 1854, and produced 28,000*l.*

† See *Missionary Register*, 1838, p. 229. The fact is not mentioned in the S.P.G. Digest, or in the S.P.C.K. *History of the Church in Canada*.

the concordat under which the Primate and other Bishops joined it. The names of the speakers at this meeting are worth recording. Archbishop Howley presided; and the resolutions were moved and seconded by Bishop Blomfield and the Earl of Chichester (President of C.M.S.); Mr. Justice Coleridge and Bishop C. Sumner of Winchester; Mr. John Labouchere, the banker, and Archdeacon Manning (afterwards Roman Cardinal); Mr. W. E. Gladstone, M.P., and Archdeacon Robinson of Madras.* Large subscriptions were announced, including 10,000*l.* from the S.P.C.K., 5000*l.* from the S.P.G., and 600*l.* a year from the C.M.S. towards the support of one bishopric, that of New Zealand—of which more presently.

The four Archbishops of the then United Church of England and Ireland, and twenty-five Bishops, then issued a manifesto, embodying the following proposals:—The first bishopric to be established was New Zealand. The next was to be one for the British possessions in the Mediterranean Sea, with jurisdiction over the Anglican congregations in Spain, Italy, &c. This was intended to be at Malta, where Queen Adelaide, widow of William IV., was building a church at her own expense; but in the event Gibraltar was selected instead as the seat of the bishopric. Then were to follow New Brunswick, the Cape, Van Diemen's Land (i.e. Tasmania), and Ceylon. The claims were also mentioned of Sierra Leone, British Guiana, South Australia, Port Phillip (i.e. Melbourne), Western Australia, Northern India (where a see of Agra was contemplated), and Southern India (for Tinnevely and Travancore). The bishoprics actually founded between 1841 and the C.M.S. Jubilee in 1848 were New Zealand, Tasmania, Antigua, Guiana, Gibraltar, Fredericton (New Brunswick), Colombo, Cape Town, Newcastle (N.S. Wales), Melbourne, and Adelaide; also Jerusalem, under special circumstances to be presently noticed.

What was the relation of the Church Missionary Society to this extension of the Anglican Episcopate?

There is a widely-current notion that the Society, though not openly objecting to bishops as such, would not be sorry to be without them; that the Committee and the missionaries alike use their best endeavours to prevent the establishment of the Episcopate in countries in which the Society's Missions are carried on; and that when it is a *fait accompli*, they submit with a bad grace, and render the bishops as little deference as they decently can. Such a notion could hardly prevail so widely as it does if there were no foundation for it at all. What, then, is the truth of the matter?

First of all, it cannot be doubted that the absence of the Episcopate for so long a period in so many of the Missions—in West Africa nearly forty years, in Ceylon thirty years, in New Zealand and North-West America nearly thirty years—did accustom the rank and file of the Society to Missions without bishops, and therefore that they were slow to see the need of them, except perhaps occasionally for confirmations and ordinations. Then secondly, when a large extension

* In 1891, the Jubilee of the Colonial Bishoprics Fund was celebrated by a meeting at which Mr. Gladstone again spoke after the fifty years' interval, and Sir John Kennaway spoke as representative of the Church Missionary Society.

of the Episcopate was contemplated, they could not but feel that the choice of men for bishoprics would lie, in the main, with those who had little sympathy with the Society and its work; and it is not unnatural that some nervousness should have been manifested. Thirdly, it cannot be denied that, in the event, such apprehensions did, in some cases, prove to be not unwarranted. Fourthly, such tremendous claims to unchecked power came to be put forward on behalf of the Episcopate, particularly by the Tractarians—though they themselves set a poor example of obedience to their own bishops,—that a natural reaction took place in the minds of more moderate Churchmen. When it was laid down in intolerant tones that a Church Mission could not even be begun without a bishop, men could not but ask themselves whether the Spirit of God was absolutely tied even to His own ordinances, and whether the blessing which had, as a matter of fact, been granted to many Missions before any bishop appeared did not clearly prove the contrary.

To this extent, there has unquestionably been some foundation for the current belief. But while the Society has never professed to attribute to the Episcopate such an exclusive virtue as would render Missions deprived of its advantages useless,—and while among some of its members there has certainly been a disposition to undervalue those advantages themselves,—it is equally true that the responsible leaders of the Society have never failed to recognize the importance of the Church being represented abroad in its full organization, to value highly the actual benefits of the Episcopate, and to render due respect and deference to individual bishops who have proved, after all, to be but fallible men. The large share which the Society has taken from the first in promoting the extension of the Episcopate, again and again finding both men and means for the purpose, ought to have saved it from the invidious remarks often made by those who substitute for a real knowledge of the facts the imaginations of a prejudiced mind.

Let us now look at the Society's official utterances at the epoch we are reviewing, and to the acts by which the sincerity of those utterances was proved.

The active part taken by the Society in the establishment of the Episcopate in India has been already referred to. In 1836-38, as we shall see presently, the Committee were earnestly considering how to get the advantages of a bishop's work and influence in New Zealand. In 1839, a whole year before Bishop Blomfield's first move for the formation of the Colonial Bishoprics Fund, the Committee, in concluding their Annual Report, mentioned as a "ground of congratulation" "the extension of Episcopal Authority and Influence in those regions wherein the Missions of the Society are situated." "It is true," they go on, "that no new diocese has during the past year been created in foreign parts, though more than one be called for; but the benefits of Episcopal Superintendence have been, during this year, increasingly felt in various parts where Dioceses, more or less new, had previously existed." This refers, no doubt, mainly to the three Indian sees; possibly also to Jamaica; certainly

also to the visit of Bishop Broughton of Australia to New Zealand in the preceding year. Again, in the Report of 1840, the Committee, after expressing "heartfelt joy" at the increased zeal for church building at home and abroad, and other Christian enterprises, go on,— "Nor less do they rejoice in the fact of the extension of Episcopacy in the Colonial Possessions of Britain. At present there are nine Colonial Bishoprics; and there is a strong desire, as well as a pressing want, for more." In fact, *the Society's leading friends had urged this extension long before the authorities of the Church saw its importance.* "We greatly rejoice," wrote an Evangelical editor at this juncture, "that the highly-important duty of adding largely to the number of bishoprics in our Colonies, *which we repeatedly urged many years ago, when the proposal was reprobated as unnecessary, and as 'making bishops too cheap,' and lowering their secular dignity,* has now strongly commended itself to the rulers and clergy and laity of our Church, so that before long, we trust, every British Colony will enjoy the benefits of confirmation, local ordination, and episcopal jurisdiction." *

So much for the Society's general view of the matter. Let us now come to the definite question of a bishopric for New Zealand, which was the Society's special interest, and concerning which very strange misconceptions have long been current. The New Zealand Mission was undertaken thirty years before the Islands were annexed to the British Empire; and no one in those days dreamed of an English bishop being sent outside the Empire. The Act of George III. above mentioned would not have applied to the case. Even Australia, which was British, was included in the Diocese of Calcutta! In 1824, it was constituted an Archdeaconry, and the Rev. W. G. Broughton was appointed Archdeacon by Bishop Heber. Bishop Daniel Wilson used to send him instructions regularly. In 1836, as before mentioned, the new Diocese of Australia was formed, and Archdeacon Broughton, being in England, was consecrated to be the first bishop. New Zealand was not included in his diocese; but did the Church Missionary Society therefore do nothing? Let us see.

In the *Life of Bishop Selwyn* it is stated that the Bishop "made an offer" to go to New Zealand, but that the C.M.S. Committee "had grave doubts about the legality and validity of episcopal functions exercised beyond the limits of the Empire and of the area assigned to the Bishop by letters patent"; and that the Bishop "represented that while undoubtedly he had no legal jurisdiction in New Zealand, his spiritual office might be exercised validly in a country which formed part of no diocese." Let us see what the contemporary documents state. At the first Committee meeting after Broughton's consecration, it was resolved to wait upon him and request him to give such episcopal countenance and supervision to the Missions as was possible. He had, however, to go off suddenly, and in fact he actually sailed the day after the Committee met. Then they communicated with him through Mr. Cowper, the chaplain at Sydney, who was Secretary to the Corresponding Committee there which Samuel Marsden had formed for the administration of the New Zealand Mission. The

* *Christian Observer*, May, 1841.

Bishop replied in due course with the "offer" to go himself to New Zealand. The legal difficulties supposed to be involved were not new to the Committee. They had before had to face the question in the case of Travancore, where the Society's missionaries had been unable to obtain the advantage of the Bishop of Calcutta's license, as his jurisdiction did not extend into the native states. Nevertheless, they needed no reminder from Bishop Broughton that there are "functions inherent in the Episcopal office, independently of the prerogatives attached to it by the law of England"—for these are the very words of their resolution (December 6th, 1836):—

"That though the Committee are advised in reference to the Travancore case that a Colonial Bishop cannot grant licenses in extra-diocesan stations, nor execute his office to the same extent there, nor with the same authority and legal sanction as within the limits of his patent; yet that it is nevertheless desirable that the Missionaries and Native Converts in such stations should, where practicable, enjoy the full privileges of a Christian Church, by participating in the benefits of the exercise of the Episcopal office, so far as circumstances may permit; especially the right of Confirmation, the conferring Holy Orders, and the exercise of pastoral encouragement, admonition, or counsel, *these functions being inherent in the Episcopal office, independently of the prerogatives attached to it by the law of England.*"

The Committee, therefore, had no "doubts" at all. They knew perfectly well that the Bishop's legal jurisdiction did not extend beyond his assigned diocese; but that did not make them the less desirous that the missionaries and converts should "enjoy the full privileges of a Christian Church, by participating in the benefits of the exercise of the Episcopal office so far as circumstances might permit." In fact they rejoiced to find a Colonial Bishop who did not mind doing a spiritual work which was extra-legal. With strict accuracy, therefore, the Report of 1838 said that "the Bishop of Australia has, at the request of the Parent Committee, undertaken to visit the Mission"; and again, the Report of 1839 (presented before it was known that he had gone), that the Committee had "*opened a communication with the Bishop of Australia, with a view to acquire for the Mission, through his instrumentality, such an exercise of the Episcopal functions as the nature of the case would admit.*" Indeed, at the very time that the Bishop was sailing from Sydney (December, 1838), they had been further considering how to overcome the obstacles to the provision of episcopal supervision for the Mission. When they heard of his visit they again (August, 1839) expressed their "deep sense" of the need of a clergyman in the Island "invested with ecclesiastical authority," "to regulate the ecclesiastical proceedings of the Mission in conformity with the discipline of our Church." If a bishop could not be obtained, perhaps an archdeacon or a commissary might be of partial use.

On receiving Bishop Broughton's report of his visit, the Committee wrote as follows:—

"The Committee most cordially concur in the judgment of his Lordship, 'that the Church of England requires to be planted in New Zealand in the full integrity of her system.' This consideration induced the Committee to request the Bishop of Australia to visit the Mission, anticipating such information and suggestions as would promote that object. Since the receipt of the Bishop's letter, *other steps*

have been taken by the Committee directed to the same end. Should it please Divine Providence to favour their views, and to raise up an individual eminently devoted, and thoroughly right-minded, to exercise his paternal authority in the midst of this infant flock, the blessings to be anticipated to New Zealand would be truly great."*

What were these "other steps"? The Committee went to the Bishop of London, to see what chance there was of obtaining a bishop for New Zealand itself. On December 3rd, 1839, the President and some leading members waited on Bishop Blomfield. He encouraged them to approach the Government, while he himself went to the Archbishop. The very next day Lord Chichester interviewed Lord John Russell, who was then Secretary for the Colonies. Lord John said a bishopric was impossible until New Zealand was annexed to the British dominions. The Archbishop thought a bishopric should be pushed for, but said a special Act of Parliament would be necessary. Thereupon the Committee asked Lord John Russell to grant them another interview; but he declined, saying it was useless.

Early in 1840, Bishop Blomfield put forth his proposals for a Colonial Bishops Fund, and the Committee at once promised "cordial co-operation" "so far as concerned the New Zealand or any other C.M.S. Mission."† They urged that a bishopric was also needed for West Africa, and again the Archbishop and Lord John Russell were approached on this point. Just then, news arrived in England of the proclamation of the Queen's sovereignty in New Zealand; and Lord Chichester and Mr. Dandeson Coates (the Lay Secretary) went to Lord John to press the establishment of both bishoprics. Lord John asked if the Society would endow them. He was informed that there was no power to do this; but that the Society would support the bishops until an endowment could be obtained. The Sierra Leone Bishopric had to wait for ten years yet; but the New Zealand one was pushed forward, and in the Report of 1841 the Committee said,—

"Of the sees which it is designed to erect, New Zealand comes among the foremost. And the Committee, on principle and from a deep conviction of the necessity of the measure for their missionaries in that island, have undertaken to aid largely in providing the endowment from the lands held by the Society in the island; and until those lands can be made available for the purpose, the Committee have engaged to contribute towards the salary of the Bishop an amount not exceeding 600*l.* per annum."

The Society's proceedings in this matter have been given in detail, because the recital proves to absolute demonstration how mistaken are the statements to be found in some modern books. Thus, in Dean Jacobs's *Church History of New Zealand*, it is said that Bishop Broughton, before visiting the Mission, "obtained the hesitating, not to say hardly-given, consent of the C.M.S."‡ And the *Life of Selwyn* has this statement:—"The idea of having a resident bishop among

* *Missionary Register*, 1839, p. 552.

† To this an allusion (not quite accurate) occurs in Bishop Samuel Wilberforce's journal, March 24th, 1840:—"The Ch. Miss. Soc. have just offered to endow a bishopric with £1000 a year, and land hereafter, if Bp. of London will consecrate, for New Zealand. This is a great beginning."—*Life*, vol. i. p. 159.

‡ *Colonial Church History*: i. *New Zealand*, p. 70.

them was distasteful to the majority of the Church Missionary clergy, and was loudly condemned by the Secretary at home." * Who could "the Secretary at home" be? Jowett and Vores were just leaving; Venn had not yet come into office. Is Coates referred to? Remembering his independent lay view of things, one might imagine him in some private circle drawing a picture of a possible High Church bishop set over a long-established Evangelical Mission, and "loudly condemning" his anticipated proceedings. But we have seen above that Coates went to Lord J. Russell to press the establishment of the bishopric! However, suppose that some such thing did occur, the *obiter dictum* of an individual is not the official utterance of the Society. With regard to the other statement that "the majority of the missionary clergy" disliked the idea of a resident bishop, it is quite a mistake. There were at the time six "missionary clergy" in New Zealand, viz. Henry Williams (afterwards Archdeacon), William Williams (afterwards Archdeacon, and then Bishop), A. N. Brown (afterwards Archdeacon), R. Taylor, R. Maunsell (afterwards Archdeacon), and O. Hadfield (afterwards Bishop). Of these, the brothers Williams had both expressed in the strongest terms their desire for a bishop. So had Hadfield, who had only lately arrived. Half the number therefore are accounted for at once. Whence came "the majority"? Moreover, no one who knows the history can suppose it likely that to Maunsell the idea of a resident bishop was distasteful. Of Brown and Taylor I am unable to speak. On the other hand it is very possible that the remark may be true of some of the lay catechists and settlers, who were disposed to presume a little on the position in which the sudden growth of the Mission and the paucity of clergy had placed them †—though Bishop Broughton had written very favourably of them on the whole. But then how could lay catechists and settlers be "the majority of the missionary clergy"? In fact, William Williams's own statement some years after is decisive: "*The appointment of a bishop had long been desired by the members of the Mission. The Christian Church had grown to an extent which made it inexpedient that it should be left under the management of local committees. It needed a presiding authority, to which all could look with confidence, together with the exercise within it of those ecclesiastical functions which are essential to its complete efficiency.*" ‡

So far we have only considered the bishopric. What of the bishop? New Zealand was not then, as now, a delightful and flourishing colony. There was nothing in a country inhabited by a people only just emerged from cannibalism to tempt a clergyman to desire lawn sleeves. The popular ideas of the place may be gathered from Sydney Smith's witticism—"It will make quite a revolution in the dinners of New Zealand: *tête d'Evêque* will be the most *recherché* dish, and your man will add, 'And there is *cold clergyman* on the side-table.'" §

* *Life of Bishop Selwyn*, vol. i. chap. 3.

† See a letter in Curteis's *Bishop Selwyn*, p. 79.

‡ Bishop W. Williams, *Christianity among the New Zealanders*, p. 296.

§ *Life of Bishop Wilberforce*, vol. i. p. 203.

The most natural course in such circumstances would have been to select one of the six clergymen already in the Colony. They knew the people and the language; four of them were University men, and a fifth had been a naval officer, and was a born leader; so it cannot be said that there were none fit to choose from. But they had one fatal disqualification. They belonged to the Church Missionary Society. And although the heads of the Church had just joined the Society, and the Society had voted 600*l.* a year towards the episcopal stipend, the appointment, nominally that of the Crown, was virtually in the hands of the new Colonial Bishopricks Fund; and although that Fund was doing nothing for the support of the Bishopric—as the other half of the stipend was to be paid by Government—its chief promoters were in the van of the general movement, and had to find bishops for the new sees. They did not even consult the Church Missionary Society at all. It is an incongruous spectacle. Yet the providence of God was not withheld; and the choice ultimately fell upon a man whose name will be honoured for all time as—with all his faults, and he had faults—one of the greatest bishops in the whole history of the Church.

George Augustus Selwyn was a brilliant Etonian and Johnian. Born in the same year as Mr. Gladstone, he was an intimate friend of the future Premier at Eton; and another schoolfellow, E. Harold Browne (afterwards Bishop of Ely and Winchester), wrote of him, "He was always first in everything; and no one ever knew him without admiring and loving him." At Cambridge he was second classic of his year, and rowed in the 'Varsity Eight on the first occasion of the Inter-University Boat Race. He was a strong Churchman; not stiff and inelastic like the older High Church school, and not enamoured of Roman ways like the new Tractarians; but one who thoroughly believed in the Church as a divine institution, and had lofty ideas of the part she should play in the world. As a clergyman he regarded himself as a subaltern in the Church's army, bound to go wherever his commanding officer sent him; and when he received the offer of the Bishopric of New Zealand, he wrote to Bishop Blomfield,—“Whatever part in the work of the ministry the Church of England, as represented by her Archbishops and Bishops, may call upon me to undertake, I trust I shall be willing to accept with all obedience and humility. . . . I place myself unreservedly in the hands of the Episcopal Council, to dispose of my services as they may think best for the Church.”

And so it came to pass that Selwyn was consecrated on October 17th, 1841, at the age of thirty-three. But he did not like the part taken by the Crown lawyers in the matter. They so drew the letters patent as to make the Queen “give him power to ordain.” Against this he protested, very naturally. If a bishop has any inherent authority at all, he certainly has authority to ordain. His protest, however, was unsuccessful; but he did succeed in getting the appointment of archdeacons left to him. Against one curious blunder he did not protest. By inadvertence his jurisdiction was made to extend from 50° South, not to 34° South, as intended, but to 34°

North, thus giving him a large part of the Pacific Ocean; and this mistake led long afterwards to his undertaking the Melanesian Mission.

Although the Church Missionary Society had not been consulted in the choice of a man who was to be bishop over its Mission, friendly relations were at once entered into with him. He accepted the Vice-Presidency. He came to Salisbury Square and had an interview with the Committee, which gave them (in their own words) "lively satisfaction." And he spoke, with Bishop Blomfield, at a C.M.S. meeting at the Mansion House, presided over by the Lord Mayor. In the next Annual Report (1842), the Committee said,—

"The necessity for Episcopal Superintendence has been long felt both by the missionaries and the Committee, in the advanced state of the Mission. The Committee can now report that New Zealand has been erected into an Episcopal See, and that the full benefits of our Ecclesiastical Constitution have thus been provided for the infant Church in those Islands." . . . [After referring to the consecration of Bishop Selwyn] "In several communications with the Committee, his Lordship manifested a lively interest in the Society, and kindly expressed his readiness to render the Committee every assistance in his power toward carrying out their plans with respect to the New Zealand Mission."

This was not merely official compliment. Henry Venn, in a private letter, wrote out to the senior missionary about the new Bishop as follows:—

"I must congratulate you and the rest of our brethren upon the appointment of a bishop. I regard this event as the consummation of all our missionary schemes for New Zealand, and as an answer to the prayers which we have long been offering up that the Lord would foster and confirm the infant Church. Though the selection of the individual to fill the office was made independently of the Society, we trust that it has been guided by a gracious Providence for the best interests of the Church of Christ. I have had several interviews with the Bishop, and indulge the best hopes from his Christian devotedness, his zeal, his talents, and his large experience in the work of education. I trust that the whole of our missionary brethren will receive him with the confidence becoming the paternal relation in which he now stands toward them."

In the C.M.S. Annual Sermon of that year, Hugh Stowell of Manchester, the most popular of Protestant orators for many years in the middle of the century, dilated in eloquent language on the new Colony and Diocese of New Zealand:—

"The Apostles did not, in the outset, map out the Heathen World into skeleton dioceses, and plant a Bishop at Crete, at Ephesus, at Antioch,—no; but they themselves, first of all, 'went everywhere preaching the word,' and they sent forth chosen evangelists to proclaim the unsearchable riches of Christ: and when the Lord had given testimony unto the word of His grace, when multitudes had been gathered from among the Heathen, when pastors had been set over the infant churches thus gathered, and when those pastors themselves needed chief shepherds, then at length, when a fixed Episcopacy was required, and when the Apostles, thitherto the itinerating Bishops of the Universal Church, were about to enter into their rest, they instituted and added Diocesan Episcopacy, to consolidate, perpetuate, and govern the Church; and so Timothy was appointed to Ephesus, Titus to Crete, and Ignatius to Antioch.

"Thus has it been in our modern Missionary progress. This Society did not tarry—to instance a beautiful existing illustration of our meaning—till haply there might be a Bishop set over the wild Western Isle of New Zealand; but she at once introduced, amidst the ferocious cannibals of that seemingly inaccessible land, the messengers of grace and peace and love; and they, preaching Christ crucified, were through grace enabled so to subdue many a savage spirit and

soften many a stony heart, that numerous flocks were gathered from among the fell natives; pastors were multiplied over those flocks; the island began to wear a general aspect of Christianization; the Episcopate was now called for, to give order and perpetuity to the work; and, lo! as the result of our labours, a Bishop has been consecrated to the fair Western See.

"In this way the Church Missionary Society has had the blessed privilege of welcoming to a garden, which she had been the honoured means of winning from the waste, this master husbandman in the vineyard of God: and such is the maturity of the work in the once barbarous Isle, now lovely in grace as she is beauteous in nature, that it only needs the parochial system of our Church to be fully introduced, in order that we may withdraw our Missionary labours from her shores, and turn them to new wilds in the wilderness, where we may hope to add fresh spheres to our Primitive Episcopate, and fresh trophies to our Scriptural Church—but all for the glory of Christ Jesus. Blessed fruit of our weak endeavours! expressive proof of our fidelity to our Church! For can it with fairness be denied, that as this Institution, under God, has mainly helped to annex to the Crown of England's Queen the fairest province in her wide dominions—the fairest, because unstained by the blood of conquest, and neither wrested by violence nor filched by fraud from the aboriginal tribes,* but vanquished by the Sword of the Spirit, and led captive by the cords of love, until the nation has virtually said to her Benefactress, as did the Moabitess to Naomi of old, 'Thy people shall be my people and thy God my God'—can it be denied, that as this Society has thus helped to add the fairest province to the Empire of our Queen, she has also aided largely in adding the fairest Diocese to the ample fold of our Church?—the fairest, because the brightest modern evidence of the apostolicity and catholicity of our Church, of the soundness of her faith, and the energy of her obedience, of the power of her love, and of the abiding of the Spirit of Christ with her Ministers and in her ministrations—a living Epistle, known and read of all men."

And Bishop Blomfield of London, when he preached the C.M.S. Sermon in 1844, thus referred to the Society's part in both the evangelization of New Zealand and the establishment of the Bishopric:—

"... That remote Colony of New Zealand, where this Society, having been the honoured instrument of displaying the light of the Gospel to those who were in darkness and the shadow of death, *has now been mainly instrumental* in placing that light upon the Church's golden candlestick, in its Apostolical completeness."

But the C.M.S. was not now to be the only Church Society labouring in New Zealand. To it was still left the Maori work; but in view of the rapid colonization of the country, both the S.P.G. and the S.P.C.K. gave the Bishop large assistance in providing clergy, churches, and schools for the white settlers; and he took out with him, as a beginning, three clergymen and four students for holy orders, besides two new C.M.S. missionaries, one from Cambridge (Dudley) and one from Oxford (Reay). The announcement in the S.P.G. Report contains what, so far as I have found, is the first reference to the C.M.S. in an S.P.G. official publication:—

"The erection of an Episcopal See in New Zealand must be considered as an era in the history of that interesting island; and the Society are prepared to exert themselves to the utmost in order to render every assistance which may be required of them by the Bishop. At the same time, they wish carefully to abstain from intruding on the field already occupied by the missionaries of the Church Missionary Society, and will take measures for preventing misapprehension on this subject."

* But alas! this could not be said of a later period. The history of the new Colony and its dealings with the Maoris is a sad history.

Another Anglican Bishopric was founded in 1841, at the same time as that of New Zealand, but under very different circumstances. This was the Bishopric in Jerusalem.

The study of prophecy at this time, to which I referred last month, had led men like Edward Bickersteth, Dr. Marsh, and Lord Ashley, to expect the early return of the Jews to their own land. The London Jews' Society had made various attempts, from 1820 onwards, to establish a Jewish Mission in Jerusalem; and from 1835 its agents succeeded in making good their footing there. Converts from Judaism were gathered into the Church, despite bitter persecution; and the sympathies of Christians at home were largely drawn out towards the work. Plans were formed for building a church on Mount Zion, Anglican in the first instance, but with a view to its becoming the headquarters of an independent Hebrew Christian Church. In 1839, all Syria was in confusion, owing to the revolt of Egypt against Turkey and the victories of Mehemet Ali over the Ottoman forces. The Powers at last interfered—except France, which sympathized with Egypt—and drove Mehemet Ali out of Syria by force. This was one of Lord Palmerston's great *coups* as Foreign Secretary; and the *Life of Lord Shaftesbury* shows us Lord Ashley (as he then was) pushing Palmerston on, hoping thus to clear the way for the Jews to settle in the Holy Land.*

As soon as peace was made, King Frederick William IV., who had just come to the throne of Prussia, sent Chevalier Bunsen to England with proposals for securing from Turkey greater freedom for the Christians in Palestine, and, with this purpose in view, for sending out an Anglican bishop who should act as the head of the Protestant community and represent it before the Porte. This fell in with Lord Ashley's Jewish projects, and he warmly seconded Bunsen's efforts. Mr. Gladstone and Archdeacon Samuel Wilberforce also took an active part in supporting the scheme. The latter (and very likely the former) really believed that the alliance of the English Church with the German Lutheran Church would pave the way for the latter presently receiving the historic Episcopate.† The Tractarians, however, were furious.‡ Archbishop Howley and Bishop Blomfield, who were sympathetic, were beset with their protests, Dr. Pusey loudly complaining that "for the first time the Church of England was holding communion with those outside the Church." But S. Wilberforce wrote,—“I confess I feel furious at the craving of men for union with idolatrous, material, sensual, domineering Rome, and their squeamish, anathematizing hatred of Protestant Reformed men.”§

But while the King of Prussia was thinking of an alliance between the two Churches, and of a more recognized status for German Protestants in Palestine, and while High Churchmen were divided on the ecclesiastical questions involved, the thoughts of Lord Ashley and

* Vol. i., chaps. 8 and 9.

† *Life of Bishop Wilberforce*, vol. i. p. 200.

‡ But Manning and Palmer were favourable. See *Life of Lord Shaftesbury*, vol. i. p. 378.

§ *Life of Bishop Wilberforce*, vol. i. p. 213

the Jews' Society ran chiefly in quite different channels. To them the Jerusalem Bishopric was the revival, after long centuries, of the "Diocese of St. James at Jerusalem." St. James the Just was *par excellence* the Apostle of the Circumcision, and the ardent imaginations of the friends of Israel looked now to a Church of the Circumcision, presided over by a Christian of Jewish race, and to which an Apostle to the Gentiles, such as (say) the Archbishop of Canterbury, might perhaps one day indite a new Epistle to the Hebrews. And when Lord Ashley obtained the appointment for the Rev. Michael Solomon Alexander, a Jewish convert, the joy of men like Bickersteth knew no bounds. An extract from Bunsen's diary will perhaps best illustrate the general tone of feeling:—

(July 19th, 1841).—"The successor of St. James will embark in October. He is by race an Israelite; born a Prussian in Breslau; in confession belonging to the Church of England; ripened (by hard work) in Ireland; Professor of Hebrew and Arabic in England (in what is now King's College). *So the beginning is made, please God, for the restoration of Israel.*"*

But before the consecration could take place, an Act of Parliament had to be obtained, the Acts before referred to not covering the case. Chiefly through Lord Ashley's efforts, a Bill was introduced, "empowering the Archbishops of Canterbury and York, assisted by other Bishops, to consecrate British subjects, or the subjects or citizens of any foreign kingdom or state, to be Bishops in any foreign country, and, within certain limits, to exercise spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other Protestant Congregations as may be desirous of placing themselves under the authority of such Bishops." On September 14th, 1841, Lord Ashley wrote:—

"The Bill for creating the Bishopric of Jerusalem passed last night! May the blessing of the God of Abraham, of Isaac, and of Jacob, the Father of our Lord Jesus Christ, be with it now and for ever! . . . Under God's blessing, *pars magna fui.*"

The Act has ever since been commonly known as the Jerusalem Act; but there is no mention of Jerusalem in it. It is general in character; and under its provisions all Bishops for countries beyond the British dominions have since been consecrated (if consecrated in England), the Crown giving its mandate to the Archbishop, and citing the Act as its authority for doing so. If the Act had been passed a year or two earlier, the Bishopric of New Zealand need not have waited for the annexation of the Islands to the British dominions. It is a curious circumstance that an Act which has so largely contributed to the extension of the English Episcopate should be so entirely *anathema* to High Churchmen generally. They never tire of denouncing it; but they use it whenever they require it.

The endowment for the new bishopric did not come from the Colonial Bishops' Fund. Even the influence of Bishop Blomfield and Mr. Gladstone would not have procured it in that quarter without a struggle. The King of Prussia promised 600*l.* a year; and a capital sum sufficient to give a like income was raised by subscription, the

* *Life of Lord Shaftesbury*, vol. i. p. 371.

London Jews' Society giving 3000*l*. The nomination was to lie with the Crowns of England and Prussia alternately; and England had the first turn, and appointed Dr. Alexander. He was consecrated on November 7th, 1841. One of the prelates who laid hands on him was Bishop Selwyn, whose own consecration had only taken place three weeks before; and Bickersteth wrote,—“Perhaps a more solemn effect was never produced than when the Bishop of New Zealand selected Acts xx., and read the passage, ‘And now I go bound in the spirit unto Jerusalem,’ &c. The Bishop of London was in tears.”* Selwyn’s biographer apologizes for his presence on the occasion, saying, “The circumstance caused some surprise to his friends, and the mention of it now may be a matter of regret to those who here learn it for the first time.”† In fact it was one of the many instances in which Selwyn proved himself superior to the prejudices of his own party. A curious illustration of similar breadth of view occurs in Lord Ashley’s journal, in the notice of a dinner at Richmond shortly before the consecration, at which Bunsen entertained Dr. Alexander and several friends:—

“Gladstone stripped himself of a part of his Puseyite garments, spoke like a pious man, rejoiced in the Bishopric of Jerusalem, and proposed the health of Alexander. This is delightful; for he is a good man, and a clever man, and an industrious man.”‡

All readers of J. H. Newman’s *Apologia* will remember that he mentions the Jerusalem Bishopric as the last straw in the burden of his dissatisfaction with the Church of England; although he did not go over to Rome until four years later. It is a strange instance of the vicissitudes that Time brings, that in our own day, while the revival of the bishopric a few years ago was secured by Evangelical influence in the teeth of the vehement opposition of Canon Liddon, its very name has since come to be a red flag to some conscientious Protestant Churchmen, while it is now enthusiastically supported by the very party that formerly detested it.

The Church Missionary Society had no connexion, as a society, with the establishment of the Jerusalem Bishopric. It had then no work in Palestine; § and although it had previously sought the revival of the Eastern Churches, this was not the particular purpose of the bishopric. That purpose, as already indicated, was the formation of a Jewish Church; and this lay outside the range of C.M.S. objects. Still, the promoters of the scheme were supporters of the Society. Of the five trustees of the fund, four were Vice-Presidents, viz. Lord Ashley, Sir T. Baring, Sir R. H. Inglis, and Sir G. H. Rose, while the fifth, Mr. John Labouchere, was one of the Society’s bankers. So the Committee, in the Report of 1842, noticed the Jerusalem Bishopric and the proposed Gibraltar Bishopric together, designating them as “events which would form a glorious epoch in the history of missionary operations”; and they presented an address to the King of

* *Memoir of E. Bickersteth*, vol. ii. p. 182.

† *Life of Bishop Selwyn*, vol. i. p. 81.

‡ *Life of Lord Shaftesbury*, vol. i. p. 377.

§ Mr. Hodder says it had, but he is mistaken. (*Life of Lord Shaftesbury*, vol. i. p. 366.)

Prussia on his visit to England at the time, referring to the Society's past indebtedness to Berlin for missionaries, and to the "paternal and beneficial influence" which the new bishop might exercise over the C.M.S. Missions in Egypt and Abyssinia. In after years, however, the Society's Palestine Mission brought it into closer relations with the new see.

I do not propose to narrate the entire history of the extension of the Missionary and Colonial Episcopate in this article. It has been my desire rather to draw attention to the earlier stages of so remarkable a movement. But we may just glance at the later new bishoprics in which the Church Missionary Society has been in one way or another specially interested.

The majority of the other bishoprics founded between 1841 and 1849 were for Colonies in which the Society was not at work. But it had Missions in the new dioceses of Guiana and Colombo; and Bishops Austin and Chapman at once became Vice-Presidents and expressed cordial feelings towards the Society. Of the latter the Report of 1845 said:—"The Committee anticipate much benefit to the Mission from his spiritual direction and paternal superintendence over the Church in this interesting Island" [Ceylon]. The Society's interest, however, was not limited to its own spheres of labour. The new Bishop of Barbadoes, Dr. Parry, was invited to be a Vice-President, and consented. When Bishop Gray was consecrated to the new diocese of Cape Town in 1847, he too accepted the same office; and his appeal for South Africa was printed in the *Missionary Register* with a sympathetic commendation. Another bishop, consecrated on the same day, Charles Perry of Melbourne, who had been an influential Evangelical clergyman at Cambridge (and Senior Wrangler), was an ardent friend of the Society, and long afterwards, when he retired after a nearly thirty years' episcopate, became a leading member of the Committee.

In the year 1849, when the Society had been in existence exactly fifty years, two new bishoprics were started which had been earnestly desired by the Society, and towards the endowment of which its members and friends largely contributed. These were Victoria (Hong Kong) and Rupertsland. The chief part of the endowment for the See of Victoria was given by "A Brother and Sister"; and the "Brother" was the Rev. Vincent J. Stanton, who had been Consular chaplain at Canton, and had been imprisoned in chains by the Chinese. He was afterwards for many years a warm and munificent friend of the Society, again and again heading subscription lists on special occasions, and he was the author of the "substitute for service" scheme which has developed into the "Own Missionary" plan now so widely accepted. To this bishopric the Rev. G. Smith was appointed. He was an Oxford man, and had been an Association Secretary of C.M.S.; and in 1844 he went to China as one of the first two C.M.S. missionaries. To the new bishopric of Rupertsland a home clergyman, the Rev. David Anderson, was appointed, who also was a hearty supporter of the Society. He laid the foundation in the North-West of Canada of that great work

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of the Church which in the last five-and-twenty years has so enormously developed.

Then in 1852 came the bishopric of Sierra Leone, which has been alluded to above as strongly pressed upon the Government by the Society some years before; and again C.M.S. friends contributed to the endowment. The first bishop was the Rev. O. E. Vidal, a Sussex clergyman who had been led to devote rare linguistic talent to the study of the Yoruba and other African languages in the hope that he might have opportunities of aiding missionaries in translational work; and he did actually help Samuel Crowther in compiling his Yoruba dictionary. In 1854, the Bishopric of Mauritius was established, the Society again using its influence to promote it; and another hearty friend, the Rev. Vincent W. Ryan, was appointed first Bishop. It was in that year that Bishop Selwyn came to England and made proposals to the Church Missionary Society, as well as to the Colonial Bishops Fund and the S.P.G., regarding the extension of the Episcopate in New Zealand; and the Society undertook to contribute, not merely through its friends, but officially, to the stipends of the missionaries whom Selwyn proposed to have consecrated as Bishops. The Government, however, whose consent at that time was necessary, did not accept his plans, and the bishoprics had to wait two or three years further. Christchurch was the next established, in the South Island, which was purely Colonial; then, in 1858-9, Nelson, also in the South Island, and Wellington and Waiapu in the North Island, the two latter dioceses having large Maori populations. William Williams was consecrated to the Bishopric of Waiapu; and as almost all the work then in that part of the Island was Native, the first Synod was conducted in the Maori language. Selwyn proposed the appointment of Octavius Hadfield, another C.M.S. missionary, to Wellington, but he declined it; and then the Rev. C. J. Abraham, one of Selwyn's Etonian friends, received the appointment. Hadfield, however, succeeded him in 1870. The whole history of the New Zealand bishoprics is very interesting, as it was there, under Selwyn's influence, that the most successful attempt was made for the Church to exercise her natural powers without the intervention of the State.

The year 1861 is memorable for the foundation of the Sees of Central Africa (now Zanzibar), Honolulu, and Melanesia. These are usually regarded as the first three English bishoprics outside the Queen's dominions. But this statement, so common in High Church publications, is inaccurate, because the Anglican Bishopric in Jerusalem was twenty years earlier; and the fact that that Bishopric was for so many years disliked by High Churchmen generally is no reason why they should ignore the simple fact that the Bishop was canonically consecrated by the Archbishop of Canterbury and was therefore an Anglican Bishop in a foreign country. It was, as before mentioned, by the Act of 1841, commonly called the Jerusalem Act, that the consecration in England of Bishops for foreign Sees was made possible. Of these Honolulu was the first after Jerusalem. Bishop Mackenzie, for Central Africa, was consecrated at Cape Town;

and Bishop Patteson, for Melanesia, was consecrated in New Zealand ; and in those Colonies the Act did not apply.

It is interesting to remember that the very first Bishop of the Church of England consecrated outside England was a C.M.S. missionary. This was William Williams, whose appointment to the diocese of Waiapu in 1859 has been noticed above. In his case, however, the Church could not act without the State. The four Bishops already in New Zealand who consecrated him had been themselves consecrated in England, and had received Letters Patent, and these Letters Patent prevented them from consecrating without the Queen's permission. Therefore Selwyn had to send to England for that permission. It actually arrived while the Synod was sitting at Wellington, and on the very next day, April 3rd, 1859, the four Bishops solemnly laid their hands on Williams, and he at once took his Episcopal seat as first Bishop of Waiapu.* When it was desired in 1861 to consecrate Bishop Patteson, a long correspondence took place between Bishop Selwyn and the Colonial Office regarding the best way of managing it. The Melanesian Islands were a foreign country ; and although the Jerusalem Act already mentioned would have authorized the Archbishop of Canterbury in England to consecrate a Bishop for them, it did not sanction an independent consecration by Bishops in a Colony. Selwyn proposed four different alternatives for getting over the difficulty, which I must not stay now to specify. The Duke of Newcastle, who was Colonial Secretary, and a great friend of Mr. Gladstone and Bishop S. Wilberforce, selected the one which to us now would seem the most natural and right, viz. that the New Zealand Bishops should simply exercise the inherent rights of their Episcopal office and consecrate a Bishop if they pleased, without definite sanction from the Crown. The Duke, however, was cautious enough to suggest that perhaps the Bishops had better go to one of the islands and do the dreadful deed there, rather than run the risk of breaking the law on British territory ! But Bishop Selwyn on these points consulted the eminent lawyers then in New Zealand, Sir William Martin and Mr. Swainson ; and on their affirming that there would be no illegality in the consecration in New Zealand, he resolved to go forward ; and Patteson was admitted to the Episcopate at Auckland on St. Matthias' Day, 1861. It must be candidly admitted that this action, and the corresponding action in South Africa, were very distasteful to Evangelical Churchmen at home. They saw nothing but the cloven foot of sacerdotalism in all these movements to shake off State fetters. But at the present day we are all of us glad when in self-governing Colonies, or in foreign parts, a bishop is consecrated by his brother bishops in virtue of their own office ; as for example two C.M.S. missionaries lately raised to the Episcopate, viz. Archdeacon Leonard Williams to the diocese of Waiapu, and Dean Grisdale to the diocese of Qu'Appelle. Subsequently to Selwyn's bold action, the Judicial Committee of the Privy Council gave their memorable decisions in the Cape Town and

* It was his son, the third Bishop of Waiapu, who spoke at the recent C.M.S. Anniversary.

Colenso cases, which deprived the Letters Patent of Bishops in self-governing Colonies of all their supposed virtue; and since then, Letters Patent have not been granted to any Bishops abroad. All that is now done by the Crown is, in the case of a consecration in England, to give the Archbishop the royal sanction to his performing the ceremony.

In 1864, another remarkable development of the Anglican Episcopate took place, though of a different kind. That year saw the consecration, in Canterbury Cathedral, of Samuel Crowther, the first Native African Bishop of modern times.

In the later 'sixties the C.M.S. was endeavouring to obtain the establishment of a bishopric for the Northern half of China, and arrangements were made for limiting the jurisdiction of the See of Victoria (Hong Kong) to the 28th parallel of latitude; but difficulties arose in the maturing of this scheme, and it was not carried into effect till 1872, when the Rev. W. A. Russell, who had for some years been the Society's leading missionary in China, was consecrated to the new See. The Southern China See became vacant about the same time by the resignation of Bishop Alford, and the Rev. J. S. Burdon, another veteran C.M.S. missionary, was appointed to succeed him, and was consecrated in 1874. It was not until 1880 that, after Bishop Russell's death, the diocese of North China was divided into two, the northern half retaining that name, and the southern half being entitled Mid China. To the latter the Rev. G. E. Moule was consecrated. The former became an S.P.G. bishopric. One more, Western China, has been founded within the last two years.

Reverting to 1872, it was in that year that Bishop Machray of Rupertsland, the successor to Bishop Anderson, matured his plans for more complete Episcopal arrangements in the North-West of Canada, and out of the huge diocese of Rupertsland were carved three new dioceses, Moosonee, Saskatchewan, and Athabasca. To Moosonee John Horden was consecrated (along with Mr. Russell for China and Mr. Royston for Mauritius) in 1872, just before the first Day of Intercession for Foreign Missions. The other two new Sees were filled up in 1874, the Rev. W. C. Bompas going to Athabasca, and Dr. McLean to Saskatchewan. There have been later sub-divisions in that immense territory, and now four other dioceses have been carved out of these, viz. Calgary, which has no Bishop of its own as yet; Qu'Appelle, of which a C.M.S. missionary, Mr. Grisdale, late Dean of Rupertsland, has just become the third Bishop; Mackenzie River, under Bishop Reeve, also a C.M.S. missionary; while Athabasca has for many years been under Bishop Young, another C.M.S. missionary, Bishop Bompas ever going further afield, and now being Bishop of Selkirk.

All this time, many other dioceses had been formed in different parts of the world; and of these Madagascar, in 1874, should be specially mentioned, as the scheme for it is memorable as having been rejected by the Foreign Secretary of the day, Earl Granville, so that the Bishop who had been selected, Dr. Kestell-Cornish, had to be consecrated by the Scottish Episcopal Church. In 1877 the long-

desired division of the vast diocese of Calcutta was effected by the establishment of the Bishoprics of Lahore for the Punjab and Rangoon for Burmah. The C.M.S. was not officially concerned in the promotion of them, but it is worth remembering that Mr. Wigram, then a South-ampton clergyman, took an active part in raising the Winchester Diocesan Fund for Rangoon, and that the first Bishop of Lahore was T. Valpy French, probably the most eminent of all C.M.S. missionaries. In 1879 a new bishopric was formed in the South of India for Travancore and Cochin, and one of the C.M.S. missionaries of the period, the Rev. J. M. Speechly, was consecrated first Bishop. On the same occasion, at St. Paul's Cathedral, the Rev. W. Ridley, formerly C.M.S. missionary in the Punjab, was consecrated to the new diocese of Caledonia, one of the three into which the old diocese of Columbia was being divided.

In 1883 the long-delayed plans for an English bishopric in Japan were completed, and Archbishop Benson selected the Rev. A. W. Poole, of the C.M.S. Telugu Mission, as the first Bishop. Japan now has four English bishoprics, and two of them are presided over by Bishops Evington and Fyson, also missionaries of the Society; while the Society's funds provide half the stipend of a third, Bishop E. Bickersteth of South Tokyo.

In 1884 a bishopric was at last established for the supervision of the C.M.S. Missions in Eastern Equatorial Africa, James Hannington becoming the first Bishop; and, as is well known, he has been succeeded by two other brethren, Parker and Tucker. There are now two bishoprics in the field of the Universities' Mission, Zanzibar and Likoma, succeeding the former bishopric of Central Africa above mentioned. South Africa is an ecclesiastical Province, with ten bishoprics (including St. Helena). In West Africa, Sierra Leone has transferred Lagos and the Yoruba country to the new See of Western Equatorial Africa, which has succeeded that of the Niger. With this See are connected the names of Bishops Hill and Tugwell, and their African Assistants, Bishops Phillips and Oluwole.

The Canadian, West Indian, and Australian Bishoprics have multiplied considerably, and the Bishop of the Falkland Islands exercises episcopal supervision in South America. In India, in the last few years, three new bishoprics have been established—Chota Nagpore, Lucknow, and Tinnevely. The legal difficulties attending their inception, and the way in which these difficulties have been overcome, have been so recently pointed out in our pages that it is needless to notice them here. The bishoprics of Singapore and Corea complete the list. The total number is ninety-two.*

In this great extension of the Anglican Episcopate the chief instruments have been the S.P.G., the S.P.C.K., and the Colonial Bishoprics Fund. Yet the part taken by C.M.S. has not been a small one. Its influence has been exerted, directly or indirectly, in the establishment of at least thirty of the bishoprics; and it now supports eleven English bishops entirely (Western and Eastern

* The S.P.G. Report says ninety-three. This includes London, in virtue of its jurisdiction over British subjects on the Continent.

Equatorial Africa, Travancore, Mid and Western China, Kiushin, Hokkaido, Athabasca, Mackenzie River, Selkirk, Caledonia), and four partly (Jerusalem, South Tokyo, Waiapu, Moosonee), besides the two African Assistant Bishops. In the last half-century, thirty-seven of the Society's missionaries (including three Africans) have been raised to the episcopate, viz., in chronological order, Gobat, G. Smith, Weeks, Bowen, W. Williams, Crowther, Hadfield, Royston, Russell, Horden, Bompas, Burdon, Sargent, Stuart, French, Speechly, Ridley, Moule, Poole, Hannington, Young, Parker, Tucker, Hodges, Reeve, Clifford, Hill, Phillips, Oluwole, Newnham, Evington, Tugwell, W. L. Williams, Cassels, Fyson, Grisdale, Taylor Smith. One of these, indeed, Bishop Tucker, had not actually been a missionary before his consecration; and one, Bishop Cassels, was not previously a missionary of C.M.S. Both these came on to the Society's roll when they became bishops.

This article has aimed at nothing more than a summary of facts, more especially such facts as concern the Church Missionary Society. In view of the Lambeth Conference now assembling, they are of interest at the present time. It is not necessary to add any general remarks, beyond the expression of an earnest hope and prayer that the Episcopal meeting, which, though it has no power in a legal sense, has, and justly has, enormous weight and influence, may have throughout its deliberations the guidance and governance of God.

E. S.

FROM JULFA TO BAGHDAD.

LETTER FROM BISHOP STUART.

[In September last Bishop Stuart left Julfa for a visit to Baghdad *via* Sultanabad and Hamadan, returning *via* Bushire and Shiraz. He was accompanied, as usual, by his daughter, who took advantage of constant opportunities of giving the Gospel Message to the women of the towns and villages visited. In recording the following "resulting impressions remaining from a journey of such varied interest" the Bishop hopes that they may help to quicken interest in the work to be done in Persia, and may call out much prayer on behalf of those labouring there.—ED.]

Julfa, Ispahan, March 17th, 1897.



ON September 22nd I set out from Julfa, accompanied by my daughter, and on January 8th we completed our tour, so it occupied the autumn and the first half of winter. The day temperature was still high when we started, and the cold was considerable in the last three weeks of our journey. But we were favoured with fair weather, and escaped the rains which are usual at that season between the Persian frontier and Baghdad, and again in the last part of the journey between Shiraz and Julfa we were fortunate in getting over the mountain ranges before the heavy snowstorm that set in unusually late this year, namely, on February 21st. All the travelling was by day, in marked contrast to the journey in summer from Kirman, which had to be accomplished mostly by night to avoid the heat. Thus we were able to see much more of the people in the hamlets and villages through which we passed, and on the pilgrim routes by which we travelled both in going and returning. And with regard to opportunity of intercourse with the people of all classes, I am glad to say that my being accompanied by my daughter was of immense service. She had always ready access to the

women, whether in visiting them in their own homes or in receiving their visits in our places of temporary sojourn.

2. The route we took from Julfa to Baghdad included a slight detour so as take in the important centre of trade and carpet manufacturing town of Sultanabad, as well as the ancient city of Hamadan, occupied by our brethren of the American Mission, to whom I had long promised a visit. It comprised thirty-three stages of an average length of fifteen miles, total about 500 miles, and including the halts we made on Sundays, and the few days spent at Sultanabad, Hamadan, and Kirmanshah, it occupied forty-three days. We rode our own horses, and a muleteer provided the animals for the servants and baggage. This is called *caravan* travelling. With the exception of the days that we enjoyed the hospitality of the agent of a European firm at Sultanabad, and of the American missionaries in Hamadan, and of the British agent (a Persian gentleman) at Kirmanshah, we had to put up in the open caravanserais or in the Government post-houses; or, not seldom, in the private houses of the villagers, whose ready hospitality (for which only a trifling present was expected) contrasted strongly with the customs of India, where the prejudices of *caste* make it almost impossible for the people to entertain strangers, and necessitate the frequent use of tents in missionary itinerations.

3. The visit to Sultanabad had for its especial object the inspection of the work of the B. & F.B.S., for the general superintendence of which I am at present responsible. The Society has a sub-dépôt there, in a room of the principal caravansearay in a central position of the town, and their colporteur, Peter Galustian, accompanied us on the journey from Julfa. The previous year he, with his assistant, was stopped by highwaymen and stripped and robbed. Their horses and all their books and other property were also carried off, and to this day nothing has been recovered (though the robbers were well known), nor compensation been paid. Last year, shortly before we set out, he had again on the same road been turned back by the report that robbers were still infesting the road. Such is one of the risks of travel in this land of misrule! Hence Peter was glad to avail himself of the opportunity of making the journey in our company. We found traces of his work at the various small towns we visited, as well as in Sultanabad, where he seemed to be well known, and to be well received. We spent the second Sunday of our tour (October 4th) there, when I held Persian service, attended by most of the Europeans and Armenians in the place, and by a few Persians—their *employés* and others. At the administration of the Holy Communion we were in all fourteen, of five different nationalities, European and Asiatic, but all knowing enough Persian to join in the service. I paid an interesting visit to the most influential Mullah in the town, whom I found to be very friendly, and not unacquainted with our Scriptures. He very freely professed his dissent from some of the popular opinions of Mohammedans, and in the course of our conversation he readily admitted references that I made to the Bible. There was quite a number of visitors present, and after an hour's conversation he expressed a wish for a more private discussion either at our quarters or his own. As it was not easy to arrange a visit to us, I made an appointment to call the following day. A message was also sent requesting that my daughter would call on the ladies of the house, which she did, and found them very intelligent and interested in the Gospel story. At my second interview I found a more select company of the great man's friends, amongst them the Governor of the town. The principal point discussed was the relation of Reason and Revelation, and the respective province and sphere of each. I am afraid, as such discussions are apt to become, it was

to a great extent a question of words leading nowhither. But it was conducted with good-temper and politeness, and I was able to testify to Him the *Word* made flesh who hath *revealed* to us the Father. The Persian convert of Yezd, baptized by Dr. Bruce, who was my companion throughout this journey, made some excellent points in the discussion, in which, with becoming modesty, he took part when invited by our host. Before leaving I presented the Agha with a copy of the New Testament.

4. Leaving Sultanabad on Monday, October 5th, we arrived at Hamadan on Friday, the 9th, and were hospitably received by our brethren of the American Mission. Halfway between Sultanabad and Hamadan our route lay through Dowlatabad, a good-sized town, where we struck the main pilgrim route from central Persia. The season of the year was that in which the pilgrims are most numerous, and owing to the interrupted traffic last summer caused by the Shah's death, the number now travelling was unusually large. With one family party of father, mother, and children we became quite friendly; we frequently lodged in the same caravanseray or in a Persian's house. On several occasions we fell in with those who had seen us or heard the Word from us in our sojourn at Yezd and Kirman. The pilgrimage to Kerbela is made from a variety of motives, and the religious object is sometimes only a pretext; for often the journey is made to escape from oppression or from troublesome creditors, and not infrequently by those who have fallen under the suspicion of *Babism* or other heterodoxy. We had many opportunities of giving away the tracts printed at the Henry Martyn Memorial Press, one of which (by Mr. Tisdall), entitled "Whither are you going?" was a special favourite. One morning, where in a romantic valley the road skirted a hill and lay along a river-bank, we overtook a large party who had stayed the previous night at our caravanseray. As we passed the long train of mules carrying the *kajavers* (litters), in which the women mostly were conveyed, and of horses and donkeys with their riders, we heard one of our tracts being read aloud by a leader in the band of pilgrims. He was seated in a *kajaver*, and recited the words with that measured cadence of which the Persians are so fond, the women in the company swaying to and fro, and at the more pathetic parts beating their breasts as is their custom when listening to the moving tragedy of Hasan and Hosein. It was a picturesque scene, and one well fitted to illustrate the importance of disseminating Christian literature in a country like Persia.

5. Arrived at Hamadan, we found all the usual departments of missionary work being vigorously carried on by three married missionaries (one of them a doctor of long experience in Persia) and three lady missionaries, one of whom is also a doctor, fully qualified, who has a separate dispensary for female patients. The other two single ladies have a boarding-school with some forty Armenian girls, besides the day-school, in which are scholars, Jewish, Armenian, and others. The school premises, built for the purpose, and both the dispensaries, are admirably planned and furnished with every requisite. And throughout all the arrangements of the Mission I noticed what I had often admired in the work carried on by our American brethren in India, a thoroughness and completeness indicative of the warm interest of their home supporters in the work of the Mission. To give one instance, the school desks and forms were of the most modern and approved pattern, beautifully made of American wood, and all sent out from the States ready to be put together. They were the gift of an American who had visited the school.

The church is a substantial and well-designed building, erected of late years on a site adjoining on one side the Girls' School, and on the other an ancient Armenian churchyard. The old church, which stands on the other side of the

burial-ground, is still used sometimes for marriages by the old Armenian families, but there is now no resident Gregorian priest, and the Armenian community of Hamadan seem practically to have joined the Reformed or Protestant Church. The late Shah gave a handsome donation towards the erection of the church, and the missionaries also contributed. But the building belongs to the church community, and is vested in Armenian trustees. I had the privilege of preaching to the Sunday morning congregation in Persian. The school children formed an effective choir, accompanied by an American organ played by one of the ladies. There were a good many Mohammedans present, who remained throughout the service, seated in the nave. The school children and women were in the chancel. Another service, altogether in Persian, is held at a somewhat later hour at the Boys' School in another part of the town, which is attended chiefly by Jewish and Persian inquirers. In the evening there was a devotional meeting at the house of the Rev. J. Watson, where I was staying, which I was asked to conduct. One interesting convert, a fruit of the Mission, is a *Kurd* by nationality. He received the rudiments of a medical education from the medical missionary at Hamadan. He then visited England and pursued his studies there. On his return to Persia he took up an independent practice in Hamadan, in which he seems to be successful, his repute as a doctor protecting him. He is highly esteemed by the missionaries as a devout and earnest Christian, though they cannot but regret that he no longer attends the services in the church, owing to his having become imbued with the exclusive principles of "the Brethren" during his residence in England. If one may draw a lesson from perhaps a unique instance, it would be the importance of extending kindly and truly brotherly sympathy to Native converts from Persia or elsewhere, even in cases where self-interest may probably have led them to England. Who knows but that, in labouring for the meat that perishes, they may find the Bread of Life in fuller abundance than amongst their native surroundings?

One other remark I would make on the Hamadan Mission. The missionaries are not all in one part of the town, as we here in Julfa, but occupy houses in different quarters. There seems many advantages in this, as bringing them into more direct contact with the people. The Armenian portion of the flock is also scattered through the town, instead of being confined as here to the one suburb of Julfa. Of this circumstance, and its effect on the Armenians themselves, Dr. Wills, who had gained his experience in both places, writes:—"The Hamadan Armenian is brighter and more civilized than his Ispahan *confrère*. He has adopted the manners and dress of the Persian, also his language, and is so far less exposed to annoyance of the reigning people. . . . The gist of the matter is, that in Hamadan and its environs the Armenian is simply a Persian not a Mohammedan; while in Julfa he is an Armenian of the Armenians."

6. On leaving Hamadan the Rev. Mr. Hawkes and Mrs. Hawkes drove out with us three *farsakhs* in their buggy to a village, where we lunched together in a garden, and there bade farewell to our kind friends, and mounting our horses, proceeded to ascend the long and toilsome pass over the Elburz. It was dark before we reached the end of our stage at the foot of the other side of the mountain, and having got separated from our caravan, could hear nothing of it. So we were glad of the shelter of a Persian house, where we lay down on the floor in our clothes, I on the ground-floor and my daughter in a small *batakhana* (a room on the roof). It soon got very cold, but with a rug and a horse-cloth borrowed from the good woman of the house we managed fairly well, and being thoroughly worn-out we slept the sleep of the tired. On waking with daylight we found that the missing servants and baggage-mules

were all the time in an adjoining caravanseray, where they had arrived shortly after ourselves!

Our next stage was the remarkable and interesting old town, Kungavar, with unmistakable ruins of classical architecture, said to be the remains of a temple of Diana. The pillars and fragments of cornices carved in large blocks of marble are built into the bazaar, and form part of the wall of an old though much more modern building. The people came round us in great numbers, both in the town and at the caravanseray, where we stayed the night, and we were able to distribute many tracts and some Gospels to those who could read. Another large village where we stayed the following night in a Persian house was Sena, on the slope of a hill and abundantly supplied with water by a considerable stream, and consequently well-wooded and with green pastures. There were many pilgrims halting like ourselves for the night. We came in for some heavy rain the next morning, and at midday were glad to take shelter in a very poor hut, where, however, we met an intelligent man of the Dervish sect, who gave us the best accommodation he could in the only dry corner of his dwelling, and readily entered into religious conversation. When the rain abated we pushed on to reach the famous caravanseray at Behistun before evening. All that night a terrific thunderstorm raged with a deluge of rain. The reverberation of the thunder from the giant wall of rock, at the foot of which the old caravanseray lies, and the dazzling brilliancy of the lightning lighting up in its frequent flashes the massive walls and vaulted roof of our lodging, were grand in the extreme. In the "clear shining after rain" of the following morning we had a good view of the marvellous sculpture and cuneiform inscriptions, commemorating, by this strange illustrated writing on the imperishable rock, the achievements of the greatest of his race—the king of kings, Darius the Achæmenian. A carriage and horses had been sent out to meet us by the *Vakil-ud-dowlah*, or British Agent at Kirmanshah, Abukur Rahim, who worthily maintains the position enjoyed by his father, so justly celebrated for his devoted loyalty to his English protectors and princely hospitality extended to all foreigners. We were the guests of this enlightened gentleman, who was most kind and thoughtful in his attentions, and did everything in his power to make our visit to Kirmanshah interesting and pleasant. He was also particularly kind to our faithful companion, John Yezdi. My daughter made the acquaintance of the female members of the family, by whom she was very kindly received. The lady of the house is the daughter of the principal Mullah in the city, and our host arranged a visit to him, and accompanied me to his father-in-law's house, where I met a large company of Mullahs and others. There had been a death in the family, and the visitors were assembled to show their sympathy. And so there was an opportunity of giving the conversation a serious turn. One of the visitors who arrived shortly after us was the Seyed Rustum, a Kurd, who is the recognized leader of one of those strange sects to be met in Persia. He is regarded almost as divine, and when he entered with a few of his disciples, all rose to do him honour. When seated on the carpet near the Imam Juma and opposite to me, he remained for some time apparently absorbed in silent prayer. He is a man in the prime of life, and of pleasing aspect and bearing. I was not aware then of the light in which he is regarded by his votaries as a supernatural manifestation of the Divine excellence, and I cannot recall anything noteworthy in the few remarks he made. But his manner was courteous and dignified. I had some conversation with the Imam Juma and others on the subject of our Scriptures, and the translation of them from the original languages into Persian and many other tongues. And I afterwards sent for his acceptance a

copy of the whole Bible in Persian. He has, I was told, a fine library of Oriental books. Another interesting incident was a call I received from a young convert baptized recently by the Hamadan missionaries, and the solitary convert in Kirmanshah from Mohammedanism. There are a few other Christians, Armenians, Nestorians, or Chaldeans. One of these is a teacher employed by the Hamadan Mission. Mr. and Mrs. Hawkes spent some months at Kirmanshah, and set going a school, which this teacher from Ooroomiah now carries on. It has as yet only some seventeen Jewish children in attendance, boys and girls. The Bible Society has a sub-depôt in the house of a Chaldean Christian in the city, who had recently died.

7. The Sunday after we left Kirmanshah was spent at a very old and picturesquely-situated town, Kerrend, built in a mountain gorge or gap in the hills; the flat-roofed houses rising in terraces, tier upon tier, on both sides of the gorge, which has been scooped up by a mountain torrent of which it is now the channel. Our quarters were in a commodious Persian house, and the good man and his wife were most obliging and civil. It was not the first time that they had entertained missionaries, for we found that a lady of the American Mission had lodged in their house, and that her visit was well remembered. The inhabitants are for the most part a people apart, and belong to one of the sects that have broken off from strict Mohammedanism. There is also a considerable Jewish community here. The people of the house and several neighbours joined us at the Sunday morning service, and three men remained for further instruction. One was a doctor, who professed to be a seeker after truth. He had learned a little Hebrew from a Jew, and was glad to get a copy of the New Testament in Hebrew to show to his friend. They stayed for two hours reading and conversing.

8. During all the rest of that week we were much amongst the pilgrims, of all sorts and conditions. One morning a sad incident delayed us a few hours. At the side of the road near a squalid hamlet in the hills lay, in the blazing sun, a dying man on his back, with limbs stretched out. His cap had been placed on his breast, and in it were a few coppers. He was a pilgrim who had been left there by the rest of his party to die, and the cap was a mute appeal for money to bury him. Finding that there was still life in him, we stopped, and tried to administer some restoratives, and contrived to screen him from the sun. He opened his eyes, and seemed to know that we were trying to do him good. But after some little time it was too evident that for him the sands of time had run out and his life's pilgrimage was ended. So we stood around him and commended him to the merciful Judge of all men, the God of the stranger and the Friend of the friendless. The villagers who had gathered round seemed touched by our concern for the poor fellow, and promised to give him burial, we helping to provide the winding-sheet. There are, alas! many who thus fall out of the ranks and die on the pilgrim route.

9. We passed the frontier on Thursday, October 29th, and were at once *taken care of* by a party of five Turkish horsemen sent out to meet us. At Khan-nikim, where we made our first stage in the Sultan's dominions, we observed the ostentatious officialism in every detail. We had left a country of *no* government, and found ourselves in one of *over* government. The very soldiers (for whom we had to pay!), ostensibly sent for our protection, were a check on our freedom, and we soon found that we were being *shadowed*.

Our first Sunday in Turkey-in-Asia (November 1st) was at Shahrawan—an ancient town, but with numerous modern bazaars and caravanserais built to meet the requirements of the thousands of pilgrims passing through every year. Another result of the pilgrim traffic is that Persian is understood and spoken by many. So that on Sunday morning quite a number of the people of the

place came to our service, and there was a brisk demand for Persian tracts. Our quarters were in the upper storey (or *balakhanah*) of a new caravanseray, and it was there that I met with what might have been a serious accident in stepping in the dark down a steep staircase, which opened on to the terrace in front of our rooms and was unguarded by any parapet or railing. Mercifully, the injuries I sustained, though painful and alarming at the time, were only flesh wounds; and after a day's rest we were able to proceed on our journey to Baghdad, which we reached on November 5th. The Rev. J. T. Parfit and two of the Armenian Mission staff, one of them being an assistant of Dr. Sutton's, kindly came out as far as Bacoobich, to which a daily omnibus runs, thirty miles from Baghdad, to meet us, and through their assistance that part of the journey was made in comparative comfort in the public conveyance.

10. The fortnight spent at Baghdad was a welcome rest and refreshment. And though, owing to my lameness, I could not go about much, I had the privilege of conducting English service on both Sundays in a large room in Mr. Parfit's house, and of preaching on the second Sunday at the Arabic service (through interpretation) to a congregation of forty adults, besides many children of the school. This service is held in a large room or hall in the house that is rented for the school recently opened by Mr. Parfit, and for which the missionaries had for long been ineffectually endeavouring to obtain permission from the Turkish Government. This has at last been conceded, and I had the pleasure of presiding at the first examination and giving of prizes on November 11th, and the opportunity of speaking to a crowded audience of the children and their parents and others on the motto-text, "The entrance of Thy words giveth light."

Several days were spent in profitable conference with the missionaries, in which I learnt much of the past history of the Mission and its present needs—may I add, its *prospects* of extended usefulness, if only the Society is able to adequately reinforce the staff so as to make Baghdad the basis of a vigorous Turkish-Arabian Mission. This would have for its sphere not only the district around the city, but the important Mohammedan towns, such as Hillah, Nejef, &c., in the Euphrates Valley, but also "the regions beyond," towards Arabia, properly so-called. The medical Mission work so heroically maintained for so many years by Dr. Sutton in the face of most harassing opposition, has given us, by God's blessing, a firm position in this renowned capital, which ought by no means to be relinquished, but rather strengthened and extended.

11. Colonel Mockler, the British Resident, who has always proved a staunch friend to the Mission, was not at Baghdad when we arrived, but he returned before we left, and our last evening was spent at the Residency. It was a matter of special interest to me to meet in Colonel and Mrs. Mockler the friends who had watched over the last days on earth of the beloved Bishop French, for it was in their house at Muscat that he died. It was a singular coincidence that I, his early companion in the mission-field—for we went out together to India in 1850, and worked together at Agra for three years—should meet in Baghdad (which he also in his later years had visited) those who had ministered to him at the close of his devoted life. Many endeared reminiscences of him crowded upon my memory that night, as from the deck of the river steamer on which we had embarked straight from the river-gate of the Residency I watched the ceaseless flowing of the mighty stream, that ancient river Tigris, and thought of him and the many journeys we had made together by day and by night. At early dawn we weighed anchor, and soon sped rapidly down the noble river fringed with endless groves of palms. The motley groups of deck passengers crowding the broad deck were mostly Shiah pilgrims from various parts of India returning to their homes. So I had frequent opportunities of conversing with them in different Indian tongues.

At Bussorah we were the guests of the Rev. F. Cantyne and Dr. Worrall at the American Arabia Mission house, and spent three interesting days with them. They are bravely "holding the fort" there; the two other members of the Mission, the brothers Zwemer, occupying Bahrein and Muscat.

12. From Bussorah we got the British India Company's steamer to Bushire, where we arrived on Saturday, November 28th, and were hospitably received at the Residency by Colonel Wilson and his family. The following day (Advent Sunday) I held English service with the Holy Communion at the Residency; and during the week I had to arrange various matters connected with the work of the Bible Society, who have a dépôt here. The Rev. T. R. Hodgson, previous to his transfer to the Turkish Agency at Constantinople, resided at Bushire as agent of the B. & F.B.S., and his departure has necessitated several changes in the management of the dépôt. The bookshop is in a good position in a front street, looking out on the roadstead and near the Residency gate. The importance of Bushire is great as a commercial centre from which shipments of Bibles landed direct from London can be distributed by land to Inland Persia, and by the Gulf steamers to Baghdad and other centres. I found that a Persian convert about whom a friend had written to me from India, where the convert had been baptized, was now settled here, his native town. I had an interview with him at the Bible dépôt, and my daughter went to his house to call on his wife. She is the daughter of an old and faithful catechist at Fyzabad, in North India. They have a young family of several children, whom their mother teaches. She has also a sewing-class for grown-up Persian women living near her house. She got my daughter to read from the Gospel, and speak to them, and on a second visit I was also asked to address them. G. M., the husband, carries on a small shop in the bazaar, where he acts as salesman for his brother who owns it; and he is allowed a commission on the sales. It does not bring him in much, and he is partly dependent on help that comes to him from Christian friends in England. He was at first bitterly opposed by his relatives on his return from India, but they are now more amicably disposed; and though it is well known that he is a Christian, he is not actively molested or interfered with. His wife being a British subject, as a native of British India, is probably some protection. There are many Jews in the town, and amongst them he says he is able to work more freely than amongst the Mohammedans. He has also the society of a Christian friend, a native of India, whose father, strange to say, worked with me at Jubulpore in 1858-59 as a catechist. This son was educated at St. John's College, Agra, and received also some medical training. He has now a dispensary and medical practice in Bushire. I visited him in a room over the dispensary, where he and G. M. and his family are in the habit of meeting for prayer on Sundays, with occasionally other Christian Natives of India who may be passing through or sojourning at this frequented port. The doctor has a small harmonium on which he can play hymn tunes. I arranged to have a service with them on the second Sunday of my stay in Bushire. The English service was in the morning at the Residency, and the hour for the service at the doctor's had to be arranged so as not to interfere with the afternoon prayers at an adjoining mosque, as the singing of Christian hymns at that time had been objected to. Several Armenians from Baghdad were present as well as my own company. I gave the little flock the words of exhortation in Rom. xv. 13, "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost." Afterwards we partook of the Holy Communion—a small, but, I trust, united band of eleven, of whom two were Persian converts.

CONFERENCE OF WOMEN PAROCHIAL WORKERS.



CONFERENCE of unusual significance was held in the Church Missionary House on Thursday morning, May 6th. The object of the Conference was to give emphasis to the importance of Women's Work on behalf of Foreign Missions as done within the boundary of parochial limits. Accordingly extra-parochial work had no place in the programme, which was carefully drawn up to illustrate the various parochial conditions and agencies which are in existence. The poor agricultural parish, the poor town parish, the wealthier country town parish were considered in detail, and admirable papers were read by workers experienced in each subject. Broader questions touching the spread of missionary work and the deepening of missionary spirit found also their due place. The Conference, which lasted for three hours (with a happily-thought-of break for ten minutes at noon, when light refreshment was provided for all, through the kindness of private friends), was unique. The area represented, the material accumulated, the alertness of management, the practical solidity, and the deep undertone of purposeful devotion to the Saviour of mankind, combined to make it a time of noteworthy distinctiveness. The names of some who took part in the discussions are given below, and it will be seen that one of the objects of the Conference had been attained, namely, the widest possible representation of country parochial workers. Lack of space made it impossible to invite any metropolitan friends; and for this reason alone, many familiar and honoured names are absent from our lists. Mrs. H. E. Fox presided throughout the Conference, which was conducted by Miss Gollock.

It was a goodly sight when all the trusty and trusted workers rose at the beginning of the Conference and repeated the Apostles' Creed, and thus gave expression to their loyalty to the God of the whole earth, and their fellowship with one another.

The first two papers dealt with "A Poor Country Parish," and were read respectively by Miss Maude, Denbighshire, and Miss Buxton, Norfolk.

Miss Maude's Paper.

It is but a very quiet story which I can give, as a representative of ordinary work in the country parish of Overton. The diocese and county are not distinguished for missionary zeal. I cannot tell a tale of parishes "all on fire," nor give brilliant suggestions of new methods by which fields already yielding much fruit may be induced to yield more.

Perhaps it is in the very ordinariness of the circumstances that something helpful may be found. Our neighbourhood is probably a fair sample of hundreds of others—a pleasant, friendly place, much addicted to country sports, not much given to deep views of life. We have not lived and worked in it for twenty years, without knowing well the difficulties and discouragements special to missionary work in such surroundings. And yet most truly may I add one more testimony to the joy it brings.

It is possible to find, or make, very

warm spots in chilly regions. It is possible to make progress, even when you row against the stream. It is possible, most possible, to work on under these conditions happily, hopefully, and not without manifest signs of God's blessing. We cannot achieve all that we would, but we can achieve something.

To glance at one or two conditions of country parochial work. There is its multifariousness. In the scarcity of helpers we have to be such "all-round" women. We are C.M.S. workers—true—but we are also superintendents of the Sunday-school, teachers of adult classes and mothers' meetings. Very likely we train the choir and play the organ, we conduct the clothing club and library, and have a district to visit.

On the more secular side, we are day-school managers, secretaries of cocoa-house or nursing fund, on the Technical Education Committee. We have a share in temperance effort, and

the Band of Hope (one person's work in itself) seems the last straw: only, as we say, "there is no one else to do it." And this is outside work. We have not mentioned the woman's solemn "first charge" of *home*. Yet C.M. work has to be "fitted in" *somehow*. I know I have felt inclined to say when "extension" has been proposed, "I am willing indeed; this is my best-loved work. Still you must not forget that there are these two or three trifles already on hand."

I have not made this reply, however, and now I think I never shall. It is truer, and much happier, to look on our parish work as *opportunity*, not hindrance, to the missionary work—so much *mass* into which to slip the missionary leaven.

It is a grand thing (so I find it) to have the "liberty" of the cocoa-house rooms for meetings, and to send out missionary books through the library; a real advantage to be able to give the day as well as the Sunday school a missionary talk; a great gain to be in such general touch with one's neighbours, as that any missionary advance does not come as from a stranger; and a yet greater blessing to have a band of close helpers in the inner circles of the Bible-classes. The opportunities of the Sunday-school need no words. In Overton a great blessing rests upon the adult classes for mothers and young women. The young women were the first to set to work. Seven years ago we started a Gleaners' Band, very small at first, and began to work, and pray, and *glean*, and that same year our class-box rose from 19s. 6d. to 6l. It has gone on rising ever since. Each year has added *some* fresh Gleaners—real ones—we don't care for any others. I do believe that the circle of care and prayer widens too. Those who leave the place keep up their interest. Letters come by the dozen (literally) containing stamps, more or fewer, often labelled—"For our dear missionary-box." Sometimes a larger coin is slipped into my hand, and I feel that the half-crowns of these hard-working girls put to shame the "conventional guineas" of richer classes. Two or three members absent in service have set up boxes—"daughter-boxes" we call them—in their kitchens.

The mothers are just as good; they cannot work in the same way, but they are good customers to the basket, and

warm friends to their children's boxes; and yet on their night of meeting they will not pass by their own. I am sure you would be touched to see them come filing past the corner of the mantel-piece where it stands, and every one dropping in her coin.

The opening in March is quite a festival; the cocoa-house is crowded out with the combined classes and extra friends.

A "perpendicular" cup of tea, an adjournment to the parish room, a count-out of the heavy boxes, some bright, hearty singing (one *new* hymn, if possible), a short "second-hand" address, and a few words of encouragement from the Rector, make up this meeting. There is no collection, but many shillings were left in my hand last time, after the good-byes at the door.

One word on working through the choir. The C.M.S. knows well the power of psalmody—witness their hymn-sheets and the singing of them. But I doubt whether this power is grasped by their cousins of the country. There is often the impression that a hymn is a hymn, and, provided it is on the subject, one will do as well as another. But it will *not*. One can hardly exaggerate the effect which a hymn *may* have; but it must be the right hymn, in the right place; it must suit the character of the gathering; it must, if new, be learned beforehand. Aim at a little freshness. One year we sang "He expecteth," with its striking solo taken by a few good voices. This year I cyclostyled 200 or 300 copies of Mr. Ainger's grand hymn, "God is working His purpose out." I am sure it was worth while. The Rector was delighted with it; the schoolmaster took it up warmly, and taught it to the children; the choir sang it with enthusiasm; we had it three times over, and for a week after the melody was in the air. The collections were larger than usual—we thank our good deputation for that, but the hymn helped too.

I have lingered too long on the warm spots; let me mention two or three other means tried.

For two years we have held a "Garden Sale and Reunion" in the mid-summer days—a compound of sale and meeting, with a touch of the garden party thrown in. The aim is to attract people who from distance, &c., never come to an evening meeting. A short bright address, under the trees, after tea, closes the day. This year we hope to make it *more* of a

Re-union, by gathering friends from a greater distance. If of necessity we work in greater isolation and a colder atmosphere than in towns, let us counteract this by drawing together all who are within reach.

Then a dear friend two miles off is attacking the higher levels with a Ladies' Working Party. I believe this to be an outcome of the Gleaners' Prayer-meeting begun last year. It is specially welcome as being independent work. This friend has helped us for years, now she is originating. That widening, spreading quality is what we long for in our work; in fact that word "spread" should be much on the worker's heart: because I verily believe that some of the Society's firm friends are doing *almost* as much as lies in their power, but there is practically no limit to the *un-touched* fields.

For instance, Overton, viewed from Salisbury Square, is but a small country village. Viewed from within, Overton is a tiny metropolis, the centre of a circle of smaller villages; in this respect, as in others, a typical country place.

Are our neighbouring parishes doing anything for Missions? If not, we ought to be able to stir them. "Having the torches, we pass them on" was the cry of the old torch-races. It should be ours also. Friends, let us make it our aim and our prayer to hand on our torch; and then—watch for our opportunities.

My dear mother has, for years past, perseveringly sent small packets of the monthly literature to two or three friendly parsonages near. One parish has definitely "come in" as a result: we hope and pray that more will follow.

May I lastly offer three suggestions as remedies for that sense of isolation, of the want of real help and sympathy

in the cause, which we have touched on by the way, as the hardest condition, and a sadly frequent one, of our country work? The suggestions are obvious, but they are practical and proven.

First—Get into touch with your own surroundings, all fellow-workers within reach. Look them out. There may be real helpers, all unnoted, going on steadily without any encouragement from without. I know some most pathetic cases. Have we given them the sympathy which we ourselves are craving? Not perhaps as we might have done. I for one, remember my faults this day.

Second—Be in touch with Salisbury Square. I believe that a greater benefit has never been bestowed upon us, than to be drawn in such gatherings as the present, close to the beating heart of our beloved Society. It quickens the distant pulses to fresh life. It makes us realize the one work, one aim, one love. I bear willing witness that missionary work has become another thing to me, as far as the brightening of it goes, since I found my way into this room.

Last and chief—Realize the one Supreme Fellowship of work. Realize it in its double bearing. "We . . . workers together with Him," that is one side. "They went forth . . . the Lord working with them," that is the other. The first is our privilege, the second is our power. Friends, let us use them both.

Into our work, into every detail of it, let us take this consciousness: "I am working with God. God is working with me." This is to be in touch with the Headquarters of all. Here is the absolute cure for depression, discouragement, isolation:—

"Who hath the Father and the Son,
Never can be left alone."

Miss Buxton's Paper.

C.M.S. work in the country is the subject of my paper also. In Miss Maude's paper we have heard of work in the West—mine describes it in the East of England. Norfolk parishes have a name for being on an average remarkably small both in area and population, and the instances that follow show what may be done in such, and that a small number of inhabitants, and often those mainly agricultural labourers, is not a reason for doing nothing.

The account of what is being done in two such parishes is put together from the verbal and written information given by the workers themselves.

The first is literally a large parish, but it is divided into two distinct parts, separated from each other by a mile or more; but as the C.M.S. work is almost entirely carried on in the smaller division, which has a population of about 300, I think it may rank as an instance of what is being done in a small parish.

The C.M.S. Association was formed in 1822 by the widow of the Squire, and was carried on by her with great zeal for many years, and since her death the same earnest spirit has been shown in the work, which has gone on without interruption until now.

It started with a membership of fifteen or twenty, and at the time it was begun, when there were but few services or meetings, the gatherings were held monthly, but latterly the members have been called together about once a quarter, or when the opportunity offers for receiving a missionary or other speaker.

There are now between 100 and 200 members who subscribe regularly. In some cases the names of the whole family—father, mother, and children, including sometimes the baby—are on the list; and the subscriptions are paid readily and gladly at the stated times when they are called for from house to house. This plan has now superseded the original one by which they were paid after the monthly or quarterly meetings, when the members' names were called by the secretary, and each came up and paid the amount. The great day in the Association has always been the annual meeting, when the members assembled in the large barn, first for tea, and afterwards, when that was cleared away, for the meeting. Very interesting and happy those gatherings in the old barn have been, when neighbours and friends from other parts unite with the members to swell the audience and have their interest and zeal stirred afresh by the recital of some well-known missionary or other friend of the Society.

The other parish has a population of 200—made up of the Squire and his household, the farmers and their families and agricultural labourers. The number is small, but a large variety of work is carried on—Sunday-school, men's and women's Bible-classes, night-school, a women's meeting for work, attended by thirty or so, when there is reading, repeating texts, addresses, and prayer.

The missionary-interest in the place is very warm, and not for foreign work only, but for many other agencies; and though the workers feel that they are not doing nearly all they might and ought, and especially in the way of information, yet the missionary work is felt to be *essential* to the life and

work of the parish, and brings much liberty and happiness. It is needless to say that various are the means by which the interest is fostered and sustained. In the Sunday-school the Monthly Letter is read and explained. The Gleaners' Union has forty members, and holds a quarterly meeting. Second-hand copies of the *Gleaner* are passed from house to house every month, this being undertaken by two loving and zealous daughters of a farmer, who also act as box-secretaries.

The *money* aspect is never pressed, hardly mentioned, but it is found that where the heart is touched the pocket opens; and moreover, the life of faith has a genius for discovering resources hitherto untouched. And what is the result there? The Squire and his wife are generous, but their golden gifts are easily distinguished, and deducting them from the other contributions, the parish subscribed last year over 50*l.* for various causes—Jews, Bible Society, Church Pastoral Aid, Dr. Barnardo, Missions to Seamen, Diocesan Fund, Indian Famine, Convalescent Home for the Poor, Church expenses, and C.M.S. Of this over 20*l.* went to C.M.S., raised by boxes, collections, annual meeting, sermons, and trading pennies.

What is there to account for this remarkable record, for the organization is what we all are accustomed to—there is nothing special or new in it?

Beyond and through it all there is a splendid spirit of prayer.

(1) There is the Weekly Prayer-meeting, attended by twenty-five or thirty. The time is almost entirely devoted to prayer, offered on an average by about fifteen. Topics are suggested by requests for prayer—needs in the parish, and subjects from the ends of the earth; and these gatherings are found to be times of real refreshment which brighten the whole life and work of the parish. People say, "Tell your difficulties to your bees"; here they are told to the praying people. Once a month the meeting is specially for Missions, and generally an address is given then.

(2) A great effort has been made to secure the holding of Family Prayer in each household, and in eight out of every ten homes in the place it is now observed.

(3) Daily Prayer for the Holy Spirit in accordance with the Worcester Prayer Union has been inculcated,

everybody being invited to use the prayer. Thus strenuous efforts have been made to secure private, family, and public prayer. Does not this fact tell its own story?

Though a Parochial Mission was undoubtedly the culmination in many

lives, the work has been a growing one for long, and its spiritual character has been its leading feature. It has been increasingly recognized that if it is real every part must be God's own work. He has been invited to do it, using what instruments He will.

Following on the reading of these papers, Mrs. J. A. Faithfull led the Conference in prayer and thanksgiving. Great interest naturally circled round the next paper, which was by Miss Louisa Hoare, of Tunbridge Wells, and dealt with C.M.S. work in Holy Trinity Parish, representative of a wealthier country town parish:

Miss Louisa Hoare's Paper.

The Tunbridge Wells Association is now seventy years old. At one time there was only one organization for the whole town. But it was then thought, and, as it has been proved, wisely, that the work would be more satisfactory if it were carried on parochially. So we now have a central committee, secretary, and treasurer, and all unite in one anniversary, but each parish has its own organization also.

The parish of Holy Trinity is in the centre of the town. The wealthier inhabitants occupy, as a rule, the large houses on its outskirts, so the parishioners are not of that class, but consist of poor, tradesmen, and gentry with what I might call medium incomes. Only fourteen of the C.M.S. subscribers keep a carriage, and two of those are doctors. Their great liberality is therefore not to be accounted for by their great wealth. My belief is that it is greatly due to the faithful Gospel ministry which they have so long enjoyed. Year after year, week by week, they have been led to the Saviour and to contemplate His work for them, till they "thus judge, that He died for all, that they which live should not henceforth live unto themselves but unto Him which died for them."

To turn to the methods employed for collecting funds, creating interest, and calling forth prayer.

(1) Our anniversary is much like all other anniversaries. It has always been the chief event of the parochial year, and we have all felt and known, both in the past and the present, that it was and is the one nearest to the heart of the Vicar. Much prayer is called forth beforehand by an appeal in the parish magazine, by a letter sent to every seat-holder by the Vicar, and at the weekly prayer-meeting.

(2) Other meetings have been held

from time to time as opportunities occurred for securing missionary deputations.

(3) The *C.M. Gleaner* has been localized as a parish magazine, a choice being offered between that and *Home Words*.

(4) *Lady Collectors*.—The parish is divided into districts and a lady collector is appointed to each. They meet the Vicar quarterly in his study for prayer and conference, and pay in the funds collected. From time to time they make a house-to-house canvass for new subscribers, collect the promised subscriptions annually, and distribute the local report. They are provided with a short printed form of introduction from the Vicar, which renders their work less formidable than it might otherwise be.

(5) *The Small Sum Association*.—This has practically, in many respects, done the work of a Gleaners' Union since the year 1878. The majority of members are those who are not in a position to give an annual subscription, but they have boxes or contribute small sums when able. They work for the missionary sales; they receive a quarterly paper, all notices of meetings, and requests for prayer before the anniversary, sale, and so on; also a short leaflet report, to which is attached a prayer that all are asked to use.

(6) *The Juvenile Association* has existed since the year 1872, and may be described under two sections.

First, there is the work conducted by the treasurer and secretaries among the upper and middle class children and in private schools. Each child has a box, which is opened quarterly, a very important point. Children easily grow slack, and each box-opening gives a fresh impetus.

Variety is another essential, so we

have working parties, *not* all the year round, but for a few weeks before the sale. A garden party has been useful, with a missionary address, tea, and games. Sometimes a Bible-searching subject is set. A "Scrapbook Bee" was lately found very popular.

Each child receives a *Quarterly Token* and one of the leaflet reports, which contains a prayer for children as well as that for adults.

The second section of this work is that carried on by the superintendents in the Sunday-schools, and a large Bible-class for tradesmen's children. Each class has its box. One Sunday in the month a missionary lesson is given, and four or five times a year addresses to the whole school. Trading for money, collecting-cards, and other plans are adopted from time to time. This subdivision of juvenile work answers well.

Before passing on I would suggest two maxims on which we do well to act respecting missionary-boxes.

(a) *Do not wait for people to come and ask for boxes.* Go to their homes, and put the matter definitely before them.

(b) *Do not wait for them to bring them back again.* I always say that I can tell how a person has been brought up by his or her behaviour as to their C.M.S. box. The prompt and punctual respond to the first notice. A certain number, less well trained, respond to the second. But some, alas! do not respond at all till the treasurer goes round with a basket on her arm and a pleasant word on her tongue to fetch them. Unless some such course is pursued some boxes would undoubtedly lapse every year.

(7) The last method that I will name is the Sale of Work. At one time two other parishes held stalls at our sale, but they now run alone with the satisfactory result that we still clear 200*l.* while they realize another 200*l.* between them. The sale is a great event in our year. The same methods of calling forth prayer in preparation are adopted as on other occasions, viz. through the prayer-meeting, the magazine, and special requests to all box-holders and workers. As the work comes in, each contributor is personally thanked and asked to pray for a blessing on the sale. This is also opened with prayer, so that we trust the whole thing is begun, continued, and ended in Him for whose glory it is held.

Certain stalls are supplied by certain

families, but otherwise the contributors are chiefly members of the less wealthy classes. Our richer friends come to buy, a very necessary part of the programme, though it is not confined to them. The room is thronged with children during "the school-children's hour," and in the evening by those whose duties prevent their coming earlier in the day. Altogether there is what I may call "a family feeling," and sense of enjoyment about the sale which is very pleasant. We never allow a single article to lie by for another year, but send the things left immediately to other sales, so our wares are always fresh.

Within the last few years a Gleaners' Union and a Do-without Association have been formed and are working well; but these do not come under the subject assigned to me, viz., "C.M.S. work on old parochial lines."

Of results it is difficult to speak. The spiritual results to the parish, to individuals, to the Heathen abroad, cannot be gauged, but that God has vouchsafed to bless these quiet, old-fashioned means cannot be doubted.

During the last twenty-one years ten missionaries have gone forth from the congregation, and two persons have sent substitutes into the field.

During the last fourteen years, something over 13,300*l.* has been contributed to the C.M.S. and Missionary Leaves. God alone can thus stir hearts, so to Him be all the praise, and may He pardon all our shortcomings.

In conclusion, let me hand on words from two old friends of the Society. In 1872, Mr. Venn of Hereford wrote to me: "*Nothing can be effected without constant and regular effort and God's crowning blessing.*"

And when I was at a meeting of women-workers in this room years ago, old Mrs. Leupolt said she had only one piece of advice to give: "*Take pains, take pains.*"

Our home work needs much plodding and perseverance. It has not the keen interest of work abroad. We have not the joy of *seeing* heathen souls brought from darkness to light, but let us *pray* that we and all fellow-workers may be more and more constrained by the love of the Lord Jesus, and *gladly* spend and be spent in this branch of His service, till the day comes when we, and they who are in the forefront of the fight, may rejoice together in the presence of the King.

We regret that we are only able to give extracts from the papers read by Mrs. Thwaites, of Salisbury, and Mrs. Maxwell, of St. Silas', Birmingham. But a better idea of the Conference is gained if some are given *in extenso* than if all are heavily curtailed.

Extracts from Mrs. Thwaites' Paper.

The record of only eight years' personal experience of missionary work is a simple story of prayer made to God, and prayer answered by God. In starting our G.U. we began a monthly prayer-meeting for Foreign Missions, and from this gathering three other little prayer-meetings have sprung, and now each month at least four are held. We have sought to make definite requests and to look for definite answers. For instance, we have prayed believingly that in a certain Mission station missionaries might be kept from fever. It was not surprising to hear from this station that fever was unknown there throughout the year. Or to pray for a revival of God's work among Native teachers in a district, and then to hear from the missionaries that such a revival had come, they knew not how or why. We have always prayed for each outgoing Salisbury missionary regarding language diffi-

culties, and in every case has God answered prayer. One Salisbury missionary has beaten the record of every missionary in the Bombay Presidency in the language examination.

Increase of giving has been the outcome of deeper spiritual life. For five years our parish has had its "own missionary" in China, and for the last two years there has been a surplus of this fund, sufficient to support a Native teacher in West Africa. Indirectly the missionary call has reached many outside our parish, and some of these are now in the field, and others are waiting to go. As workers we have had to learn that God does His work in His own way, and chooses His own plans and methods. Our deepest lessons have come through disappointment, and experience has proved the insight and wisdom given to the C.M.S. Candidates Committee in their *rejection* as well as in their *acceptance* of candidates.

Mrs. Maxwell's paper followed upon Mrs. Thwaites', and in her case a very poor city parish was represented. "We received a legacy of missionary interest," said Mrs. Maxwell, "on coming to our parish after the Rev. C. G. Baskerville and Mrs. Baskerville."

Extracts from Mrs. Maxwell's Paper.

We found that seven missionaries were already in the field from the parish, of whom three were women. Not long after, another, secretary of our Y.W.C.A. (used as a parochial agency), was accepted by C.E.Z.M.S. and sent to Krishnagar. Thereby interest was greatly deepened. We have no rich people at all, and our young women are all of the working class. Their self-denying efforts are lovely. They raised altogether 25*l.* for Miss Bristow's school (8*l.* 7*s.* 6*d.* being for the Famine funds); some of them support a Hindu child in this school, and some have

adopted a child in Miss Bellerby's school in Ceylon. From our missionary work party a box is sent yearly to each of these ladies, and one is also sent to Miss Weller in China, while the Easter Sunday offerings go to the Medical Mission Fund at Damascus (started in memory of the much-loved Eustace Maxwell). Mothers' meetings also furnish us with very earnest women helpers in C.M.S. parochial work. One poor widow, who has 8*s.* a week and *nothing else*, brings regularly every Monday a 3*d.* piece for C.E.Z.M.S.

A bright conference next took place, full of pointed suggestions which amply met acute or possible difficulties. The following ladies, amongst others, took part: Mrs. Kinsey, Bedford; Miss Fox, Wellington; Miss Buxton, Cromer; Mrs. Faithfull (late Scarborough); Miss Hoare, Tunbridge Wells; Miss Maude, Overton; Mrs. Rogers, Cambridge; Mrs. Hemsworth, Selby; Mrs. Browne, Kempsey. We note the following suggestions made: We divide our town into twenty-eight districts, to each of which is attached a "Lady District Missionary Worker." We never encourage a *Gleaner* to be

taken except from one of our officers, as otherwise we should not know when nor by whom it was being given up. Valuable experience was drawn forth on the subject of working C.M.S. in a parish where the Vicar was not in sympathy. Wise and temperate counsel was given, from which some fragments are selected, such as:—Go into parishes where the Vicar does not support any Foreign Missions rather than into parishes where the Vicar does not wish for C.M.S.; and (a) *Never contend*; pray, wait; (b) *Never give up*, be not dismayed; wait on, pray on, and make yourself useful to your Vicar in his interests and parochial necessities, and he will be sympathetic towards yours. And the G.U. may often be started in a parish where no C.M.S. parochial organization could be permitted to exist; and oftentimes no objection is taken to C.E.Z.M.S. as a women's work, where C.M.S. would not be given a footing; and we make the members of our Bible-class C.M.S. collectors, so that if parochial changes come, the collections need not be disturbed. One pithy and popular maxim was heartily received: "Don't complain of your Rector!" Thus the first session of the Conference closed, and after prayer by Mrs. H. E. Fox, the short interval of relaxation was enjoyed.

On re-assembling at noon, Mrs. Royston, Liverpool, opened the Conference with prayer, after which two papers, by Mrs. Percy Grubb and Miss Knight, Faversham, were read.

Mrs. Percy Grubb's Paper.

SUBJECT: "HOW TO WIDEN OUR BORDERS."

Two practical directions were given to the children of Israel on the threshold of the promised land, which it will be helpful for us to remember as we consider how we can best widen our borders in the great Missionary Cause. One was to thoroughly survey the land, to walk through it and grasp its possibilities and capabilities. The other was to take possession of the land "by little and little," securing at each point a firm foothold before passing on to future conquests. It is very important that we should occasionally survey the land. Half an hour of quiet consideration and prayer on the part of each of us as to the condition and possibilities of the land which has been especially entrusted to our care, would probably be fruitful in results. It is equally important to bear in mind that the success of our advance in the future depends largely upon the solidity of the foundations laid in the past. No earnest, patient, self-denying labour for God has ever been wasted; it is the vantage-ground from which we may stretch out in fresh effort with the confidence that "by little and little" the Lord will open up fresh prospects before us, as we take possession of point after point in His Name.

There is unquestionably much need that we should take counsel how to widen our borders. While we regard it as the sacred right and responsibility

of every true child of God to take part in Foreign Missions, we are apt to work round and round in a very limited circle—the same faces seen in all our meetings, the same list of subscribers or box-holders from year to year, the same few who can be looked to for real work in the cause. How can we best seek to draw in others, and to enlarge the sphere of true missionary service?

(1) *Let us aim at bringing the Missionary Spirit into all Parochial Organization.*—We shall reach many more in this way than by inviting the same people to a missionary meeting, and we shall also teach them that the Evangelization of the World is an essential part of our Christian faith. Many mothers' meetings are now regularly given a missionary-talk once a month, some even once a week, and those who like are invited to give to the missionary-box. It is a good plan to put the box under the charge of one of the mothers, who will see that the others do not forget it. The same plan might be adopted with all Bible-classes, Young Women's and Men's Meetings, and other forms of parochial work. It is specially important to work the Juvenile Association or Sowers' Band thoroughly in the Sunday-school. Whatever plan is adopted for the collection of the children's pence should be carefully carried out with the help of the teachers and

elder children, and regular missionary teaching should be given. In some cases it will be necessary to teach the teachers first, but it is well worth the trouble. The day-school children should also be remembered, as many will be reached there who do not attend the Sunday-school: it might be possible to give them a bright, short missionary-talk after school-hours occasionally, or to gather them in to a Sowers' Band working party. One lady has obtained leave to give a missionary-talk to the children in a National school every Monday morning.

(2) *Let us subdivide the Labour as much as possible*, and train the younger workers to take up different parts of the work. The burden of the missionary work of a parish will often rest on one, two, or three experienced shoulders, while the Gleaners and younger workers are either sitting with their hands folded, or creating fresh work, not always wisely and well. Would it not be better to train up a new generation of missionary workers, even if we have to put up with some mistakes and failures? Should we ever have started in the work ourselves, if someone had not put up with our failures and mistakes? It has been well said that it is far better to set ten people to work than to do the work of ten people ourselves. Draw in the younger workers, not by a general appeal but by personal invitation; give them some subscriptions to collect, some new residents to canvass, hymn-sheets to give out, a choir to form, magazines to distribute, stewarding to undertake; and though they may do it badly at first, and give you infinitely more trouble than if you did it yourself, you will probably have secured their life-long service for the Missionary Cause. It is a fact to be noted also that the subdivision of labour usually means the multiplication of results.

(3) *Let us never despise the power of Little*s.—The C.M.S. income is mostly composed of an enormous number of small gifts, and the missionary-boxes alone produced last year over 30,000*l*. The obtaining of fresh subscriptions requires persevering, earnest labour. The parish or congregation having been once thoroughly canvassed, every new resident or seat-holder should be approached as soon as possible after arrival, not only with a request for a subscription, but also with the in-

formation which is likely to stimulate to that subscription.

In some places, where large amounts could not be looked for, a 5*s*. or 2*s*. 6*d*. subscription list has been warmly responded to, and in many cases subscribers have been willing to give an extra offering towards "Our Own Missionary" or some other special fund. Missionary-boxes should be under the care of a separate worker, who should endeavour to get one into every home, and call them in at least every half-year, and, if possible, every quarter. Collecting-cards might be undertaken in the same way by another worker, all, of course, working under the parochial secretary.

(4) *We must make Special Efforts to reach Special Classes*.—We must make up our minds to be more aggressive, to go boldly forward and try to break into fresh ground. We are all apt to get into comfortable grooves in our work, and we almost forget that there are very many in our parishes who are completely outside the circle of our influence. If we want to reach them we shall have to devise some fresh plans. New methods are not *always* bad ones; at all events, every method is worthy of our careful consideration before we reject it. How can we reach the upper classes of society, the public and private schools, the tradespeople, business-men, teachers and governesses, hospital nurses, servants, and many other classes? I should suggest that we carefully study the need of each particular class, and adapt our plans to meet that need. For example, if we wish to influence the upper classes, let us get some lady of social position to open her drawing-room for an afternoon or evening Bible-reading or address, or in a country neighbourhood let us try to arrange for a garden-meeting. Many of the tradesmen's wives will join a working party if they feel they are welcomed, and girls can be helped to form themselves into little bands for study and prayer. Little social missionary gatherings might often be arranged for other classes, and perhaps the best way of all to reach outsiders is by a good lantern lecture. Servants are most valuable helpers, and their missionary interest should be carefully fostered: if unable to come to many meetings they will do much needlework at home, and are generally excellent card and box holders. Young

ladies' schools might be placed under the charge of one suitable lady who would make it her duty to try to obtain openings in them for addresses. Many other ways will suggest themselves, by which we may push out into the regions beyond. It is a good plan at the beginning of each season's work to call together a few of the leading missionary workers for a little conference, and to take careful and prayerful counsel together as to the best means to be used to reach those who are still outside the circle of missionary influence. Much effort is partially wasted for want of concentration and direction, and many valuable thoughts and suggestions are drawn out by sympathy and co-operation.

(5) *Our Personal Influence* is perhaps more important than anything else. There are many around us who will only be won over in this way. Let us make use of every social opportunity, of every personal talk, of every scrap of influence we may possess in our various circles and parishes; let us take advantage of every little opening with wisdom and tact given from above; let us be always on the look-out for fresh opportunities, and prompt to secure them; and let us remember that there will always be the God-given call to widen our borders until the whole Church of Christ is roused to a realization of the grand privilege and obligation of being "put in trust with the Gospel."

Miss Knight's Paper.

The subject before us is, How to widen our borders, especially as regards missionary literature. This means, practically, that we want to sell more missionary magazines and to circulate more missionary books.

If we are to do this, we must first learn to know and love them for ourselves. It is no use recommending to others what we do not care for ourselves. The lady who remarked that she found it impossible to take any interest in missionary magazines could not, I imagine, be a successful canvasser for our purpose. We must know and love the records of missionary work, and know them and love them because they are records of the triumphs of the Gospel and of the progress of our Saviour's Kingdom. This is, in fact, the reason why we wish to extend the circulation of these books, and we feel sure that interest in the work can only be roused and maintained by the spread of knowledge of the subject.

How then can we help to circulate more magazines or make known missionary literature? I can only offer a few very simple suggestions, such as may occur to any one who really thinks about the subject, but which, practically carried out, may be of use for the furtherance of our object.

The circulation of our magazines, the *Intelligencer*, the *Gleaner*, *Awake*, the *Children's World*, cannot be considered satisfactory when we are told that in all the thousands of parishes in Great Britain only about 78,000 copies of the *Gleaner* even are distributed monthly. Should a C.M.S. parish of some

thousands be content with fifty copies, or a large town with ninety or a hundred? Yet such places are considered well worked from a missionary point of view! I think the best way to increase the numbers of missionary periodicals in circulation is by personal canvass. This ought not to be a burden on the clergy. They have so much already on their hands that they ought not to have this duty left to them also. I met an ardent C.M.S. Vicar the other day, and hoping to get some hints for this paper, asked how he increased the circulation of the *Gleaner*. He replied that he feared the progress was small, adding that it was all left to him, and only those whom he had personally asked had taken it in. How can a busy Vicar find time or opportunity to canvass for the missionary magazines?

In some places it has been found to be a good plan to enlist the members of the Gleaners' Union as canvassers. This was tried a few years ago in a town parish. A number of specimen copies of the *Gleaner* were obtained and were distributed to about a dozen members of the local branch. What happened? The members canvassed for orders among their own friends: they went round to the parishioners and members of the congregation; they waylaid the teachers coming out of Sunday-school; there was, in fact, quite a rivalry as to who should enrol the largest number of new subscribers to the *Gleaner*, and the result was that the order for the next month was over fifty, it soon reached seventy, and not long after it was over a hundred. I said there was some rivalry;

it was rivalry of the right sort, for all rejoiced at the success of the effort. The work was begun, continued, and ended with prayer, and all felt it was done for the Master's service.

In another town one member of the Gleaners' Union is magazine secretary, whose business it is to seek out newcomers, introduce to them our missionary magazines, and induce them, if possible, to take them in. It is a good thing for all the magazines to be sent down in one parcel and then distributed by members of the G.U., through the Sunday-school, or in other ways. This saves expense and secures continuance, for a person is less likely to give up taking a periodical when supplied by a friend, than if it were only ordered from a bookseller. In many towns there is now to be found a C.M.S. dépôt, where all the newest missionary literature may be seen and the magazines can be obtained. These are excellent institutions: they give publicity to missionary books, and an opportunity to every one of seeing them. This plan cannot, of course, be carried out in the country, but I have seen a good suggestion which, to some extent, supplies the same need in the country as a missionary dépôt does in a town. This is that there should be a board erected in the church porch, on which copies of the monthly magazines should be fastened, that those who come to church may see them month by month and week by week. A notice stating where they can be obtained should be added. Our country folk do not hurry up to the church door at the last moment, but allow plenty of leisure time to saunter in the churchyard and to exchange greetings, and they always read the notices in the porch and would carefully scan the missionary-board.

In country as in town, perhaps even more, we must look to personal effort to extend knowledge of missionary magazines. How can dwellers in a remote village become acquainted with *Awake*, for instance, unless it is shown them by some one who already knows it? In some cases it has been found

practicable to distribute *Awake* as part of the parish magazine, charging 1½d. instead of 1d.; but where this is not done it is possible to circulate many copies by diligent canvass.

Many G.U. branches possess a lending library, and in smaller groups of Gleaners, where the members wish to prepare addresses and papers, valuable help may be given by privately lending books to help in study. I have known diligent students to spend many hours looking through bound volumes of the *Intelligencer* to obtain facts for an address at a meeting of the branch. Without the help thus afforded by the owner of the books, their work would have been impossible.

I was recently visiting a Missionary Loan Exhibition and was greatly struck by the bookstall and by the variety and attractive nature of the books and papers. They were of all sizes and prices, from the little ½d. booklet to the large, handsome volume, well worth the twelve or fifteen shillings asked for it. There is no lack of missionary literature for those who have eyes to see and hearts to love.

I do not, however, think it is wise to select long books for reading aloud at working parties. As a rule the hearers become weary of them before they are finished. It is far better for the reader to choose interesting missionary information from many sources, reading at each meeting what is complete in itself, and also thus giving news from all parts of the mission-field. It adds to the intelligent knowledge of what is read if maps are handed round and the places spoken of indicated.

Fellow-workers, when the Master would feed five thousand hungry men, besides women and children, He said to the disciple who had but a few loaves and fishes, "Bring them to Me." Our powers may be small, our influence slight, our opportunities few: lay them at the Master's feet, He will use them and multiply them a thousandfold to His honour and glory.

At the conclusion of this paper, interesting and very general conference again broke out, and was participated in by the following, amongst many others:—Miss Handley, Clifton; Mrs. Kingdon, Exeter; Miss L. A. Robinson, Leamington; Mrs. Carus Wilson; Miss Fanny Hood, Eastbourne; Miss Campbell, Hoddesdon; Mrs. Wade, Bridgwater; Mrs. Latrobe Forster, Whidcombe; Miss Enfield, Nottingham; Mrs. Lombe, Torquay; Mrs. Peto, Boxmoor; Mrs. Edwards, Little Bookham; Mrs. Bickerstaffe, Kidderminster; Mrs. Baskerville, Tonbridge; Miss Pritchard, Bristol; Mrs. Knight, Sheffield;

Mrs. Ingham, Stoke-next-Guildford; Mrs. Eardley, Tunbridge Wells; Miss Garrod, Richmond; Mrs. Munby, Bedford; Miss Storr, Bournemouth; Mrs. Everson, Bournemouth; Miss Binns, Worcester; Mrs. Williams, Congleton; Mrs. Bosanquet, Dingestow; Mrs. Maxwell, Birmingham.

The "widening of our borders" was the subject of the discussion, which was opened by Miss Handley's remarks on the advisability of workers seeking permission to visit mothers' meetings in neighbouring country villages for the purpose of distributing C.M.S. literature and occasionally speaking to the mothers. Also that, wherever possible, C.M.S. depôts for the sale of publications should be established. Some suggested that half a bookseller's window might be secured for the purpose, and that, if possible, more than a specimen stock should be kept. In order to make a depôt self-supporting, it was proposed that needlework should be combined with literature, which has been proved an excellent combination. It was considered most inadvisable to put a depôt in the hands of a stationer, as the percentage justly required absorbed profits from C.M.S. In the Clifton depôt, which is well situated, the rent has been provided in advance by a generous friend, and a daily prayer-meeting is held there. The practical question was raised as to whether it was right to take pennies and halfpennies from Sunday-school children on Sundays in payment for their missionary magazines. The voice of the Conference was against this, and suggestions were given for collecting the pennies in the day-school with the teachers' aid. One decided expression was given on the great mistake of putting the fines in private schools into missionary-boxes: it was considered that this well-meant act could only tend to create a dislike to Missions at a critical age in a young person's life.

Extracts from Miss Etches' Paper.

SUBJECT: "HOW TO DEEPEN OUR WORK."

The question searches us as workers, involving the deepening of our own fellowship with the heart of God in His love to the world; and with the mind of God in His ways of working in the world. "We must live deeply ourselves if we would bless others," wrote a young C.M.S. missionary shortly before her home-call last year; and truly the desire for fuller streams of blessing through the widening channels of our organization sends us back to the prior need of more unhindered communion for ourselves with Him Who is the central Source of love and power. It is in hours of quiet waiting on the Workmaster (Prov. viii. 30, German version) that the need of worker and work is revealed and met. Such stillness in the presence of God throws light not only on hindrances in the worker, but also on the solution of the problems that surround the work; it is fruitful not only in new life and love in the heart of the worker, but also in the inception of truly successful, because Divinely-planned, methods of work.

Recognition of the impotence of any human worker to touch the spiritual life of another, and of the omnipotence

of the Divine Worker to reach all hearts, brings us at once to Prayer as the mainspring of our work. It was the most important factor in the missionary work of the early Church. In our own day of unparalleled possibilities for missionary enterprise, a ringing call to this—the most effectual form of service—has gone through missionary circles. We hear it from our C.M.S. centre, and from missionaries at all points of C.M.S. conference, and through it we discern the voice of the same Lord Who promised that where two or three were gathered together, drawn by the Holy Spirit into agreement in His interests, there would He be in the midst of them.

The question, "How to deepen our work," naturally resolves itself into another—"How, through us, may be called forth such united intercession in our various spheres of associated work as shall bring down into it all a spirit of deeper love, fuller trust, more intense conviction that the hour of opportunity for missionary service is rapidly passing, and that for each worker 'the time is short.'?" There is not space to touch here on private

prayer, which has the first place in the life of every true worker. We are concerned, as helpers in parochial work, with the call to united intercession. The place given to this in our forward movements will determine the measure of their power and permanent result. Wherever, behind missionary agencies, there is a strong background of united prayer, the whole machinery of parochial organization becomes a mighty spiritual force. As to the practical application of this to our own work, might not this year see a large increase of the number of simple, informal prayer-meetings for women workers, whether drawing-room gatherings for more leisured women, or evening meetings including women at work? The increase of prayer-gatherings of girls only, among girls of leisure, is also fraught with great possibilities: lady workers who are in touch with these may do much by encouragement in various ways, such as lending drawing-rooms, &c.

Difficulties always gather most thickly in the way of united missionary prayer. No wonder! The great spiritual foe knows all too well its place in the Divine purpose and plan. The first difficulty often stated in the way of a periodical missionary prayer-meeting is that, if started, it would either fall through, or drag on a labouring existence, because no one would join in spoken prayer except the few who are already overburdened with engagements. I need not dwell in this Conference on the all-sufficient answer that prayer is inspired by the Holy Ghost, that He alone can stir the hearts and unseal the lips of all present; and that those who, in faith in His operation, are unitedly, though silently, claiming the working of His power in the meeting, find it true that, "Where the Spirit of the Lord is, there is liberty." As we trust His inspiration and suggestion of the prayers offered in the name and interests of Jesus Christ, each prayer brings faith and fire into the whole gathering, and lips hitherto closed are opened in spontaneous petition. Many here can give glad witness to this. If those who come are invited to bring a missionary verse, or prayer promise, they are helped to realize their own responsibility in the meeting.

An effectual prayer-meeting is not only *powerful* through the working of

the Spirit, but *purposeful* through the guidance of the same Lord. A good missionary map helps to keep well before the minds of all present that the function of missionary prayer is to keep workers in touch with the whole world, for the evangelization of which they are as really responsible as are the so-called foreign missionaries; that they and the workers abroad are mutually interdependent for supplies, on the one hand, and for substitutionary service on the other, and that God has placed the needed reinforcements within reach of believing prayer. If this is realized surely the meeting need not be dependent on the presence of any one worker able to give an address. "Charity begins at home," and the first claim is for the deepening of the missionary spirit in all our home work. In connexion with one Bible-class of young women a little prayer-meeting was started to ask this for the whole class. Within a very short time two of its members were led to offer for the foreign field and were accepted for training. Before they were sent out the others had risen to the question of their support, were giving and collecting 100% towards it, and hoped to do so annually. Knowing nothing of the prayer-meeting, I asked the lady who took the class to what she attributed its deeper missionary spirit, and was told that interest in Foreign Missions had been aroused since the prayer-meeting had been started, and that they traced it entirely to that source. Such a force of prayer behind every class of women, girls, or children would, in due time, increase the number of suitable missionary candidates, and fill missionary coffers. I believe it tends towards the intelligence and helpfulness of a prayer-meeting if all who come are encouraged to bring their own requests. I well remember, in early days of missionary interest, the sense of wearisomeness in listening to a long list of requests which had been drawn up, and were read and offered by one person, for Mission stations of which I knew little or nothing. It is to be feared that in most places there are, at any rate, some others in like case, and we need to help them forward. If news and needs from the mission-field abroad are given in such a way that those who know little are led to wish to know more, a great step is gained. A table at the door, with fresh

publications and current magazines, is invaluable, and is often quite manageable. All this involves time and trouble, prayer and pains, *but time spent on a really forceful prayer-meeting is saved in countless other ways.*

The plan followed in some Missionary Study Bands, of asking different workers to be responsible for news from different Missions, might sometimes, to some extent, be useful in prayer-meetings. Short direct petitions are most helpful; it is not always realized that long prayers are a distinct discouragement to those who feel that for them such prayer would be an impossibility. Workers who come with well-informed minds, and hearts burdened with missionary needs greatly help and encourage others by joining in prayer often, and *always shortly.* This was instanced in the start of a C.M.S. prayer-meeting in

which only two or three were willing for spoken prayer; all the requests were to be offered by them in two or three prayers. The invited leader asked if they would use every pause for direct petition, never praying at length; they readily responded, and instead of the pauseful meeting which had been feared, there was free, open prayer. Workers of the Women's Department have proved the faithfulness of the promise of Christ's presence in such gatherings in many such instances.

Definite answers abroad to united prayer at home might be multiplied; it is very helpful to note these, although only the clear light of the judgment-seat of Christ will reveal the close connexion between united and believing prayer and the triumphs of the little missionary army in the forefront of God's field of warfare.

Prayer, offered by Mrs. Tottenham, and a further brief discussion brought the Conference to a close.

At 2.45 workers and other friends re-assembled for the Women's Monthly Prayer-meeting held jointly by C.M.S. and C.E.Z.M.S. At this Mrs. Henry Wright presided. The address, given by Miss Sophia Nugent, will be long remembered, and will for ever remain with some as a direct message from God Who knoweth the hearts of His people. A period of intercession succeeded the address, and the whole meeting, lasting for one hour, was concluded in prayer by Mrs. Sandys.

Miss Sophia Nugent's Address.

The thoughts I would wish to suggest to-day gather round three words: HARBOUR, HARMONY, HARVEST. For those who undertake any share in the great and sacred missionary cause, which is so near the heart of our God and Saviour, must be (1) those who have found a Harbour; (2) they must be those who are in Harmony with the Will of God, and with each other; (3) they must be those who are looking for a Harvest.

(1) *Harbour.*—This word occurs once in Scripture, Joel iii. 16 (margin). There are various ways in which we all need a Harbour, and that Harbour must be the Lord Himself. Harbour in the sense of (a) refuge we all need. Shelter from sin and its consequences we have all surely found ere attempting this work; under sense of sin we have been driven in to take refuge in the Lord. Again, a Harbour is, as the optional reading in the margin tells us, (b) a place of repair. If the machinery is out of gear, if our nets want mending,

we may come to Him Who is "the place of repair" to His people. This is partly our object in meeting together to-day. Harbours are needed also both for (c) gathering and landing freight. We come to gather from God a freight of spiritual blessing; we are united here and invited here for this purpose. But our freight is not only to be received but distributed; it is not for ourselves but for others. To get and to distribute our freight we need alike to find in the Lord our Harbour, for we are as helpless to obtain the one as we are to dispense the other without Him.

We find the word "haven" in Acts xxvii. 12, where we read, "the haven was not commodious to winter in." At first I thought, "This need of a harbour is out of date." For nowadays ships, equipped with steam-power, do not require to winter anywhere, being independent of the wind. And so also for us there is now no "wintering" in this sense; ours is a seven days' service all the year round; not a summer service only, but

a winter one as well, through the Power of God. But in another sense, do we not want our Harbour "to winter in" for rest, to gain fresh strength and life, and then go forth again renewed? The thought expressed in the word "Quiet Day" is doubly needed now that life is so full. If we use our Harbour in these ways, others will seek Him too as the Refuge and the place of Repair.

(2) *Harmony*.—This word occurs nowhere in Holy Scripture, but its significance is everywhere. In Psalm *xxix*. 9 (margin) we read that in God's Temple "every whit of it uttereth glory." This is true Harmony when "every whit" combines to express one supreme idea. All art is a spiritual parable, but music, perhaps, most of all. To name one or two aspects, as, for instance, the different ways in which music is produced: (a) by tension; (b) by exhaustion; (c) by pressure; (d) by filling; (e) by striking. So in the spiritual region melody is produced from God's people in all these ways also, and though some of the means He uses are by exhausting the instrument, yet if the true melody is produced we shall learn to praise Him.

Another thought about music is that however an instrument may be constructed, its melody can only be produced by the touch of a living hand. For we do not speak now of mechanical music,—we know nothing of that here! It is living music, drawn forth by the Hand of God, which we want. That this may be so, how completely must we be given up unto Him, so that He may touch us and draw out the Harmony as He will. Without His touch we can give no sound; all the music is His.

But the special point I wish to dwell on now is that expressed in Psalm *xix*. 4, in the words, "Their *line* is gone out through all the earth," or in P.B.V. "their *sound*." In Dr. Kay's translation of the Psalms he tells us this word is a musical word, which denotes the key-note. All creation strikes the key-note which verse 1 tells us is the glory of God. His Temple utters His glory. His outer creation re-echoes it: are we each individually in harmony with it, so that our one aim, which includes all true service, is the glory of God?

But a key-note alone is not harmony. As parochial workers, our distinct work is to strike the key-note round which the harmony may gather. When a little

child is learning music it is very proud to be able to play a single-note tune with one finger. But the next step is to play double notes, and then follow the chords. We, too, are not to be single-note Christians, but keeping true to the key-note to draw out the powers of others, that the melody may be strengthened and deepened.

We find the same idea in the New Testament, for Dr. Kay tells us that the Greek equivalent is the word translated "rule" in Gal. vi. 16, "As many as walk according to this rule (this canon literally—for this is our canon-law!), peace be on them." For peace and glory are not far separated. Peace and glory are united in the angels' song, and where the Glory of God is our rule or key-note, the Peace of God shall rule us, and others shall find peace with Him. The same word is found also in Phil. iii. 16, "Let us walk by the same rule."

(3) *Harvest*.—Have we in our missionary service laid sufficient stress on the name the Lord gives Himself? He calls Himself "The Lord of the *Harvest*," not of the *Field*, nor of the *Seed*. This is as if to draw our hearts to the great and inevitable ingathering of souls which He expects. It strengthens us to look on our Master in this aspect, and to work as those who are certain of the Harvest. His words to Noah, "... harvest shall not cease," are what we live on still. They are equally true in the spiritual sense, and equally to be reckoned on, for He "reserveth unto us the appointed weeks of the Harvest," spiritual as well as natural. Let this quicken us, that we are working with and for a Lord Who expects a Harvest, and Who means to have full garners.

Harvest is the only Jewish festival for which we have no Christian equivalent. We have Pentecost and Passover, but the great Harvest is yet to be. The Jewish Harvest, however, did not come as a few days at the end of weary, burning weeks as our Western harvests do. It covered a far longer period of time. Passover, in the first month, was the time of first-fruits, while the Feast of Tabernacles, in the seventh month, completed the harvest (Exod. *xxiii*. 16). So, though we look for the great Harvest of precious souls as yet to come, all through each life of service the lesser ingathering can be going on. Let us work as though He said to each

of us, "Also, O Judah, He hath set an harvest for thee!"

May the Lord Himself make of us all those, who, having found a Harbour in

Him, are in full Harmony with Him, and in active anticipation of the Harvest He has died to gain!

At four o'clock the usual Thursday prayer-meeting was held, for which a large number of the country workers remained. Mr. Fox presided, and Canon Taylor Smith, Bishop-designate of Sierra Leone, gave an address. Speaking of the two-fold "rest" of the consecrated life (St. Matt. xi. 28, 29), he said, "It is not a restful thing to be jibbing and pulling against your fellow-labourer: if you are an ox under a yoke, you must learn to step when He guides you, and to *stop* when He guides you, if you would have rest." Touching on the sorrowful news of Archdeacon Dobinson's death, the Bishop-designate quoted a sentence from a letter, written in another connexion, by a Sierra Leone layman: "This is a thirsty land for water, blood, and copper" (copper is the West Coast word for money). These striking words were unfolded in a spiritual sense, and finally the simple words, "Behold, the handmaid of the Lord," were pressed upon the women workers as a consecration prayer.

A social hour followed in the old Committee Room, for which the London Ladies' Union provided afternoon tea, and by six o'clock the happy, helpful day was over. To workers at headquarters it was an inspiration and a stimulus, and the country friends were warm in their appreciation of the value of such intercourse. Such a gathering is not only a proof of the earnest, devoted work done throughout the land in this cause by women, but furnishes a strong ground of hope for a rapid and deep development of the same.

MISSIONS IN CHINA, COREA, AND JAPAN— A TRAVELLER'S TESTIMONY.

MRS. BISHOP'S SPEECH AT ST. JAMES'S HALL, MAY 11TH, 1897.

T IS as a traveller, and as one in no way connected directly with missionary effort, that I have been asked to address this Meeting to-night, and I value it as a very high privilege. I have just returned from spending three years in the regions of darkness—China, Corea, and Japan, only seeing here and there, at long intervals of distance, gleams of light sent out from this and other Christian countries, but making the darkness which surrounds them the more vivid by comparison. I visited the Missions of the Church Missionary Society in many parts of China, and spent some time at the great Medical Mission in Hang-chow, as the guest of Dr. and Mrs. Main. And last year I went for a five months' journey in the far-distant province of Sze-chuan, where I visited nearly all the stations carried on by Mr. Horsburgh's Mission. In Corea, the Church Missionary Society has, as you know, no work; but there is a very great outpouring of the Holy Spirit there at this time. When I left

it, in January, there was a work going on which seemed more to realize the Pentecostal days than anything I have ever seen. I also visited Japan several times, and saw something of the work under the Bishop of South Tokio, who is on the platform to-night. Also of your work in Osaka and in Kumamoto, where the two ladies who are working there have established a leper hospital, which is not only the means of great temporal blessing, but it has been of great spiritual blessing too. I visited Ningpo also, where Mr. Hoare is doing a splendid work in the training of young men as catechists, and clergymen perhaps eventually. And I would say, in connexion with this work, that from all that I have seen now in seven years and a half of Asiatic travelling, that I think that if the nations of the East are to be evangelized, it must be by the means of Native agents. Hence the training of Native agents for native work is one of the first and most important duties of the missionary. And should the work of

training be blessed, and the supply of candidates for that training be increased, possibly the day may come when the chief work of the European missionary will be the training and superintending of Native agents, who can carry the Gospel of Jesus Christ in a very different way to their own people from even the best foreign missionary. That work at Ningpo, and the women's work at Ningpo, were specially interesting.

I understand from Dr. Lankester that the Medical Mission work of the Church Missionary Society, so far as funds go, is at this time not in a flourishing condition; and this I infinitely regret. The medical work of the Church Missionary Society is one of the noblest and best of its agencies, and the good which results from it, even in the very limited way in which it is carried on, is almost infinite. Just to take the one example of Hang-chow. I have been told, and on very good authority, that there is a feeling in some minds that too much money is spent on Dr. Main's hospital. I think if those who say so saw the hospital and the work it is doing of healing both body and soul, that they would alter their opinion. It is certainly the finest hospital in the East, and it is a credit to a distinctly Christian agency such as the Church Missionary Society to be the possessor of the finest hospital in the East. I should be sorry to see it lowered in any way. There the missionary himself, the doctor, is an evangelist, and a very earnest one. Beginning in the early morning with instructing the twenty-eight assistants and gardeners and cooks in the hospital, he goes on till half-past nine at night, doing an enormous amount of medical work, but undertaking evangelistic work also, in the preaching of Christianity in the hospital and in the dispensary to a remarkable extent. It is a wonderful hospital. By the influence of Dr. Main, a great many of the mandarins of Hang-chow, and even the Viceroy of the province himself, have been won over to some sympathy with Western civilization and to a belief in the superiority of Western medicine. I will mention one thing that I learnt in talking with the American missionaries there. They told me—several, if not all of them—that they scarcely ever met with a person interested in Christianity, or a Christian

inquirer, in the villages within a radius of 150 miles from Hang-chow, who had not been brought to be interested and to inquire through the means of Dr. Main's teaching in his hospital. And I think that that is a testimony to the value of Medical Missions which ought to extinguish any doubt that exists, and ought to make those who are interested in the physical and moral healing of the world more energetic in sending out more medical missionaries. The blessing has been very great in that hospital, and has radiated from it.

I went, as I mentioned, to Szechuan, and there saw the devoted labours of Mr. Horsburgh and those working with him, both men and women. Of course, as you know, it is a day of small things, just the beginning of work. But there were some in every station who had been brought to the knowledge of the truths of Christianity, and who were adorning the doctrine of our God and Saviour in all things. They were not at that time baptized, but since then Bishop Cassels has been through the stations, and has baptized many of them and confirmed others. And the devotion of Mr. Horsburgh to the work is unbounded. It may be possible to criticize his methods, or to differ from some of them. But all people who see and know of his work must agree that the devotion and the self-sacrifice, and the way in which he follows the Master's example, are beyond all praise. And the way in which he has succeeded in opening stations in some of the most hostile parts of China has been very remarkable. And one at least of these,—the station in the large town of Miencheo,—has been opened by the perseverance and self-sacrifice of two ladies (one of whom has been, to our thinking too early, called to her reward, Miss Entwistle); and by their faithful efforts the hostility of these towns has been to such an extent modified by the work they are doing and the example they are setting and the just and Christian lives they are living, that they were among the few missionaries who had not to fly from Sze-chuan in the riots of the year before, having got such a hold over the people that they were able to remain at their posts. But the work there is proving too much for the few workers, who are sadly suffering for the want of help.

I may mention that I was very much

impressed in China—both there and everywhere—by the effect upon Chinese faces of receiving Christianity. I could almost pick from a mixed assemblage those who were Christians. There is so much brightness and cheerfulness about their faces. And there is another thing I would speak of, and that is, that in China (and I think that missionaries from China, from whom I have learnt most of what I know, would bear me out in saying so) the converts have a very great desire to preserve their churches pure. It is a remarkable thing how anxious they are for purity, and how strong they are against anything which is inconsistent. And I suppose there is no Chinese church in China in which the excesses and immoralities of the Church at Corinth, for instance, are in any way—even in the mildest form—repeated. And that says much for the training and teaching which the Chinese converts are having from the missionaries.

But there is one mistake that I may venture to speak of. It was very much emphasized by a sermon I heard last Sunday morning. The people of China—and the people of these Oriental countries generally—are not, as is often said, and was said in this sermon on Sunday morning, “athirst for God.” It is all uphill work. The creation of a feeling of sin and a knowledge of sin, and the creation of a desire to be saved from the dominion of sin must be the work of the missionary. And he does not find, what people often think exists, the thirst after God. The thirst of the Oriental nature is for money and the good things of life almost exclusively. These meetings, which have succeeded each other so rapidly within the last week, have produced on my mind a curious impression. It is right, and most right, that those who are assisting in this great missionary work abroad should praise and thank God for all that has been done, and especially for all that has been done in the past year. We know for certain that not a heart would have been touched among the hundreds that have been touched, if it had not been for the almighty power of God. And therefore too much praise and too much thankfulness can scarcely be expressed. Yet, at the same time, perhaps the very praise and thankfulness which it is so right to express do something—perhaps not a little—to blind those who come to

such meetings to the actual state of the darkness in which the heathen world lies at present, in spite of all the Christian effort which has been brought to bear upon it. It is natural to bring forth the encouraging facts, and it is right to do so. And yet, at the same time, coming fresh from a darkness which may truly be felt, it seems to me as if the little points of light were shining too brightly in our estimation at home, and as if the vast area of surrounding darkness were too little taken into consideration. And it is an awful, unrealized darkness. We know nothing of it, we think little of it. We can scarcely take it in at all.

I travelled for fifteen months in China, and yet I feel as if I had only in my thought and knowledge touched the very outer fringe of that darkness in which the Chinese are wrapped. The same thing in Corea. And, if you will allow me, I will just run hastily over some of the features of that darkness which occur to one as one thinks of it in the world. Among these are the fetish systems of Africa, New Guinea, and the Amur, the great philosophical systems of Hinduism and Buddhism, the nature and hero worship and scepticism of Japan, the revival of Islam in Africa and in Western and Central Asia, which must be seen to be thoroughly appreciated, and the revival of Buddhism in Japan. Buddhism has become, and is becoming more and more progressive and advancing. Then there are polygamy and polyandry, with their unspeakable degradation, and the enthronement and even deification of vice, so that many of the divinities of India are incarnations of unspeakable wickedness. And one thing that is painfully impressive is the terror which enslaves the people of the East—the terror which enslaves Corea, for instance, and great parts of China. I allude to the terror of dead ancestors, and of what they can inflict upon them, of demons, and of the forces of nature, all of which involve systems of worship and sacrifice. In Corea, for instance, people scarcely dare to stir after the sun has set, from terror of the demons who inhabit earth, air, and water. Then come horrors such as cannibalism, Arab slave-stealing, and the brutality of punishments and tortures. Law itself is an engine of oppression, and justice a commodity like any other to be bought and sold, and which the working-classes

are too poor to buy. And there are unbridled immoralities and superstitions and shameful political and social corruptions. And then, on the negative side, there is no public opinion penetrated by Christianity and making for righteousness to condemn wrong-doing; and I do not think in this country we can realize what that means. Then again, there are few of the sanctities of home as we understand them. There is infanticide, too, and there is no truth, and no trust between man and man.

Then I would mention what I think is not so often brought forward in connexion with Medical Missions. I am just now mentioning the things which the Christian Church of this country and which Christian Missions have to face and vanquish in the strength of the Lord Jesus. I think it is scarcely fully recognized that every system of medicine prevailing in the East is connected with sorcery, demonolatry, and witchcraft, not to speak of brutal and torturing treatment and the thousands of lives annually imperilled and lost. There is a close connexion between medicine and extraordinary superstition and wickedness; and the sorcerer is summoned on almost all occasions, or the wizard, or some prophetess, who professes openly to being in league with spirits of the other world. Sicknes is supposed to be the work of demons, and the sorcerer is called in with his wand. And in comparatively enlightened Japan they believe the power of healing is connected with a divinity, and thus there is no worship more constant and continual, and no power possibly more believed in, in Japan, than that of Binzuru, the god of medicine. And, therefore, it is a necessity to send out medical missionaries, for so long as the only healer of the body is the man who is in supposed connexion with evil spirits, so long must the people remain in darkness and in the shadow of death. And I think that it is a great argument in favour of Medical Missions, that the only medical systems that these people know are systems of demonolatry and sorcery.

And the last thing I would mention that the Church in this country has to face (and this is especially a question for women to consider) is that the final element of darkness is the influence of woman. From what I have learned—and learned often in

conversation through an interpreter from women themselves—it is evident that the Eastern woman believes in the advantage and morality of the customs which seclude her, in the religions which deny her any future, and in the infinite superiority as well as the immortality of man. The woman in the East rules to an extraordinary extent, and influences her family-world. She never delegates the training of her children to others, as far as I know. She stamps herself with all her prejudices and superstitions and darkness on her offspring. And she faces maternal responsibilities ungrudgingly, and from this ungrudging care of her offspring she doubtless acquires over them that influence which is fatal to them throughout their lives. We often speak of the influence of prayer at a mother's knee. What, then, must be the influence of a mother on these children as they grow up, when her whole nature is steeped in superstition and idolatry? She is the unseen and often unsuspected power which, it is possible, does more than all else in the East to secure the absolute continuity of the false religions of the East and tradition and custom. And to bring down, or rather to raise up, the influence of women in the East is surely a task worthy of women in the Christian Church at home, and all the more so as it can be only accomplished by women.

Then, with all these things in view, these tremendous difficulties, we must remember that it is not only conquest that the Christian Church now, in this age, is to aim at, but it is that more difficult thing yet, namely, RECONQUEST. For we must remember that there was a time, as early as the eighth century, when from the Atlantic to the Stone of Singan Fu, in Northern China, Christianity prevailed, and North Africa, Turkey, and Persia contributed to swell the ranks of the noble army of martyrs. And it is an awful consideration that now, from the Pillars of Hercules to the frontier of China, the son of the bondwoman, himself a son of Abraham, has triumphed over the son of the free, and that that vast tract of country has to be re-entered and won for the Lord Jesus Christ. In looking at all this, and especially at this last fact and the re-conquest which is essential, it might well be that all who are desirous of preach-

ing the Gospel might despair, but for the knowledge of the great power of God, and that it is with Him to make the Word effectual and with Him to reconquer North Africa and Central Asia for His blessed Son. But still, it must be done by men and women. And it is for Him to raise them up, and for us to help by our prayers in raising them up. And there is more than that. We must be fellow-workers with God in contributing more largely—far more largely—than we have ever done before to the support of those who shall go out to fight in the great battle against the prince of the power of the air, the god of this world. But even in reference to the terrible darkness and this terrible re-conquest, we have a sure word of prophecy, and we know that the son of the bond-woman shall not finally triumph over the son of the free; that the idols shall be utterly abolished; and that even the vast system of Buddhism shall ultimately perish. And we know too, that the blood of Kucheng and Liao-yang, shed within the last three years, has not been shed in vain. And beyond that, we know that no godly, just, earnest, Christ-like life, lived quietly and humbly in the remotest corner of China, is lived in vain, and that the day will come—and must come—when “the kingdoms of this world shall become the kingdoms of our God and of His Christ,” and that in all their wide dominion there shall be no more curse, because there shall be no more sin.

But then the question comes,—What are we doing to hasten that Day? For each and all of us this is a very solemn consideration. I feel almost as if it were presumptuous in me to speak on this subject, and yet you must excuse and forgive me, because of the awful condition of those without hope in the countries in which I have spent the last three years. And the first thing that I should suggest is, more earnest and continual prayer. I think if there was one thing more than another which I have noticed in the recent meetings, it has been the prominence given to prayer by Christians for the success of the Gospel. But it does seem less easy to pray constantly than even to give constantly, and disappointment and fatigue come, and many other things enter in, to prevent that continuing in prayer which

may be the means of, we know not, how much untold blessing! One reads in the Bible of agonizing in prayer, of nights and days spent in prayer, of a yearning of intense sorrow over the ungodliness of the world. The Psalmist says, “Rivers of water run down my eyes, because of the wicked which forsake Thy law.” Where with us is the spirit of Jeremiah, who exclaims, “Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain”? And where with us is the spirit of the Apostle Paul, who when he spoke of those that were enemies of the Cross of Christ blotted the page on which he wrote with his tears? We take it all too easily, far too easily. We see the heathen perishing, and we know they are perishing; but yet we go about our ordinary life and our avocations as though there were no such thing as perishing people, and as though we could not do infinitely more than we are doing to try to save them. Then, what are we doing abroad? I almost hesitate to bring these figures before an audience which may possibly be as well acquainted with them as I am. But it is true that in India, with 270,000,000 of our fellow-subjects, there is but one man or woman missionary to each 240,000; that in China, with its estimated population of 390,000,000, or 400,000,000, there is but one to each 300,000; and then in Central Asia, Afghanistan, Cochinchina, Cambodia, much of Siam and of farther India, and in Arabia and Southern Turkey, where are our missionaries, and what are we doing? And what of South America, too, with its perishing millions? Then it is said—on good and careful authority, I believe—that in this century only three millions have been baptized, with a natural increase in the population of the world of some 200,000,000. And I hear from those connected with the societies of this country that there is a fearful paucity of men going out, that the cry is for men. There are many women offering—and woman's work is great, and the field is enormous!—but what of the paucity of men? And when I was in China, Japan, and Corea, the cry was always the same,—“There are no men coming forward, or very few.”

Now, what is it? Is it growing Sybaritism, or is it that the prizes of the professions are more prize than before?

M m

I have come too lately home to know. But we know that in the early days of British Christianity men like Fridolf, Columbanus, and Killian went forth, each with his woollen cloak, his leather bottle, and his pilgrim staff as his sole equipment. In faith they threw themselves among the savage hosts and hordes of the Pagans of Europe, and won the Continent for Christ—from the Carpathians to the Atlantic, and from the Appenines almost to the Arctic circle. And one asks, Are the heroic days of missionary effort in this country always to be those of the sixth, ninth, and tenth centuries? Is the constraining love of Christ upon men less now than then? It is true that people have more to sacrifice in leaving home now. These men sacrificed but the blessed communings and the sweet ties of Iona, and the men who go out now have to sacrifice Church ordinances and sacred fellowships and intellectual life, and all the many things that we have been accustomed to consider our birthright. Still, the spirit may be roused again, and the Student Volunteer Missionary Union is doubtless helping in this aim. But the fact remains that there are no armies of men coming forward as these men came forward, each going out with his company of twelve to convert Europe to Christ. And these old saints counted not their lives dear unto themselves, and thought nothing apparently of what they were leaving behind. And those who left Iona perhaps scarcely gave it a thought that they might never return to see its green shores again. And then followed two centuries of success. And surely the example of such men, and—to say it reverently—the far higher example of Him Who gave up the Throne of His Father to come to preach the Gospel on earth among sinful men, and to die for sinful men.—surely such may be sufficient to urge men out, even from all that they love best, to go forth as missionaries now.

I would conclude by speaking on the subject of which I am almost ashamed to speak—that of Christian giving. The labourer is worthy of his hire, and men and women cannot go forth unless they are supported on the mission-fields, however simple and humble that support may be. I have not seen anything of missionary luxury, and I think that those who give may rest in peace on that subject.

We all may be certain that the money which is raised by the Church Missionary Society and other societies in this country goes direct to the point; and that it is not used to keep missionaries in luxury, but to enable them just to live in that amount of comfort which we all know to be necessary in the climates of the East.

And we at home, many of us, are living in luxury; and if we could only reduce ourselves to the level of the missionaries and their simple way of living and their self-denial, we might be gaining more of the Master's approval than we at present have. It is hypocrisy to pray the Lord of the Harvest to send forth labourers into His harvest, when, though we say that the silver and the gold are His, we are keeping it back from Him, and are spending it on our own selfish luxuries. And I would not say upon luxuries only, but upon things which are pleasant to the eye, pleasant in various ways—not in themselves sinful, but just pleasant. And if we are spending money upon them we are keeping it back from the Lord. And I think we must learn, each one of us, to ask ourselves the question—in every purchase, in every shop to which we go, "What doth God require of thee?" and "How much owest thou unto thy Lord?" We owe everything, and God requires of us much. And there are many ways—I may be forgiven perhaps for mentioning a few of them in which it seems to me, on coming home, that the style of expenditure has been raised. And especially would I mention, considering the large number of women who are here, something of the extravagance in dress. The extravagance seems to me in London this year to pass all bounds, and how much Christian women are affected by it I know not. But sometimes, I suppose, it requires more Christian courage to wear a bonnet of three seasons ago than it would to face a flooded river, or anything else that may be dangerous. And I think it is the dread of wearing old-fashioned clothes; of living in an unfashionable quarter, when it is possible to secure a house in a fashionable one; to have old-fashioned and possibly tasteless furniture, when it is within our power to acquire artistic furniture which is so easily obtained; to spend a holiday in a second-class hotel, when we could

spend it in a first-class hotel: and the aversion to the giving up of expensive floral decorations, on which fabulous sums are expended at this time; to the modifying our desires and our fashion in equipages and appointments, so far as they are mere luxuries; to the denying ourselves reserved seats at concerts and other entertainments; to the self-denial as to filling our houses with objects pleasant to the eye, which are preventing us from following Christ. I mention these, because I have just come from regions where either a tent or a dark room in a Chinese hut of some village seemed sufficient luxury. People here have a superfluity of luxuries, and Christian people follow in the train of those who do not profess to follow in the self-denial of the Master. And may it not be that we are called to more self-sacrifice and self-denial than we have used or are trying to use? Can we hear of souls perishing as they are perishing, and yet continue to use the silver and gold which we constantly say are the Lord's for other purposes—and not His? I know that reasons are given for not giving up luxuries, and I should not venture to condemn them in any way. People say that young people, growing up, must have this and that and the other, that daughters do not like to see their mothers looking dowdy, that they must have amusements and recreations and entertainments, and that it is a pity to put young people in adverse circumstances. I would only say, regarding the oft-repeated argument, that if people gave up these superfluities "it would be so bad for trade," that there is one word of the Master which very often occurs to me, "What is that to thee? Follow thou Me." It may be that the way of the Cross is harder than of old, and that the steep of Calvary—which we all must climb if we are to suffer with Christ and to be glorified with Him—is more rugged than of old. I know not. But always in front passes the Master, and every step of the road of self-denial is wet with His blood. And with that example before us, and His promise to help us, surely we may deny ourselves the little luxuries and many of the little pleasures of this earthly life—for the sake of those for whom, as for us, He died, and who are still living in ignorance of Him. I would say no more on this subject, because the measure of our

giving and the measure of our self-denial are questions which each one must decide for himself or herself. But I would venture to say that each one of us must seek to decide them in the light of the Cross of our Lord Jesus Christ, and as if His eye were upon us in the decision.

We have been met together now about an hour, and in that time, according to calculations which have been made, four thousand of the eight hundred millions of our race, who have not heard of the Lord Jesus Christ, have passed from this dark life into Christless graves. We cannot realize it. We cannot realize that they are passing in one mournful, ghastly, reproachful procession at the rate of eighty-three a minute, to appear before the Throne of God, of the God of Whom they have never heard. I can say no more. In some respects I almost feel too strongly to say anything on this subject. I only wish that all present could see that thick darkness, in which these millions of our fellow-creatures live, as I have seen it, as every missionary sees it, as every one who, like Mr. Baring-Gould, has visited Missions sees it. And far beyond Missions, in outlandish regions, I have seen it, where tens of thousands live without hope for the future, knowing nothing of Him Who is the Resurrection and the Life. And I feel that while we have privileges beyond anything that we could have dared to hope for, and of which we are utterly unworthy,—if we, by selfishness and self-indulgence, by want of self-denial, and want of realizing our great debt to our Lord Jesus Christ, are withholding the light, is not our culpability great? We do it easily. Does not our conscience reproach us? Will it not reproach us at some day in the future, if it does not reproach us now? In that solemn Day, when all the things that we have accumulated must be left behind, and when all the pleasures which we have enjoyed at the expense of self-denial for Christ's sake are abandoned, and when we have to go and render an account of our stewardship, it may seem a terrible thing that we should have been indifferent to this great mass of dying, dark, ignorant humanity. And may we not to-night, while hearing statements regarding the Heathen, and of our responsibility to the Heathen, hear also the voice of the Master—now crowned and glorified—

ringing through ages of increasing selfishness and luxury, declaring to each of us that the measure of our love for our brethren must be nothing less than the measure of His own, for when "He took upon Himself to deliver man," He kept nothing back from the sacrifice. May we be so inspired by the knowledge

and the individual experience of that great love wherewith He loved us, that we may account no offering too precious to lay upon His altar—self, children, all—and that we may account no self-denial too great, if it can rescue one perishing soul, and make it a jewel in His Crown of Glory!

SPECIAL MISSIONS IN INDIA.

LETTER FROM THE REV. F. T. COLE.

SANTALIA.



ON the night of January 22nd we welcomed Mr. Thwaites to Barharwa, but we were disappointed not to see Mr. Standen, who was prevented by a slight accident. However, we had the pleasure a day or two later of seeing Mr. Herklots, of the Children's Special Service Mission, instead. Most of the meetings were held in a large *chapchamda*, or booth, erected for the purpose close to the bungalow, and were well attended, Christians coming in on foot from all parts of the district, some even from thirty miles distance. We had some hearty, stirring addresses from both the Missioners and some special ones for children from Mr. Herklots. When the Mission was over letters poured in testifying to the great blessing many had received. Then we started for a Mission to the distant Santal colony at the foot of the Himalayas. We left Barharwa on Thursday morning and reached our destination on Saturday afternoon, the last twenty-four miles being on elephant through very wild country.

Then the work began in earnest. The Christians to the number of 700 had been most anxiously looking out and praying for a blessing. After the addresses opportunities were given for confession of sin and prayer. Many earnest petitions ascended up to heaven, some with tears confessing their sin and coldness. Day by day the interest seemed to grow, and on Wednesday we had our closing meeting for thanksgiving. The church, which had just been completed by the Christians themselves and at their own expense, was simply crowded, and when the collection was made afterwards we were greatly surprised and delighted to see rings, necklets, and other orna-

ments as well as money amounting to thirty-seven rupees. I have never seen so large a collection at any one service in Santalia before.

The Christian villages of the colony were all visited in turn by the Missioners. It was a pretty sight to see the signs of welcome there, the different designs and arches erected for the occasion. All the villagers came out to meet us, singing their songs of welcome. Also numbers of the Christians brought gifts of fowls, eggs, milk, &c., showing in every way how fully they appreciated our coming amongst them. The pastor in charge of the colony writes to say how full of thanksgiving his heart is, and how much he has been refreshed by the Mission. Owing to the great distance from my headquarters and the many other pastorates to be visited, I have only been able to visit this colony about once a year, and it is in such places as this where a Mission is most needed and appreciated. During the Mission some special and helpful addresses were given to those who were preparing for confirmation, and this all helped much to bring before them the true meaning of that rite, and the important question as to whom they would serve was pressed home to them in loving earnestness. A week later this distant place received a visit from the Bishop of Calcutta, who held a confirmation. Sixty-four men and fifty women were presented. Most of these were unable to read, yet they could repeat the whole of the Church Catechism, thereby showing how carefully they had been prepared by the pastor and his helpers. The Bishop and his chaplain drove out from Cooch Behar, a distance of twenty four miles, returning the same afternoon after the confirmation was over. The Christians afterwards re-

marked that by coming all that way from Calcutta to visit them the Bishop showed a great deal of interest in the colony. Upon his return from the colony Mr. Thwaites went to Taljhari and held a Mission there, together with Mr. Standen, who had come up in the meantime, and the services were arranged for them by Mr. Blaich. A special feature of that Mission was the gathering of a number of Pahari Christians, who with their fondness for bright-coloured clothing and profusion of brass ornaments formed a contrast

to the more soberly-dressed Santals. Owing to the four different races represented at Taljhari the interpretation had to be given in so many languages. But the Word of God is not bound—it is known and loved by men and women of every race and tongue. We are most thankful for the opportunity we have had of taking part in this Mission, and we should have rejoiced had the Missioners been able to visit some of the remoter congregations in the Godda and Bhagaya districts also.

(From the North India localized "C.M. Gleaner.")

BHAGALPUR.

Messrs. Thwaites and Standen left Taljhari on the afternoon of February 8th. The Rev. A. Stark, who had gone up from Calcutta to interpret for them, was in the train. In expectation of the Mission, all the agents, those of Jamalpur included, together with those of the Zenana Missions at both the stations, had been brought into Bhagalpur. There were three services in the Mission Church every day for a week, at 8 a.m., 12 noon, and at 3 p.m. in Urdu, and one at 6 p.m. in the station church.

The services at the Mission Church were well attended, the little church being quite full. The service at noon was for the workers, and that at 3 p.m. was for the schools.

The after-meetings were most cheering; many responded and prayed for forgiveness; many gave themselves up to the Lord; many sent in written statements of the blessings they had received. The crowning service was the thanksgiving on the morning of the 15th. The people were informed on the previous day of the T.Y.E., so that their offerings would be devoted to it. One of the agents put his name down for a month's salary. Together with this, the amount realized was Rs. 86 : 4; a young heifer, brought as an offering, was tied to a tree. Two visits were paid to the Leper Asylum, and a stirring address was given to the poor lepers.

LUCKNOW.

Lucknow was visited from February 26th to March 3rd, and during these days a Mission was held for the Indian Christians in connexion with the Church Mission (Zahur Bakhsh), and addresses were given to non-Christians and Eng-

lish-speaking Babus and students in the C.M. High School.

The meetings in the Church of the Epiphany were every morning and evening well attended; the sermons and addresses were greatly appreciated by those who heard them with sincere hearts and open ears, and it is to be expected that the Master of the Harvest will bless these efforts of His servants, and will revive and increase love, faith, and hope in the souls of the hearers, so that the spiritual benefit the latter have received may be multiplied and reflected towards others.

In gratitude to God for these and other tokens of His love, and for the refreshing showers of His blessing, a praise and thanksgiving service was held, and an offertory, amounting to Rs. 69, made for the C.M.S. Centenary Pastorate Endowment Fund. May God graciously accept this humble offering, and bless the hearts of the cheerful givers! In the C.M.S. High School Mr. Thwaites' addresses were listened to with much eagerness and great appreciation.

On March 1st two missionary meetings were held. One was conducted by Mr. Standen, for Christians who did not understand English, at which he spoke by interpretation, and greatly interested his audience by relating facts and incidents of his work among the poor in England. The other meeting was held in the Barahdari, and was well attended by English residents and educated Natives of Lucknow. Major-General G. Corrie-Bird kindly presided, and Canon Lester, the Diocesan Missioner, and Mr. Thwaites gave some hearty and stirring addresses on the duties and privileges of Christians with regard to the evangelization of the world and the saving of perishing souls.

THE MISSION-FIELD.

WEST AFRICA.



HE wife of the Rev. A. A. Elba, Native missionary at Makomp, who had been unwell for some time, died rather suddenly on April 29th. Mr. and Mrs. Elba were married last December, and the missionaries were hoping much from the work and influence of the latter, who was an old Annie Walsh pupil. Her father, Mr. C. W. Edwin, died on March 31st.

The wife of the Rev. G. C. Nicol, M.A., sometime pastor of Regent, Kisse, and Wellington Churches, Sierra Leone, and afterwards Colonial Chaplain in Gambia, died at Sierra Leone on May 8th. Mrs. Nicol was a daughter of Bishop Crowther, and in early life enjoyed a careful training under Bishop and Mrs. Weeks and the Rev. and Mrs. N. Denton, when her father was away in Abeokuta as a missionary. She was brought to England by the Dentons for further training, and returning to Sierra Leone in 1849 became the first Native teacher in the Female Institution, as it was then called, under Miss Sass.

"Wood sleeps" was the mournful message received by cablegram on May 27th, informing us of the Home-call of the oldest and most experienced missionary of the C.M.S. on the West Coast of Africa. The Rev. J. B. Wood went out as a catechist to Abeokuta in 1857. In the following year he returned to England and entered the C.M. College, and was ordained deacon by the Archbishop of Canterbury in 1860. Mr. Wood has at various times served in most departments of the Mission work in Lagos, and has been Secretary of both Lagos and Niger Finance Committees, and also made considerable contributions to literature in the Yoruba language. Mr. Wood wrote from Ake, Abeokuta, on April 8th, reporting arrangements and appointments which he trusted would lead to the expansion as well as increased consolidation of the work. Seven young men who had been trained by him as evangelists had been located; also two students who have just finished their course at the Lagos Training Institution, and a pupil of the Lagos Girls' Seminary. On the 22nd he also wrote giving some account of the first dismissal meeting ever held in Abeokuta. The whole service was conducted by Natives—pastors and others—and "it was generally felt that it was one of the most impressive occasions in the history of the Abeokuta Church." There were eleven locations. Two men of experience, gained in posts they have filled in Abeokuta, go to take vacant posts where the work is carried on by the Church Missions, and a third, also a man of experience, goes as a C.M.S. agent to commence work in a new place—Igbo Oba; seven young evangelists to various posts in the Mission; and a young man who has been given by the Abeokuta Church to the Lagos Church Missions Committee at the earnest request of the latter.

Yet another of these solemn messages reaches us just as we go to press—"Cox fell asleep June 12th"—announcing the home-call of one of our youngest and most promising missionaries. The Rev. W. S. Cox, B.A., went out for the first time last January to Sierra Leone to meet the pressing need of assistance to the Rev. W. J. Humphrey (Principal of Fourah Bay College) in his duties as Secretary of the Mission. The cablegram was sent from Las Palmas by Miss Long on June 18th. Mr. Cox had evidently been sent for a sea voyage on account of his health, and, we presume, died on board soon after the steamer left Sierra Leone. Our deepest sympathy goes forth to the bereaved parents and other relatives and friends of our deceased brother.

Particulars have now reached us of the illness and death of Archdeacon Dobinson. His death took place in the afternoon of April 13th, at Asaba, where he had gone on March 27th with a view to visiting the out-stations at Onitsha-olona and Akwukwu, but was detained at Asaba by a severe attack of toothache. On

the 30th he had dysentery, and by April 1st it became so bad that he was carried in a hammock to the house of Dr. Craster, senior medical officer of the Royal Niger Company. The dysentery yielded to treatment, but on the 4th fever of a very pernicious character set in. The doctor was most attentive, and everything possible was done, but without avail. The Rev. P. A. Bennett was with him night and day, with but brief intervals when relieved by the doctor. On the Thursday previous to his death he told Mr. Bennett he did not expect to recover, and gave directions about his affairs. Mr. Bennett sends us the following In Memoriam:—

It is now rather more than seven years ago since I was introduced to the late Archdeacon Dobinson in the Library at Salisbury Square. The scene comes back as vividly as if it were but yesterday—the young curate, with his grave and collected manner, which might at first cause a little restraint, but which was instantly dispelled by one of his rarely beautiful smiles. Through cloud and sunshine I have ever found him a true comrade and sympathetic friend, and our friendship has never been marred by even the semblance of a quarrel. I can truly say that one of the greatest blessings of my missionary life has been in the intercourse and friendship of brother missionaries who are now in the presence of the King. And of those few who are enshrined in the sanctuary of one's memory, my friend Archdeacon Dobinson will ever hold a place.

Few will have forgotten the Niger troubles. That they have now passed into oblivion (I trust for ever) is due in a large measure to Archdeacon Dobinson's personal influence, as well

as to his gentle courtesy and unfailing patience. Many a time and oft I have just stood and wondered, as he would patiently and kindly endeavour to explain to a not-over-bright workman the nature of his account, going over and over the same ground until at last he succeeded in letting daylight into the brain of his interviewer. Although the two men were so entirely different in personal character, yet of himself and the late Bishop Hill one could truly say they were the servants of all men. He was one of those quiet, strong men that inspire one instinctively with a feeling of confidence and trust. And it is perhaps only now, when the Master has taken him from us, we realize all his worth. He has been so intimately associated with all the work here, that it is difficult to think of it without him, and yet until the day break and the shadows fly away we shall see him no more. May God grant to us who are left to carry on the work, like faith, persistence, and courage, that we too may have a full reward!

Bishop Tugwell contributes to *Niger and Yoruba Notes* some personal recollections of the Archdeacon:—

We met for the first time on February 8th, 1890, on board the tender which was to take us alongside the s.s. *Congo*, bound from Liverpool for the West Coast of Africa. Dobinson was going to the Niger as a member of the party of which Wilmot Brooke and Robinson were the leaders; I was going to Lagos. The Niger party were accompanied by many friends, who came on board the tender to bid them farewell. Being a stranger in Liverpool, there were none present to bid me God-speed. Dobinson quickly perceived this, and, leaving his friends, came forward to the bow of the vessel where I was standing, and, all forgetful of himself, expressed his concern for me. I at once saw what a clear, unselfish, thoughtful fellow he was. Thus began a friendship which, deep-

ened by daily contact on board, intervening years have strengthened.

On reaching the Coast, for four years we saw but little of one another, but, in July, 1894, when I paid my first visit to the Niger as the Bishop of the Diocese, we were thrown together again. With characteristic loyalty he met me at Akassa, at the mouth of the River Niger, having travelled some 150 miles to welcome me. Going on shore, he led me to his room in the factory of the R.N.C. at Akassa, and on our knees we worshipped together. At that time the only Europeans at work on the Niger were Dobinson, Watney, and Wilson, Miss Warner and Mr. Bennett being in England. On reaching Onitsha I quickly perceived the character and value of dear Dobinson's work—thorough, true,

sound, and good. Conscientious and painstaking to a degree, he suffered nothing to be hurried over or slurred through. The principles by which his own conduct was actuated he sought to instil into others, and spared no pains to accomplish this end. The respect and regard of the Native agents for their "dear Ukucuku," as he was termed, spoke of a purity and force of character which Africans invariably esteem.

During the past three years, progress in the work on the Niger has been made in every department and in every direction. Under Dobinson's direction an institution for the training of Native agents has been opened at Asaba. Evangelistic work has been developed in outlying towns and villages,

whilst translational work in the Ibo language was steadily pursued as opportunity offered. . . . His attainments as a classical scholar rendered him an effective translator of God's Word. As a member of the Niger Delta Constitution Revision Committee, his counsel was of the greatest value to me. I am conscious that I have to mourn the loss of a true and devoted friend; a loyal co-worker; and one whose life and example have deeply affected my own.

To Dr. Harford-Battersby, who goes out to stand for a while in the gap thus created, the Church of Christ in England is deeply indebted. May his example be used of God to move others to come forward and take up the mantle which has fallen from the shoulders of dear Henry Dobinson!

EASTERN EQUATORIAL AFRICA.

Her Majesty's Government sent instructions in March to the Consul-General of Zanzibar to take steps for the early abolition of the legal status of slavery in the islands of Zanzibar and Pemba. This abolition has been carried out by the issue of a decree by the Sultan, after which "no court shall recognize any claim to the service of any person on the ground of the latter's servile status."

The Finance Committee, sitting at Mengo, have made the following locations of missionaries:—The Rev. G. K. Baskerville to his old station, Ngogwe, in Kyagwe; Mr. G. L. Pilkington and Dr. A. R. Cook to Mengo; the Rev. H. W. Weatherhead to Busoga; the Rev. J. S. Callis to Toro; the Rev. H. W. Tegart to Bukoba, Kyagwe; the Rev. H. Clayton to Koki; the Rev. B. E. Wigram to Mityana, in Singo; and Mr. A. Whitehouse to Nassa, at the south end of the Lake. With regard to the ladies it was thought best that Miss Furley, Miss Chadwick, Miss Taylor, and Miss Timpson should remain at Mengo; that Miss Bird and Miss Pilgrim should go to Ngogwe, and Miss Thomsett and Miss Browne to Gayaza, in Kyadondo. Mr. R. H. Leakey will continue in charge of the work in Koki till Mr. Clayton has passed the first language examination, and Mr. A. B. Lloyd will take charge of the work in Toro till Mr. Callis has passed the first language examination. The location of a second man at Mityana, which is in charge of the Rev. H. R. Sugden, was made with a view to opening in the course of the year a new station at Kijungute (in lieu of Kinakulya) in order to extend the work into Southern Bunyoro; and the location of a second man at Bukoba, where the Rev. G. R. Blackledge is working, was made in order to extend the work to North-East Bunyoro.

The Rev. F. Rowling has sent home a Reading Book in Lusoga, "printed by Tomasi Lwabidongo, the C.M.S. Press, Busoga." The printer is a Muganda boy who has been under instruction for eight months only. He has practically done everything to the book, set up the type, paged it, corrected the type, and finally printed off the copies (2000).

Mr. R. J. D. Macallister, Vice-Consul for the Uganda Protectorate, who has recently arrived in England, gave to a representative of Reuter's Agency the following account of affairs in the country. We quote from the *Times* of May 11th:—

Everything is quiet in Uganda and Unyoro. The people are settling down well, and there is not the least likelihood of any trouble with them. Building is

still going on, and Native traders—Arabs and Swahilis—are arriving from the coast and are opening stores. Bicycles are seen every day in the streets, and one of the missionaries [Mr. G. L. Pilkington] has ridden all the way from the coast to Mengo on a pneumatic-tyre machine. This is certainly a remarkable trip, as he performed the entire journey in about three weeks. The matter of communications is one of the highest importance, and rapid strides are being made in this direction. The railway has now advanced some sixty or seventy miles into the interior, and on my way down I was enabled to travel in a comfortable first-class carriage to Mombasa, along an excellent line at a speed of twenty miles an hour. The line is being built on a thoroughly permanent basis, and excellent stations are being constructed. There are two trains daily, each consisting of first and third-class carriages, and at Mombasa,

which is the terminus, the station consists of a series of fine stone buildings with a large acreage of lines and goods yards. The trains are already being used by caravans, and the distance to Uganda is being reduced daily. Until the line gets within a short distance of the Lake the cost of transport is too heavy to allow of any great agricultural development, but meantime the experiment of coffee-planting is proceeding satisfactorily. Another great development in the Protectorate is the completion of a splendid waggon-road, right from the coast to Uganda. This is now in full working order, and before I left bullock-waggons had arrived on the Lake shore. This will not shorten the journey, but it permits of the transport of heavy material, machinery, &c. Captain Schlater is now preparing to take up by bullock-waggon from Mombasa a new screw-steamer of seventy tons, for service on the Lake.

PERSIA.

Further difficulties have been experienced in Julfa. On March 31st, the Armenian workers at the dispensary in Jubbareh, the Jewish quarter of Ispahan, were attacked by an angry crowd of Moslem theological students and Sayyids, and were obliged to give up the attempt to open the dispensary. The British Chargé d'Affaires, however, took the matter in hand, and the Rev. C. H. Stileman was able to report the re-opening of the dispensary on April 12th. On that day there were some twenty-five patients; but on the 14th a further attempt to put a stop to the work was made. The British Consul went down officially with his servants and ordered them to break open the door. This was done, and forty-six patients came to the dispensary. The enemies of the work have not given up their opposition, but the vigorous action of the British authorities has taken them by surprise. The Jewish convert, Yusuf, has been able to return to his home without further molestation. "Without doubt," Mr. Stileman writes, "prayer is being answered for Persia, and this should encourage our friends to go on praying, for we greatly need it."

From a letter dated April 24th we learn that Dr. White was suffering from an attack of scarlet fever, but was going on satisfactorily. There had been no further opposition to the work in Jubbareh, and on the previous dispensary day there were seventy-four patients there. The colporteur Benjamin (who it will be remembered was taken to Teheran for trial on a false charge) has been released on condition that he does not return to Ispahan.

Mr. Stileman wrote again on May 8th. A month previously a Foreign Office agent of the Persian Government had come to Ispahan. On May 4th the British Consul left for the West of Persia, expecting to be away several months, and the following morning this agent paid visits both to the dispensary and the school at Jubbareh with several of his men. He removed without permission eleven books from the dispensary, had a poor old Jew forcibly turned out of the place, and said that in three or four days he should close the dispensary altogether. Thence he proceeded with his men to the Jewish school, where Mr. Stileman was at the time superintending the instruction of seventy-seven Jewish children. He asked Yusuf Hakim, the head-teacher, to what religion he belonged, and Yusuf said at

once, "I was a Jew, but now I am a Christian." In spite of Mr. Stileman's repeated protests, Yusuf was forcibly and with most unnecessary violence removed in custody. Mr. Stileman immediately lodged a complaint with the Acting-Consul, who telegraphed to Teheran, whence orders were sent to the Foreign Office agent to release Yusuf, to restore the books, and to "act in future in a legal manner." The missionaries are grateful for the active assistance received from the British consular authorities in all recent difficulties, but they can truly say that their trust is in the living God, and not in any arm of flesh.

Miss H. L. Conner and Dr. Emmeline M. Stuart, who left London on March 10th, reached Julfa on May 18th.

BENGAL.

The English newspapers will have informed our readers of the earthquake of June 12th and its far-reaching effects. Fifteen feet of the spire of the Cathedral in Calcutta fell, and other church towers collapsed. The C.M.S. Mission premises were seriously damaged, but the missionaries we are thankful to know were uninjured.

NORTH-WEST PROVINCES.

From Agra the Rev. W. McLean wrote:—

This season of scarcity has brought many to their senses, and to inquire after God. I have been giving relief whenever possible, and according to my means. It was pitiable to see some of the sights, and to hear the cry of the

poor and needy, besides the sick and suffering ones. . . . I have opened temporary relief at two of my out-stations. I do not believe in giving wholesale, but only to those in actual distress."

From a recent letter we learn that there are 162 boys and 125 girls in the Secundra Orphanage; and seventy-six orphan girls at Benares. At Jabalpur there are about forty boys and girls, but the Rev. W. Latham expects more in July, when the Government will want to provide for the orphans on its hands.

Writing from Mandla, April 6th, regarding the famine among the Gonds in the Central Provinces, the Rev. H. J. Molony says:—

We are finding the rest-houses a great help to our operations, and each is now a station for famine relief. Last week's returns show 759 people on relief. Of these, 415 are children fed at the six soup kitchens twice daily, sixty-one are in the orphanage; of the rest, 247 are poor women whom it seemed very hard to send off to Government relief works (in most cases far away from their homes), and ninety-seven are men—lepers, infirm, old, or very poor. We are prepared for our numbers to rise to 1000, as we have been liberally supported by friends at home as well as by the C.M.S.

The Public Charity Fund has *more* than it can do in undertaking the great work of setting up again the ruined farmers. I am on the Local Committee.

I fear we shall only have enough money to set up about half the number of cases we should wish to. It is calculated there are in this district alone 5000 such ruined farmers, and it will cost about two pounds to set up each one on a small scale. We hope to give seed to a few Christians who have none, but few of our people have had to sell their cattle—we have relieved them rather than let them do this.

The greatest difficulty we have is the impossibility of buying grain in the country markets; all has to be bought in Mandla and carried on bullocks to the various relief stations. The Gospel is regularly preached to those relieved, and those children who are old enough to learn are made to attend school.

In a later letter Mr. Molony wrote:—"The famine is constantly getting worse, and it is evident that the next five months must see a heavy mortality from starvation. Many *won't* leave their houses, to seek relief; we must therefore take the food to them. This is what we are trying to do by our village relief stations. We have now seven of these stations, and are feeding daily 164 men, 343 women, and 432 children; total 979."

PUNJAB AND SINDH

We are sorry to hear that Dr. Henry Martyn Clark has been ordered away for a month's sick-leave. Mrs. Clark also is unwell, and their son Eric has been suffering from fever.

A fatal case of plague has occurred in the Church compound at Karachi. Mrs. Ball's cook was taken ill and died in a very short time. "The times are very trying," the Rev. A. E. Ball writes, "and we earnestly pray that in His own good time God will remove the scourge."

CEYLON.

We regret to hear that the Rev. J. G. Garrett, of the Kandy Singhalese Itinerancy, has met with a serious accident which will most likely keep him confined to his house for three or four months. The Rev. E. T. Higgins wrote on May 5th:—

He lately purchased a bicycle, and was just beginning to be able to use it, when, on returning to his house and quite near home one evening, he went over the bank, and fell down a very steep place, nearly a precipice, amongst the rocks and tea bushes. His fall was broken by the tea bushes, but the bicycle went down about 100 feet. Someone at the house saw him go over, and the servants ran to his

assistance. He was taken up to the house and the doctor sent for. On examination it was found that he had sustained a compound fracture of the ankle. He is, thank God, going on fairly well, but is still in some danger, and will probably never again have the full use of his injured leg. It must be a great trial to a man of his active habits.

SOUTH CHINA.

Dr. L. G. Hill, of Pakhoi Hospital, reports 15,000 visits made by patients to the dispensary in 1896. During that year 547 patients were accommodated in the hospital, and 109 opium patients came for relief. In the leper hospital (the largest in China) there is accommodation for 120. It "consists of four large wards, a chapel, a dispensary, a printing-room, a workshop, and cook-house with 100 fire-places, for each Chinese likes to cook his own food."

Archdeacon Wolfe wrote from Fuh-chow in March:—

I am glad to inform you that I baptized seventeen individuals last month in this big city of Fuh-chow. This makes the number baptized here during the last thirteen months between eighty and ninety souls. We thank God for this encouraging increase. It is true, if I had been so disposed, I could have baptized over 200, but it is not our object to baptize merely. We want only those who we believe are truly sincere disciples of the Master.

I am glad to say that the Hok-chiang persecution has considerably abated, though two of our poor Christians are still in prison for no fault whatever, except the hatred of the mandarin, who has brought absolutely false charges against them! He was compelled to say openly that he had no fault to find with the catechist and one of the others, whom he has now released after eight weeks of cruel treatment and imprisonment. The

other two brethren he refuses to release, and such is the state of things in China that there is no means of bringing this magistrate to justice or receiving justice for those who have been innocently accused. The catechist is injured for life, I fear, on account of the severe treatment and beating he received, and one of the men still in prison is not expected to live. . . .

I have just returned from Hok-chiang. The Tiang Pieng persecution case is occupying the mandarins who have been sent there to inquire into the matter. They have had recourse to the most amusing and ridiculous manoeuvres to try and shield the persecutors and show that the Christians themselves had destroyed their own houses, &c., &c., when it is well known by everybody that it was done by the hostile gentry and their followers.

On Easter Sunday, Archdeacon Wolfe, in the presence of a large number of

Heathen, who listened attentively and seemed interested, examined and subsequently baptized nine persons at Fuh-chow. Hok-chiang at the time the Arch-deacon last wrote (April 22nd) was in comparative peace. The ruined Christians of the late persecution had been, after infinite trouble and delay, partially compensated by the authorities for the loss of their property. One cause of the persecution, the Prefect is reported to have said, was that churches were *springing up like a forest* in all parts of the province, and he did not know how to deal with the evil. The Mandarin who showed so much hostility has been removed.

Letters from the Mission giving particulars of the death by drowning of the Rev. J. S. Collins have now come to hand. The Rev. J. Martin wrote from Fuh-chow on April 25th:—

This blow will be felt all over the Mission, but especially at Nangwa and Ku-cheng with Ping Nang, for Mr. Collins was on his way to consult me about his itinerating in Ku-cheng and Ping Nang. He had very kindly offered to help me in those districts, and I was looking forward for his reports. Last Monday I received a note from him asking me to stay over Tuesday in Ku-cheng, as he was hoping to reach it that evening. I waited, but he did not come. On Wednesday I left for Fuh-chow. On Friday, soon after my arrival here, a telegram was received, stating that Mr. Collins was missing and that it was reported he was drowned. This afternoon his head-catechist reached Fuh-chow and gave me the following particulars: On Easter Sunday, Mr. Collins was at Chiong Po, where he administered the Holy Communion. Early Monday morning he left for Nangwa, and then about 9 a.m. took a boat down the river to Ieng Ping. He had a meeting of the Christians there, and administered the Holy Communion to them in the evening. On Tuesday morning, about seven o'clock, he left Ieng Ping in a boat for Chin Kau, where he was hoping to meet me, to talk over plans for his itinerating in Ku-cheng and Ping Nang. About nine miles south of Ieng Ping there is a rapid called the "Nang Sie Tang," i.e. the South

Serpent Rapid. There is a rock here called "The Serpent's Head Rock." The boat struck this rock and was wrecked. On Tuesday afternoon about five o'clock a man went to Ieng Ping dispensary and told the medical catechist there about the accident. He said: "Mr. Collins was sitting in the fore part of the boat reading, and when he was told that the boat was going to pieces he took off his long Chinese coat and jumped into the river. He was seen swimming in the centre of a whirlpool; he went round a few times and then disappeared." A telegram was sent to Dr. Rigg, who, together with Mr. White, Mrs. Collins, and Miss Johnson, went to Ieng Ping with this catechist. They made every inquiry they could, but only heard that Mr. Collins was drowned. The catechist said, "I went to the place of the wreck and heard there were fourteen men on the boat: one boat picked up seven and a boat which was following Mr. Collins's boat picked up four, but nothing was seen of Mr. Collins and two others." On Friday a man went to the dispensary in Ieng Ping and said he was in the boat which was following, and he saw the foreigner jump into the river and hold on to a piece of wood. He sank, but rose and seemed to leap up out of the water and hold up his hand for help. He did this twice and then disappeared.

The body was subsequently found, and was to be buried in the Fuh-chow cemetery on April 27th.

On Easter Sunday, the Rev. J. Martin opened at Ku-cheng the chapel erected in memory of the missionaries massacred at Hwa-sang. He writes:—

The chapel is within the Mission compound, and has been built with money subscribed by the various members of our own Church of England Mission party. The font is the gift of Robbie Boyd, Tom and Maude Banister, and my own five children. We have a brass memorial plate which Mr. Phillips

kindly did for us in England. The words on this plate are: "What I do thou knowest not now, but shalt know hereafter." We praise Thy Holy Name for all Thy servants who finished their course and won the crown at Hwa-sang, August 1st, 1895. 'If it die, it bringeth forth much fruit.' They with Him—He

with us." I have translated this into Chinese and Romanized colloquial, and with the addition of the names of those taken, have had two tablets done with a black ground, gold letters, and bamboo border. We have called the building "All Saints' Church," and on various beams inside have in Chinese characters the following texts:—

I. in white:—"Enter into His gates with thanksgiving, and into His courts with praise." "I am the resurrection and the life." "If we suffer with Him, we shall also reign with Him." "The glorious company of the Apostles praise Thee." "The goodly fellowship of the Prophets praise Thee." "The noble army of Martyrs praise Thee."

II. in gold characters:—"Them also which sleep in Jesus will God bring with Him." "Be thou faithful unto death, and I will give thee a crown of life." "Thanks be unto God, Who giveth us the victory through our Lord Jesus Christ."

The characters on the font are—at the top, "He that believeth and is baptized shall be saved"; at the bottom—"Suffer little children to come unto Me, and forbid them not."

The chapel is capable of holding just over two hundred, but yesterday as all the Christians came over from the church in the city, we had nearly three hundred in it. The doors were opened by Robbie Boyd and my two children, and when all were seated we sang a hymn. The Native pastor read Psalm cxxxii., I said a few words on the subject before us, and then we had a few prayers. Half an hour after we had morning service. I preached from John xii. 24, and illustrated it by a plant of wheat gathered that morning. We administered the Holy Communion to seventy communicants. In the afternoon Mr. Boyd and I baptized nine infants, after which Mr. Boyd preached his first sermon in Chinese from the words of Revelation i. 18.

The chapel is chiefly for the use of those in the compound—the women, students, girls and boys in our boarding-schools. May all who worship there get to know more of the Communion of Saints, and be followers of the good examples of those in whose memory the chapel is built, and may all be with them partakers of the Heavenly Kingdom.

WESTERN CHINA.

Three of the Si-chuan ladies (Miss G. E. Wells, Miss R. Lloyd, and Miss E. D. Mertens) who left Mien-cheo on March 1st have arrived in England.

Dr. W. Squibbs, Mr. W. Andrews, and the Misses I. K. S. Acheson, A. M. Barker, and L. S. Digby, who left London on October 9th last, reached Si-chuan on March 13th. Dr. Squibbs and Mr. Andrews are studying for the present at An-Hsien with Mr. Knipe. Miss Digby is going to Sin-tu to fill the gap caused by Miss Mertens' departure through ill-health. Miss Barker has gone to Mr. and Mrs. Phillips at Mien-Chuh.

JAPAN.

Bishop Awdry (who has since come home) presided at a joint Conference of the Osaka and South Tokyo Jurisdictions, held at Osaka from February 19th to 24th, and also preached at the Divinity School Chapel on the Sunday. Among the subjects discussed at the Conference were, "Special Missions—(a) to Christians, (b) to Non-Christians"; "How to maintain interest in the regular Services of the Church"; "How to promote reverence in places of worship." The Rev. W. P. Buncombe gave an address on "The Holy Spirit" at a devotional meeting in the course of the Conference, at which many of the non-Episcopalian missionaries of Osaka were present by invitation. Archdeacon Warren writes:—"The joint services and meetings were most helpful, and we are very thankful that in spite of the division of the Mission for administrative purposes, we are permitted thus to help each other by counsel and united prayer."

The Rev. J. A. Cutten, who has been transferred from the Fuh-kien Mission, reached Hakodate on February 26th. Miss Tapson, who left London on December 31st, 1896, arrived at Hakodate on March 13th, 1897.

LETTER TO THE EDITOR.

THE INDIAN FAMINE.

DEAR SIR,—I am very glad to see Mr. Gill's article on the Indian Famine in the *May Intelligencer*. We are in the midst of the famine here, and its horrors grow more terrible every month, and will be worse than ever during August and September, as we know from last year's experience.

I wish to emphasize one part of Mr. Gill's article: What after the famine is over? Will its results be over? We are now receiving generous funds, from the C.M.S. Famine Fund and from private friends, to feed the starving. We are spending all the money sent for this purpose in feeding over 1200 people daily (the cost is about 7*l.* a day!). We hope friends will continue to support us, that we may carry on and perhaps increase this work till the famine is over.

I ask again, "What then?" Thousands of families will receive corn and seed-grain from the Charitable Fund, and so be started again in life; but, by the way, I may say that it is already foreseen that the Charitable Fund will be insufficient for this vast undertaking. But what about widows? What about children deserted by starving relatives? What about orphans? "Government will adopt them" is of course the answer; but will it? Government has proclaimed the support of orphans to be one of the objects for the Charitable Fund, and this is by some taken as a sign that Government wishes to recede from the former precedents of taking the responsibility of orphans on itself. The Charitable Fund will certainly prove insufficient for the endowment of orphans, and we may look for an official announcement before long as to what Government really intends to do. Remember that this famine has prevailed over a larger area than any of recent years, and will leave an enormous number of orphans. The cost of even 10,000 would be 2½ lakhs of rupees a year.

Will Government boldly stand to its old policy and adopt all the orphans, giving them into the care of philanthropic institutions with a grant of Rs. 2 a month each? It is doubtful. Government has lost enormous sums by the remission of land revenue which will never be recovered, and still larger sums have fallen into arrears which it will take years to realize. It has fed three million people daily for many months. It has lent enormous sums to cultivators to enable them to buy seed. Can it also be expected to make itself responsible for years to come for orphan children?

"Will not Hindus come forward and adopt children gratuitously?" Yes, a few, of their own castes, or for individual reasons. That they will not start orphanages, even with Government aid, is practically certain.

What then? As a last resource Government will turn to the missionaries and ask them to take the vast majority of the children whom nobody wants. Government will have to make grants, but these will very likely be smaller than formerly, and anyhow they will not be large enough to cover all expenses. Funds for initial expenses and regular support must be sought elsewhere.

And what of the children that missionaries have themselves rescued? Will Government give grants for them? I trow not—unless the missionaries go through the heartless process of turning their children off on to Government, throwing the responsibility on it, and then taking them back with allowances. My purpose in writing is this. The philanthropic public, stirred by the horrors of the famine, have opened their purses to feed the starving, but their feelings cannot be expected to last, and we must look to the charity of sincere Christians to say, "We will take over the legacy of sorrow bequeathed to us by dying India"; we will not only feed the hungry, clothe the naked, but we will "take in" the little "stranger" who has come to our door.

Mr. Editor, we hope that friends will send us enough money to feed the starving till October—we hope that the famine will then be over; but we look at the small sum sent us for orphans, we look at the little strangers we have already taken in, and at the much larger number who will soon knock at our doors. How are we to support them?

We therefore beg of you to appeal *again* to the Christian public, and this time for an "Orphan Fund," and let its benefits be spread over the twelve or fifteen years which must elapse before the effects of the present famine have ceased.

Mandla, C.P., India, May 18th, 1897.

HERBERT J. MOLONY.

EDITORIAL NOTES.



DURING this past month of June, the greatness of Queen Victoria's world-wide Empire, and its growth in her unique reign, have been uppermost in men's thoughts. During this present month of July, it is the greatness of the Anglican Church, and the growth of its Episcopate within the sixty years, that will be most spoken of, at least among us who love our Church. Not that the mere expansion of an ecclesiastical organization is necessarily for good. History gives us mournful evidence to the contrary. Nor, again, that the past is to be thought of as if it were the whole; and the visible Church of Christ is larger than the Anglican Communion. Still, with whatever qualifications, the English Church is at present the most important of God's instruments for accomplishing His purposes in the world; the increase of the English Colonial and Missionary Episcopate from seven bishoprics to ninety-two during the Queen's reign is the most conspicuous outward sign of the English Church's world-wide development; this development means the reproduction of the Word of God, and of our scriptural forms of worship, for many nations and in many languages, as well as the provision of pastoral care for our kith and kin in the remotest colonies;—and therein we should rejoice, yea, and will rejoice.

ON another page will be found an article on the growth of the Colonial and Missionary Episcopate through the past one hundred and ten years; and, more particularly, on the share taken in this great development by the Church Missionary Society. Probably the information there for the first time brought together will be a surprise to many. Certainly the true history of the New Zealand bishopric, which was the first undertaken when the Colonial Bishoprics Fund was founded in 1841, has never been told in print before. It will be found to correct a good many misapprehensions.

We have been unable to find space in this number for the third of the three articles announced last month, on "The Memorable Year 1841." This will appear in our next, and will narrate the story of the adhesion to the Society in that year of the two Archbishops and several Bishops.

THE first Lambeth Conference was held under the presidency of Archbishop Longley in 1867. It was the period of the Colenso controversy; and, for fear of the danger of an attempt to set up episcopal autocracy against the liberty secured by State connexion, several Northern Bishops, headed by the Archbishop of York (Thomson), stood aloof, being applauded by most Evangelical Churchmen for doing so. Few would applaud a similar abstinence now. It has long since come to be understood that such an assembly cannot be prevented from exercising important influence, and therefore that the true policy is to put forth every effort to guide it aright. Even on that occasion, the power of a minority was signally illustrated. Bishop Tait of London, backed by the moderate men, and by half a dozen Evangelical bishops from abroad, succeeded in preserving the Conference from being dominated by Bishops Wilberforce and Gray. The fears that had been widely expressed as to its results were practically dissipated; and the Pastoral put forth at the end, which was drafted by Bishop Wilberforce himself, is really an admirable document, and more spiritual and evangelical in tone than any of the later utterances. Among the signatories to it were Bishops Gobat of Jerusalem, G. Smith of China, Anderson of Rupert's Land, Cronyn of Huron, and McIlvaine of Ohio; but of the Bishops at home who

were regarded as decided Evangelicals, only Sumner of Winchester and Pelham of Norwich appear, as no others were present.

The second Conference in 1878, under Archbishop Tait's presidency, was more generally attended, and Bishop Baring alone declined. It was not nearly so controversial as the first one, and more practical. An important report of a Committee on Foreign Missions owed much to the wise influence of Bishop Perry.

Of the third Conference, held under Archbishop Benson's presidency in 1888, a very full account was given in the *C.M. Intelligencer* of October in that year. Perhaps its most notable feature was that, while there was a good deal in the Reports of Committees that we could not approve, almost everything of the kind was got rid of in the Resolutions of the full Conference upon those reports, and in the Encyclical signed by all the Bishops. It was important, and will be important again, to remember that the Reports of Committees, although printed along with the Resolutions and Encyclical of the Conference, carry only the authority of the respective Committees, and do not necessarily embody the opinions of the whole assembly.

THE Fourth Lambeth Conference will be the most important yet held. Of course, the range of its influence is necessarily limited. For one thing, the English Bishops have no right to make laws for the Church in America, nor the American Bishops to make laws for the Church in England. For another thing, the assembly is one of bishops only; and every branch of the Church there represented has made provision for the share, in one form or another, of presbyters, and of the laity, in its government. Nevertheless, the moral influence of the Conference is great, and deservedly so. Much prayer, therefore, should be offered that God will graciously guide the assembled Bishops to right and wise decisions, and to put forth presently to the whole Anglican Church such declarations as shall be in accordance with His Will.

THE programme of the Conference includes the following topics directly connected with Missions and Missionary Societies :—"The duty of the Church to the followers of (1) Ethnic Religions, (2) Judaism, (3) Islam," on which the Bishops of Colombo and Stepney, and one of the American bishops, are respectively the opening speakers; "Development of Native Churches," opened by Bishop E. Bickersteth, of South Tokyo; and "Relation of Missionary Bishops and Clergy to Missionary Societies," opened by the Bishop of Newcastle. But the important subject of the "Organization of the Anglican Communion" may very probably touch Missions, and the subject of the Oriental Churches is interesting to the C.M.S. and other organizations working in the East. At some point in the Conference the Archbishop will, we presume, introduce the Memorial of the Student Volunteer Missionary Union; and we confidently hope that its stirring words may have some influence upon the Encyclical which the Conference will no doubt issue to the Church.

THE consecration of Canon Taylor Smith to the Bishopric of Sierra Leone, at St. Paul's Cathedral on Ascension Day, was singularly impressive and significant. It was the seventh consecration of a bishop for that see, which was only founded forty-five years ago, in 1852. The first three bishops, Vidal, Weeks, Bowen, all went out, laboured faithfully, and died at their post, within seven years. The next three, Beckles, Cheetham, Ingham, were each permitted to complete an episcopate of over ten years,—Bishop Ingham, indeed, over fourteen years. Bishops Cheetham and Ingham were two of the prelates who laid

their hands on the new bishop. So did the two African Assistant Bishops Phillips and Oluwole, who themselves were consecrated at St. Paul's four years ago, along with the lamented Bishop Hill. So did Bishop Tugwell, Hill's successor. So did Bishops Williams (of Waiapu) and Royston (late of Mauritius), both representing missionary spheres of episcopal labour, and both formerly C.M.S. missionaries. The only two English prelates taking part were the Archbishop himself and the Bishop of Ripon, both of whom took prominent parts in the recent C.M.S. Anniversary. As there was no other bishop to be consecrated at the same time, Mr. Taylor Smith had the selection of the preacher; and he, as the first *alumnus* of St. John's Hall, Highbury, raised to the Episcopate, naturally and rightly chose the Principal of that excellent college. Dr. Waller's sermon was an able exposition of St. Paul's account of his own missionary career in Rom. xv. 18-21. The number of communicants exceeded 300, most of them being Bishop Taylor Smith's personal friends; and among them was Princess Henry of Battenberg, who had travelled all night from Balmoral on purpose to be present.

The Archbishop of Canterbury, who has entered with much interest into the new Bishop's plans for the diocese, has conferred upon him the Lambeth degree of D.D.

ONE of our oldest veterans has been taken from us by the death of the Rev. J. Buckley Wood, of Abeokuta. He had been a faithful missionary for just forty years. The only remaining men still in active service who were his seniors are Bishop Stuart of Persia, 1850; Robert Clark of the Punjab, Higgins of Ceylon, and Stark of Calcutta, 1851; Archdeacon McDonald of Mackenzie River, 1852; Bishop Williams of Waiapu, 1853; Zeller of Palestine, 1855; and Bishop Moule of Mid China, 1857. But there are some retired veterans whose names are still on the list, viz. Bishop Hadfield of Wellington, 1838; Burrows and Spencer of New Zealand, 1839-41; Klein of Palestine and Egypt, 1851; and Bishop Burdon of China, 1853.

J. B. Wood was one of the young men whom the late Canon Green gathered round him at Frieze and prepared for the mission-field; and like the others, he was appointed to the Yoruba Mission as a lay "catechist." He went out in 1857, but in a short time he came home and was received into Islington College, of which, meanwhile, Mr. Green had become Principal. He was ordained in 1860, and then returned to Abeokuta. He at different times held various posts in the Mission, among them the Principalship of the Training Institution and the Secretaryship; and his exemplary devotion to duty and almost unique habit of self-effacement gradually won for him a position of peculiar influence over the Yoruba people. Heathen, Mohammedans, and Christians alike held him in the greatest respect. During the times of anxiety regarding the Niger Mission, he visited that river, and sent a report home which brought upon him much unpopularity for a while; but he outlived all such feelings. His later years were much brightened by his marriage, in 1888, to the daughter of his old friend and teacher, Canon Green, who now in one year has been bereaved of both her father and her husband. Men of all diversities of gifts are needed for our missionary work; but God grant to us ever a succession of men who just do their duty, whether it be pleasant or unpleasant to flesh and blood, as quietly and patiently as Jonathan Buckley Wood.

TOWARDS the 9000*l.* mentioned last month as the remnant of the aggregate adverse balances of the last three years, 4062*l.* had been received up to June 17th. The time is short now for the whole to come in, as requested,

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by June 30th; yet it is but a small thing after all, and if it is the Lord's will to grant it in answer to prayer, all the greater will the encouragement be. There are some who will read these lines who could sit down at once and write a cheque for the whole amount, and be none the poorer. But it is not always God's way to provide for His servants' need in that form. Of one thing we are quite sure, that in due time we shall find that He *has* answered the prayers of the past two months in the very best way.

FORTY-SIX of the new missionaries sailing this autumn are already being specially adopted and provided for—so far as these "own missionary" contributions do provide for them. We are confidently looking for the remaining thirty or so to be similarly taken up. But this also must be prayed for. It is often true that "we have not because we ask not."

BUT why should there be only about eighty going out this autumn? Our Missions sorely want many more. Here is another thing to be praying for, constantly and earnestly. Only, how can we pray for more missionaries when it seems so hard to raise the funds to provide for those we have? Well, is it really hard? Our friend Mr. Hudson Taylor, at the recent anniversary of the China Inland Mission, called upon the great gathering of people in the Mildmay Hall to pray, not only for the C.I.M., but for more men for the C.M.S., assuring them that if it pleased God to give the C.M.S. a thousand or ten thousand new missionaries of His own choice, He, as the "Divine Treasurer," would not fail to supply every farthing needed for them. That is the true spirit of faith. Let us only be sure, as far as man can be sure, that the candidates are really "sent by the Holy Ghost," and *then* we need set *no limits* to the increase in our numbers, for most assuredly He who sends them will provide for them.

IN the course of a debate at the last session of the Convocation of Canterbury (May 13th) upon additional prayers and services for use in church, the Bishop of Exeter suggested that the time had come when a Collect should be inserted praying for the Divine blessing on missionary work. He mentioned Bishop's Cotton's well-known Collect for India, which with a slight modification would serve the purpose well. We earnestly wish that some means of effecting this proposal could be discovered. A general revision of the Prayer-book is much to be deprecated; but it does seem a pity that there appears to be no power in the Church to add a few prayers for special occasions which were never dreamed of when the last revision took place under Charles II. What the Bishop of Exeter desires is that such a prayer, when approved by Convocation, should lie upon the table of the Houses of Lords and Commons for a given period, and then, if not objected to, become part of the Prayer-book automatically. We suppose, however, that even to effect this an enabling Act of Parliament would be necessary in the first instance, and this is what it is so difficult to get. Meanwhile, Mr. Percy Grubb has shown us that the Prayer-book has much more of missionary appeal in it than at first sight appears.

AN Ipswich friend informs us that the Archdeacon of Suffolk, in his Visitation Charge on June 1st, after speaking of the many reasons for thanking God furnished by the increase of religious life during the past sixty years, said that there was also much which should humble us. The Gospel, he

observed, has been preached for 1800 years, but only one-third of the population of the world as yet professed or called themselves Christians. Six millions a year is raised in England for religious and philanthropic work, but barely a tenth of this for foreign Missions. There are 20,000 clergy at home, and only about a thousand ordained missionaries and Native clergymen working among the Heathen. There are indeed signs of advance: for when the Queen came to the throne there were only seven Anglican bishoprics across the seas; now there are ninety-two. Still, the Archdeacon regretted that there were many parishes in the Archdeaconry in which nothing was done for either the S.P.G. or C.M.S., and he urged that this ought not to be. He quoted some words of the Archbishop of Canterbury at the C.M.S. Anniversary Meeting on May 4th, emphasizing the duty of every Christian to take part in this work, and he pressed the clergy each to ask themselves, What am I doing in this matter?

THE resignation by Bishop Pakenham Walsh of his see of Ossory, and the election of Bishop Peacocke of Meath to the Archbishopric of Dublin, are nearly simultaneous reminders for us of two of the Society's most valued Association Secretaries in Ireland. Both Bishop Walsh and Archbishop Peacocke formerly held that office, and worked zealously in the missionary cause. This indeed they have done with no less earnestness during their episcopates. Bishop Walsh has long been in weak health, but his great services are not forgotten, and in this present year he is giving two sons to the mission-field, one to S.P.G. and one to C.M.S.

THE Church Missionary College has again distinguished itself in the Bishop of London's examination for holy orders. The nine men presented, who were ordained on Trinity Sunday, all did well, and Mr. Ecob, as first deacon, read the Gospel. Bishop Creighton lately visited the College, and personally interviewed the candidates. We may add that among other recent visitors have been the Bishop of Salisbury, and, on another occasion, Lord Halifax. The latter brought with him a French Roman Catholic divine, who was inquiring into the position of Church parties in England, and the President of the E.C.U. had thought the C.M. College would give him a good idea of one of the most important Evangelical enterprises.

OFFERS of service have been accepted from Mr. Hamilton Richard Pakenham, B.A., M.B., B.Ch., B.A.O., Dublin; Mr. Joseph McIntosh; and the Misses Alice Roberts, Ida S. Mitchell, Emily Ruth Spriggs, Kate Dickinson, Margaret Watermeyer, Susan Agnes Hopkins, Frances Mary Dennis, Annie Louisa Earp, Mary Phoebe Silman, and Mary Brownlow. Miss Kate Richards has been accepted as a missionary in local connexion. Seven Islington students (subsequently ordained), Messrs. Charles Geoffrey Hensley, Charles Henry Thomas Ecob, Percy Webber, John Ireland McDonald, Harry Barton, Sydney Richard Smith, and John Walton Knight; and four short-course students, Messrs. Herbert Francis Gane, Roland Force-Jones, Walter Kitley, and Edward Walker,—have also been accepted as missionaries of the Society. The Committee have appointed Mr. Frank Webber to the post of accountant to the Niger Mission.

AN important missionary movement is in contemplation for the ensuing autumn. The Church Congress meets a week earlier than usual, viz, from September 28th to October 1st, at Nottingham. It is proposed to devote the

following week to a Simultaneous Missionary Campaign throughout England. The idea arose in connexion with the Lambeth Conference, in order to utilize the services of the Bishops from abroad, and originally the first week in August was proposed, in order to follow the Episcopal meeting immediately. But such a period was obviously unsuitable, and the first complete week in October is now fixed upon. The initiation of the campaign rests with the Boards of Missions for the Provinces of Canterbury and York, but the detailed arrangements in different dioceses will be made locally. The meetings will not be in connexion with any particular Church Society, and we hope that C.M.S. friends everywhere will co-operate to the utmost of their power, in the interest, not of C.M.S. especially, but of the general cause of the Evangelization of the World.

FOR the first time an attempt is being made to carry on a weekly missionary paper. We have long felt that there is room for such a paper, but everything depends upon the way in which it is done. It is no light thing to watch the whole Mission-field, and all the Societies, and keep up to date week by week. The new venture is called *East and West*, which is an admirable title, and the form and general get-up are of the most modern description. The shape is not unlike our Medical Mission paper, *Mercy and Truth*, only larger. The contents, so far, have been interesting, and the paper deserves to succeed: but time will show how far it can be supported. We shall be very glad if our friends will take it in, and recommend it to others.

A CURIOUS mistake, the origin of which it is needless to explain, occurred in our last number. The writer of the account at p. 470 of the Japanese lady now in England, Miss Yasui, was not Mrs. E. Bickersteth, but Miss Ballard, a member of St. Hilda's Mission at Tokyo. We apologize for the mistake.

HOME DEPARTMENT.

NOTES AND COMMENTS.



It is hoped that the next few months may witness a very real advance in work amongst the young. Steps to ensure this are being taken at Salisbury Square, but of course almost everything depends upon the workers in various towns and parishes. It would be a good thing if all such were to study carefully the article by Dr. C. F. Harford-Battersby on this subject which appeared in the *Intelligencer* of November, 1896. The suggestion which is there made about the formation of a Juvenile Association (perhaps Children's or Junior Association would be a better term) for a town has already been followed in Nottingham with every promise of good results. It appears to be essential, if the young are to be properly reached, that in every parish someone should be appointed who will make it his or her special work to promote missionary zeal amongst the children. A special set of lantern slides and a lecture have been prepared for use at children's meetings. Application for these should be made to the Loan Department.

The report of the Church Missionary Depôt at Clifton which has been received is interesting reading, and perhaps the most striking matter to which reference is made is the interest which is aroused among the working-men by the "Plea for Missions" and other things which they have seen

in the window, where the illustrated Cycle of Prayer occupies a prominent position. The lending library seems to be doing a good work, and there are many evidences of the value of such an institution.

Many of our friends are aware of the existence of the "Ladies' C.M. Work Depôt" at 5, Wellington Terrace, Bayswater Road, W., but probably few of them know that the C.M.S. publications and books for sale are kept there, and that there is a Loan Library of some 150 books in connexion with the C.M.S. Reading Union as well. The title "Work Depôt" is rather misleading, and must cause many to suppose that there is only a depôt for work, and not for publications as well. The C.M.S. papers for free distribution can be obtained at Wellington Terrace.

The Three Years' Enterprise has taken a real hold in many places, though probably it will be found that the towns have been affected rather than the country parishes. One Bible-class in the North increased its contributions to the C.M.S. from some 9*l.* to 55*l.*, owing to many and varied acts of self-denial.

The members of the Belfast Y.C.U. render valuable help to the Association Secretary. It is practically an unwritten law that each of them should devote a week or a fortnight each year to deputation work: two members were assisting in this way in October, and two in November. Those who belong to the recently-formed Y.C. Union in the diocese of Derry and Raphoe are following the example set by their Belfast brethren.

One of our Association Secretaries has kindly sent the following notes which should prove usefully suggestive to many friends in country districts:—

"1. The ladies of a manor house in one of the Eastern counties sell weekly from their own and friends' gardens, flowers in the neighbouring county town, where they find many willing customers, and realize in this way often 1*l.* per week for C.M.S. The amount last year was 37*l.* 14*s.* 11*d.*

"2. A stall for the sale of *country produce* has been very successfully worked at Cambridge (by the Y.C.U., several of the members of which are incumbents of country parishes), once as part of the annual sale of work, and once separately. It is proposed this year to have two stalls in different parts of the town.

"Many people in country parishes can give in kind who could not give much in coin.

"Announcements are made in the churches the Sunday, or longer, previous, to the effect that contributions can be received at the Vicarage and conveyed thence by rail or carrier to the town."

C. D. S.

CHURCH MISSIONARY HOUSE.

THE members of the Lay Workers' Union for London, at their monthly meeting on June 1st, had the pleasure of meeting and hearing the Rev. E. N. Thwaites, lately returned from his second winter mission tour in India. At the same meeting, Mr. W. R. Arbuthnot, Jun., President of the Madras Y.M.C.A., was also present and addressed the members.

The Rev. E. J. Peck addressed the Ladies' C.M. Union for London at their monthly meeting on May 20th, on "Mission Work in Cumberland Sound."

On the invitation of the Ladies' C.M. Union for London, a gathering of some eighty nurses from various London hospitals and institutions was held at the C.M. House on May 28th. Addresses on Medical Missions were given by Dr. H.

Lankester, who illustrated his remarks by lantern views, and Miss Hewlett of Amritsar. Much interest was manifested by those present.

Under the auspices of the L.W.U. for London, a well-attended gathering of masters and teachers in boys' elementary schools was held at the C.M. House on May 31st. The meeting was presided over by Sir Charles Elliott, K.C.S.I., and addresses given by the Rev. E. F. E. Wigram, Principal of Lahore Divinity School, the Rev. T. W. Drury, Principal of the C.M. College, the Rev. F. C. Searle, Assistant Master of Harrow School, and Mr. T. B. Ellery, ex-President of the National Union of Teachers.

The Annual Sermon at Westminster Abbey on behalf of the C.M.S. was preached on Whit-Sunday, June 6th, by the Rt. Rev. Bishop Tugwell.

YOUNGER CLERGY UNIONS.

THE SECOND ANNUAL FEDERATION CONFERENCE.

THE Second Annual Conference of the Younger Clergy Federation took place on June 9th and 10th at Liverpool. Proceedings commenced on Wednesday afternoon with a social gathering, at which the delegates from London, Bradford, Sheffield, Derby, Manchester, Birmingham, Dublin, Hull, Belfast, Blackburn, and Huddersfield were welcomed by Bishop Royston, President, and the Committee of the Liverpool Y.C. Union. The *esprit de corps* of the Belfast contingent in coming so far to attend the Conference was remarked upon with pleasure by many. On the same evening thirteen of the delegates preached missionary sermons in their hosts' churches.

On the next morning, the delegates, with a detachment of the Liverpool clergy, partook of the Holy Communion together in St. Luke's, Bold Street, lent for the occasion by the Ven. Archdeacon Madden. Bishop Royston, Archdeacon Madden, the Revs. E. J. Simpson and W. J. L. Sheppard administered the elements. An address of deep spiritual tone was given by the Rev. W. S. Standen (Smithills, near Bolton), who lately accompanied the Rev. E. N. Thwaites to India. Mr. Standen took as his text Isa. xlii. 1, "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him: he shall bring forth judgment to the Gentiles."

The Delegates' meeting followed immediately afterwards, in the Y.M.C.A. rooms, Mount Pleasant, Bishop Royston being in the chair. The Rev. W. J. L. Sheppard, among other business, read the Report, which showed that twenty-one Unions, comprising 1163 clergy, are now affiliated to the Federation. This is a nett increase of two Unions, three new ones having been formed and one having ceased to exist. The part of the business of greatest interest to the public was the passing of the following resolutions:—

"(i.) That this Conference regards with interest the methods proposed for increasing the offers of foreign service by means of a 'call with authority.' It considers that the Durham proposal, while possibly applicable to the circumstances of that diocese, is not suited for general adoption, and that the Rev. Bernard Wilson's proposal applies to colonial rather than missionary work."

"(ii.) That this Conference would welcome any movement on the part of the Bishops of the Church in the direction of pressing the claims of Foreign Missions upon the individual clergy; but it urges that no man can escape from his own personal responsibility in this matter."

"(iii.) That this Conference is of opinion that under existing circumstances the missionary work of the Church is best carried out by the Societies, and deprecates any action which might appear to ignore those bodies."

"(iv.) That this Conference respectfully suggests to the Bishops of the Church the desirability of including in the list of subjects for study before ordination, some book on missionary principles."

The "call with authority" alluded to in the first of these resolutions is a phrase used to describe the proposal that the Bishops of the Church should be invited to use their authority for increasing the number of labourers in the foreign field. The "Durham proposal" is that men who are willing to volunteer for personal direction should place themselves at the disposal of their diocesan Bishop, to go out into the foreign field, or stay at home, as he may think fit. The essential

feature of the other scheme is that those clergy who are willing to go out should have their names entered on the books of an Association, the list being open to the inspection of colonial and missionary Bishops or their commissaries. The second resolution shows the Conference felt there was a certain danger that men might use either of these schemes to evade the responsibility of a personal decision. The third resolution implies a fear that the Conference feared lest these plans should act to the prejudice of the Society system. It was remarkable that the resolutions sent up to the Conference by such Unions as had discussed these questions almost unanimously agreed in substance with those finally adopted by the Conference.

After the morning session, Bishop Royston entertained the delegates and other friends at luncheon.

At the afternoon Conference, open to the clergy in general, the Bishop of Liverpool took the chair, and prefaced the proceedings by a few words of cordial encouragement. The secretaries of the Liverpool C.M.S. Association also supported the gathering by their presence.

The subject under discussion was, "Work amongst the Young." The first section, on "Work amongst Upper-class Children," was treated by the Rev. C. D. Snell with his usual fertility of suggestion, Bishop Royston, the Revs. Canon Hodgins, A. R. Gregory (Kensington, Liverpool), A. Pritchard (Aston), G. Denyer (Manchester), and T. C. Lawson (Sheffield). The second division of the subject was on "C.M.S. Work in Sunday-schools." The Rev. J. E. Jump, of St. George's, Sheffield, read a paper which described the very remarkable organization of that parish, the Juvenile Association of which sent up 2414. to the C.M.S. last year. It seemed to leave little or nothing to be desired in its multiplicity of efforts. The Revs. C. D. Snell and G. H. Lander (Everton), Mr. Cecil Lankester, the Revs. C. F. Jones, G. Denyer, F. W. Mervyn (Dublin), H. J. Lockett (Bradford), and W. Dowse (Belfast), sustained the discussion. The Bishop of Liverpool, being at this point obliged to vacate the chair, said a few words of earnest benediction before leaving. The third topic was that of work in Lads' Brigades, which was appropriately assigned to Mr. Cecil Lankester, Missionary Secretary to the Boys' Brigade. The discussion chiefly turned on the comparative merits of contributions to the general fund and to special objects.

Votes of thanks were moved by the Rev. R. G. Pyne (Sheffield) and seconded by the Rev. A. Bentley (Birmingham), and responded to by Bishop Royston.

Thus this successful and practical Conference, an improvement even upon the Birmingham Conference last year, was brought to a close. J. D. M.

A meeting of the Bath Y.C.U. was held on April 30th, the Rev. C. J. Hollis in the chair; eight members present. After prayer and private business, the chairman read a paper on the Central Provinces of India, describing the progress of missionary work in the two sections of the population, Hindus and hill tribes (Gonds). A discussion followed on Caste, the Native Churches, and the Brahmo Somaj. The annual meeting for the election of Committee and transaction of business was held at Widcombe Vicarage on May 21st, the Rev. F. La Trobe Foster in the chair; eleven members present. The Treasurer's statement and Secretary's report were read and the Committee were re-elected.

The Belfast Y.C.U. held a meeting at St. George's Café on April 4th, the Rev. O. W. Scott in the chair; twenty-seven members present. After breakfast the Rev. R. E. Waters read a devotional paper. This was followed by a paper on missionary work in Ceylon, by the Rev. F. W. Macran, B.D. A meeting was held at the same place on May 6th, the Rev. O. W. Scott in the chair; twenty-four members present. After the devotional meeting the Rev. E. G. Burland read a paper on Persia.

A meeting of the Birmingham Y.C.U. was held at Christ Church Vicarage, Sparkbrook, on March 19th, the Rev. R. Bren in the chair; ten members present. After a hymn, prayer, and private business, the Rev. W. Fisher read a paper on the Bible Society and Foreign Missions, showing that the Bible Society was an indispensable auxiliary to missionary work. A meeting was held at St. Silas' Vicarage, Handsworth, April 9th, the Rev. D. A. Maxwell in the chair; eighteen members present. After a hymn, prayer, and the election of delegates to the Liverpool

Conference, the Rev. A. Bentley read a paper entitled, "The Evangelization of the World in this Generation; Is it Practical, and if so, by what Methods?" A meeting was held at St. James' Vicarage, Ashted, on May 14th, the Rev. R. Bren in the chair; eleven members present. After a hymn and prayer, the Rev. E. E. M. Phair read a paper on "Phases of Missionary Work in N.-W. America."

The Cambridge Y.C.U. held a meeting at Ridley Hall on May 14th, the Rev. Dr. Moule in the chair; sixteen members present. After the devotional meeting, Dr. Moule read a paper on "A Visit to the Holy Land and its C.M.S. and other Mission Stations." After giving an account of his tour, the speaker emphasized (1) the difficulty of the Palestine field, owing to (a) the presence of Mohammedanism, (b) the fact that Christianity had never before been seen there except in a corrupt form; (2) the spirituality, courage, faith, and united lives of the missionaries.

Hull and Neighbourhood Y.C.U. held a meeting on April 26th, the Rev. W. I. Moran in the chair; nine members present. After the devotional meeting with a paper by the chairman on Phil. iv. 4-9, the minutes were read and confirmed, and a delegate elected for the Y.C.F. Conference. The Rev. B. Radcliffe read a paper on Ceylon, tracing the varied course of Christianity since its introduction. A meeting was held on May 17th, the Rev. W. I. Moran in the chair; thirteen members present. After the devotional meeting, the best means of making the Juvenile Meeting at the C.M.S. Anniversary successful was discussed. The Rev. D. I. Wilson read a paper on the Egypt and Palestine Missions, dealing with their history and the difficulties of the work.

The Annual Meeting of the Leeds C.M.S. Clergy Union was held in St. James' Parsonage on May 14th, when the Rev. D. Allison (President) took the chair. The report, which was read by the Secretary, showed that there were thirty-three members of the Society. During the past year, papers have been given by the Rev. F. O. Ellis, on "The Modern Reformation of Hinduism"; the Rev. W. T. Forster, on "Medical Missions"; the Rev. G. H. Chard (Hon. Sec.) on "The Life of Francis Xavier"; the Rev. E. Sell on "The Law and Creed of Islâm"; and a paper on "Monks in Burmah" by the Ven. H. Chard, Archdeacon of Rangoon, which the Secretary read. Two meetings were devoted to Intercession, and the annual excursion of the members took place at Spofforth, where the Annual Service was held, the sermon being preached by the Rev. J. C. Wright, Vicar of St. George's, Leeds.

A meeting of the Nottingham Y.C.U. was held on May 7th, the Rev. J. Smaridge in the chair; fourteen members present. After the devotional meeting the Rev. N. Lash read a paper on Travancore.

The Sheffield Y.C.U. held a meeting at the Y.M.C.A. on April 23rd, the Rev. R. G. Pyne in the chair; eleven members present. After the devotional meeting, the Rev. H. S. R. Thornton read a paper on "Our Colonies and Foreign Missions," pointing out the importance of work in the Colonies, in order that they in turn may become a help and not a hindrance to the missionary cause. The ninth annual meeting was held at the Y.M.C.A. on May 18th, the Ven. Archdeacon Eyre in the chair; twenty-five members present. Bishop Ridley gave an impressive address on the importance of missionary work as a fulfilment of Christ's command.

LOCAL ASSOCIATIONS AND UNIONS.

THE Reading C.M.S. Anniversary was held on May 8th, 9th, and 10th. It was commenced with a juvenile meeting on the Saturday afternoon. In the evening prayer-meetings were held in two parishes for a blessing on the Anniversary. On Sunday, sermons were preached in the C.M.S. churches of the town; and on Monday afternoon and evening, meetings were held in the Town Hall. The speakers were Bishop Ingham and the Rev. R. Bateman. The report of the Reading Association was most encouraging. It stated that 1357l. had been sent to the Society during the year from the Association, an increase of 186l. on the previous year. The chair was taken in the afternoon by the Rev. D. O. Harington, and in the evening by General Brownlow, a member of the Parent Committee.

The meetings were well attended, and the addresses listened to with rapt attention throughout. W. C.

The annual meeting of the Liverpool Anniversary was held in the Philharmonic Hall on Monday, May 10th. It was crowded in every part, and Hope Hall was also filled with an overflow. The Bishop of Liverpool, who had an enthusiastic reception, presided, and spoke of his pleasure in being present at such a meeting on his birthday. Canon Hodgins read a most encouraging report, in which it was stated that the Associations had increased their contributions by 734*l.*, though the actual amount, 6813*l.*, was slightly less than last year, owing to 1000*l.* decrease in legacies. This was the result of much prayer and united effort by all Unions in the diocese. Bishop Tucker gave a vivid picture of Uganda past and present, and ended with a fervid appeal which moved all hearts. The pressing need of personal service was placed before them, and a solemn impression was made, from which we look for abiding results. The Bishop of Ripon then delivered a most eloquent address, full of persuasive power, on the right connexion of Christianity and civilization, and a just estimate of the religions of the world. The Rev. H. E. Fox spoke powerfully on the threefold loyalty of Missions, and of the present position and need of the Society's work. Canon Harrison presided in Hope Hall, and addresses were given by the Revs. J. Harrison, E. J. Peck, and Bishop Tucker, who most kindly went there after his address in the other hall.

The Ladies' Union met on Tuesday. Miss Ryle presided over the largest meeting ever known. The Rev. E. J. Peck gave an address of deep interest, and great sympathy was aroused. The Treasurer for the diocese, Mr. R. Dart, gave a luncheon to the clergy and laity before the Annual Meeting, when Mr. Fox spoke on the financial and spiritual position of the Society. C. F. J.

The Bedford Anniversary was held on May 16th and 17th, having been preceded by the annual meeting of the Juvenile Association, and the boxholders' tea on May 1st, when the Rev. G. Holmes gave a most interesting and well-illustrated address on his work among the Indians of North-West Canada. On Sunday, May 16th, sermons were preached in seven of the town churches—a larger number than in previous years—by the Right Rev. Bishop Phillips, the Revs. A. R. Fuller (Japan) and H. Newton, the local clergy, and the Association Secretary. On Monday, May 17th, meetings on a larger scale than hitherto were held, the chairman in the afternoon being Mr. A. D. Chapman, and in the evening the Rev. R. Lang. A new and welcome feature in this year's meetings was the presence of an effective choir on the platform. The District Secretary, Mr. R. H. Kinsey, was able to report a substantial increase in funds, the amount for 1896-7 being 1600*l.* as against 1485*l.* in 1895-6; in addition to which the Rev. C. F. Bickmore (Clerical Secretary of the County Union) has raised 105*l.* towards the support of the county's own missionary. Bishop Phillips, who was very warmly welcomed, and whose visit was much enjoyed, truly said that no utterance could be so eloquent in support of Missions as his own presence—his father having been a rescued slave. The Rev. A. R. Fuller followed with an account of his work in Japan and the Loochoo Islands, and the Rev. H. Newton said a few words on the place and power of Missionary Missions. J. C. D.

The Annual Sermons were preached at Winchester Cathedral and in many of the city churches on Sunday, May 16th, the special deputation from the Parent Society consisting of the Revs. Rowland Bateman, E. J. Peck, and C. Dunlop Smith. On the following Tuesday the Anniversary Service was held in the Cathedral, when an excellent sermon was preached by Bishop Ingham. In the afternoon a public meeting was held at the Church House, Wolvesey Palace, the Dean presiding. Bishop Ingham gave an extremely full and interesting address upon the work in West Africa. The Rev. C. Dunlop Smith closed the meeting with some practical hints as to deepening the missionary spirit at home. Another meeting was held in the evening in the Guildhall, at which Major-General Wardell presided. The Rev. E. J. Peck spoke first, and his brief outline of his life, and the account of his call to the mission-field, and his experiences there, secured the rapt attention of his audience. He was followed by the Rev. R. Bateman, whose story, though

so utterly different from Mr. Peck's, proved no less interesting, and it was told in such a bright and animated manner that he held the meeting right to the end. On the whole the Anniversary may be pronounced thoroughly successful. R. B. M.

Two meetings were held at the Guildhall, Winchester, on May 31st, in support of Bishop Tugwell's scheme for the evangelization of Hausaland. The Dean presided in the afternoon, and the Mayor of Winchester in the evening. Both meetings were very largely attended, that in the afternoon being crowded, and the addresses aroused great interest. The speakers included Bishop Tugwell, Bishop Oluwole, the Rev. C. H. Robinson, and Miss Maxwell. Each address, in its own way, was excellent, and the facts brought forward were most striking, and must have caused the audience to go away feeling how much they had yet to learn regarding that world to which they are commanded to carry or send the Gospel. R. B. M.

The Annual Meeting of the Penzance Association was held in the Alverne Hall on May 17th, Mr. T. R. Bolitho presiding. The Rev. J. T. Inskip presented the report, showing that interest in the Society in the Deanery of Penwith was well maintained, and contributions had increased nearly 20%. The Rev. H. Fuller gave an account of Mission work in China, and the Rev. E. Lombe spoke of the general progress made by the Society within recent years.

The Spring Meeting of the Sussex C.M. Prayer Union was held at Brighton on Thursday, May 20th. The proceedings commenced at 10.15 a.m. with a meeting of Hon. Dist. Secs. (including a short conference with the Rev. W. J. L. Sheppard re "T.Y.E."). At twelve, Bishop Tucker gave an impressive devotional address at St. Margaret's Church; after which he, assisted by Bishop Tugwell, Bishop Oluwole, and the Rev. Hubert Brooke, administered the Holy Communion to 142 persons. At 3.15 p.m. the splendid Dome was crowded by a great gathering of the friends of Missions from all parts of Sussex. Bishop Tucker, who presided, was supported by the Bishop of Sydney, Bishops Tugwell and Oluwole, and many other clergy. A hearty welcome was first tendered to the Bishops by the Rev. E. D. Stead (Hon. Sec.), who also gave a short report of the progress of the Union and of the fund for supporting "O.G.M." (the Rev. R. Sinker); and then the vast audience listened with deep attention to two most interesting addresses from Bishops Tugwell and Oluwole. The Dome was filled again at eight, when the Bishop of Sydney presided, and Bishop Tucker described, in his graphic way, the blessed work carried on in Central Africa. Another stirring address followed, from Bishop Oluwole; and so this day of privilege and happiness came to a close, leaving us full of thankfulness for the blessings enjoyed, and full of bright hope that the seed sown will spring up and bring forth abundant fruit to the glory of God. One result of the evening meeting is a promise from a clergyman to maintain his own representative in the field. E. D. S.

Anniversary gatherings of the Liverpool (North Suburban) C.M. Association were held at Waterloo and Bootle on May 22nd and 24th. About 400 children attended the meeting at the Waterloo Town Hall, and heard addresses from Bishop Phillips and the Rev. W. J. L. Sheppard. A good many boxes were taken. Archdeacon Madden, who presided, mentioned an incident which occurred at the Liverpool Anniversary. Years ago a little boy had on Christmas Day given himself to God, and prayed, "Lord Jesus, I give myself to Thee as a Christmas present!" After Bishop Tucker's address on May 10th last, as a young man, now in college, he came and offered himself for Uganda. On Monday the Town Hall was fairly filled, and addresses were given by Bishop Phillips and Mr. Sheppard. The Association Secretary also spoke of the present deep needs. The Bishop of Liverpool presided, and referred to the missionary progress of the Queen's glorious reign. Mr. C. A. Mather (Hon. Treasurer) and the Rev. A. W. Oliver (Hon. Secretary) read reports. The audience were most enthusiastic throughout, and all were stirred. At the close the National Anthem was sung at the Bishop's request, and his lordship closed a most encouraging meeting with the Benediction. C. F. J.

The total attendance at the Annual Meetings in Leicester on May 24th and

25th was a great advance on any previous year, while the tone of the gatherings proved how abundantly God answered many prayers. For the first time, the County Assembly Rooms were filled *twice* in one day. At the afternoon meeting the Bishop of Peterborough presided, and spoke most warmly on behalf of the Society and the great cause which it represents. He pointed out some eight ways in which help might be given, including the reading of literature and the spread of information. The Rev. J. Roscoe told the story of the work in Uganda in a way which made many feel how far short we come of the apostolic zeal of many of the Christians in that country. Mr. G. T. Manley, M.A. (Senior Wrangler 1893) represented the executive of the S.V.M.U., and his words of intense conviction and earnestness on the subjects of giving and praying were most helpful. At the crowded evening meeting Mr. I. L. Berridge took the chair, and the speakers were the Rev. J. Roscoe, Mr. Manley, and Mrs. Herbert Knox, late of the Fuh-Kien Mission, who was the first lady speaker at a Leicester C.M.S. annual meeting, and pleaded most touchingly for her Master's work in China. The Young People's Meeting on May 25th, at 6.30, in the Temperance Hall, was a new departure, arranged by the T.Y.E. Committee. About 1400 were present. Special hymn-sheets were provided containing missionary texts, which were read by the children by sections. The Rev. J. Mountain took the chair, and the speakers were the Revs. J. Roscoe and J. A. Wood, and Mrs. R. Walker. J. A. W.

The Half-yearly Meeting of the Shropshire C.M. Union was held at Wellington on Wednesday, May 26th. The devotional meeting in the morning was addressed by the Rev. A. C. Thiselton on Acts i. 1-8, and in the afternoon the Rev. W. J. L. Sheppard gave an interesting address upon the meaning and methods of the special T.Y.E. movement. The chair was taken by the Rev. J. Lewis, Rector of Ford. T. A. N.

The Bishop of Beverley presided over the morning meeting of the York Anniversary, held in the Corn Exchange on May 31st. The report presented by the Rev. T. J. Clarke showed continued interest, and also referred with deep regret to the losses by death of warm friends of the Association. Addresses were given by the chairman, the Ven. Dr. Hughes-Games, the Rev. J. Roscoe, and the Rev. J. N. Carpenter. The evening meeting was presided over by the Rev. Canon Machell, and addressed by the Revs. J. N. Carpenter and J. Roscoe. Dr. Hughes-Games gave the closing address.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the wonderful expansion of the Colonial and Missionary Episcopate; prayer that the Bishops assembled for the Pan-Anglican Conference may have throughout their deliberations the guidance and governance of God. (Pp. 491—502, 543-4.)

Thanksgiving for the missionary journeys of Bishop Stuart; prayer that all difficulties in Persia may be over-ruled for good, and that the Word may have free course. (Pp. 502—509, 537-8.)

Thanksgiving for the earnest and devoted work of missionary-minded women throughout the country; prayer for its rapid and deep development. (Pp. 510—525.)

Thanksgiving for independent testimony regarding Missions in the Far East. (Pp. 525—532.)

Thanksgiving for the good and faithful servants recently called to their heavenly rest; prayer for the bereaved relatives, and that the gaps in the ranks may be quickly filled. (Pp. 534-6.)

Continued prayer for missionaries and others combatting the plague and famine in India. (Pp. 538-9, 542.)

Prayer (with thanksgiving) for recent converts in China. (P. 539.)

Thanksgiving and prayer for the new Bishop of Sierra Leone. (P. 541.)

Prayer for more offers of service, and for special provision for new missionaries. (Pp. 545-6.)

Prayer for the proposed "Missionary Week." (P. 543.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, May 18th, 1897.—An offer of service from the Rev. Albert Ernest Richardson, B.A., Wadham College, Oxford, was accepted. Mr. Richardson was introduced to the Committee, and addressed by the Chairman (Mr. H. Morris), and commended in prayer to God by the Rev. R. B. Ransford.

On the recommendation of the Ladies' Candidates Committee, Miss Alice Roberts and Miss I. S. Mitchell were accepted as Missionaries of the Society.

Miss Kate Richards, daughter of the Rev. W. J. Richards of the Travancore and Cochin Mission, was accepted as a Missionary of the Society in local connexion.

The Secretaries reported the receipt of a telegram from Brass, on May 5th, reporting the death of the Ven. Archdeacon Dobinson on April 13th, 1897. The following Resolution was adopted:—

"The Committee have heard with keen sorrow of the death of the Venerable Archdeacon Henry Hughes Dobinson, M.A., Secretary of the Niger Mission. They recall with thankfulness the devotion which led their beloved brother to join the Niger Mission (in company with his then Vicar, the Rev. F. N. Eden of St. James's, Hartlepool) in 1889, and the conspicuous loyalty with which he has served the Society in the Master's cause through troublous and anxious times, to his death on April 13th last. Going forth from the influences of an earnest Christian home, and the educational advantages of Repton and Oxford, first into the home ministry and then into the mission-field, to which he had looked forward from boyhood, Henry Dobinson will long be remembered by the Committee, by his fellow-workers, by other Europeans in Africa, and by many Africans as a noble example of the true Christian gentleman, earnest, wise, patient, loving, and tactful. The Onitsha district especially, but also the whole Niger Mission, suffers a grievous blow by his removal; and while bowing before the wisdom and love of Him Who in this, as in all things else, 'hath done all things well,' the Committee desire to express to Archdeacon Dobinson's relatives and fellow-workers their heartfelt sympathy, and to record their grief at his early removal from a work in which he had shown himself so pre-eminently useful."

The Committee had an interview with the Right Rev. the Bishop of Travancore and Cochin, who had just returned from India. He reviewed briefly the progress of the Travancore and Cochin Mission during the seven years of his Episcopate, and showed that there were the strongest grounds for encouragement and hope. During the seven years reviewed, the number of Christians had risen from 22,000 to 30,000, and the communicants from 6500 to 9225. He referred to the "Three Years' Enterprise" movement in his diocese, as also to the growing desire on the part of the Native Church for self-support and self-government, and expressed his opinion as to the best methods of promoting this object. He also alluded with much thankfulness to the visit of the Rev. E. Bachelier Russell, and to the good work he had done, especially amongst the Syrian Christians and the Hill Arrians.

The Committee had also the pleasure of welcoming the Right Rev. Bishop Morley of Tinnevely and Madura on the occasion of his visit to England to attend the Lambeth Conference. He thanked the Committee heartily for their welcome, and spoke warmly of the help he had received through the sympathy and prayers of Church Missionary Society friends. After alluding to his previous experience in India as chaplain for eighteen years to the Bishop of Madras, he stated that since his consecration he had taken a tour in Tinnevely with the express object of getting into spiritual touch with his diocese, which he felt to be the first and most important point. He referred with great thankfulness to the work of the Church Missionary Society in Tinnevely, and urged the need of prayer for the outpouring of the Holy Spirit on the work entrusted to him.

The Committee also had interviews with the Rev. A. N. C. Storrs, recently returned from the Tinnevely Mission; the Rev. A. G. Smith, from the East Africa Mission; and the Rev. T. J. Dennis and Mr. E. A. J. Thomas, of the Niger Mission.

Mr. Storrs referred briefly to the work in which he had been engaged during the last seven years. In his evangelistic work he had always made it his aim to impress upon the Native Christians the duty of being themselves evangelists, and he referred thankfully to the growing number of voluntary workers, and their influence upon the non-Christians. He spoke also of the "Three Years' Enterprise" movement and its effect in leading the members of the Church to realize

more deeply their responsibilities, both evangelistic and pastoral. In this connexion he mentioned the establishment of weekly and monthly prayer-meetings to plead for an outpouring of the Holy Spirit, which was their great need in Tinnelly.

Mr. Smith spoke of progress at Rabai, and Mr. Dennis and Mr. Thomas of the work at Onitsha.

The Committee took leave of Dr. C. F. Harford-Battersby, proceeding as a Deputation to the Niger Mission; of Mr. F. Webber, appointed accountant to the Niger Mission; and of the Rev. J. G. B. Hollins, proceeding to Egypt; and of the Misses A. J. Edwards and S. Hickmott, returning to the Sierra Leone Mission. The Instructions of the Committee were read by the Rev. F. Baylis, and after Dr. Battersby and Messrs. Webber and Hollins had replied, the Chairman addressed the party, and after the reading of Psalm xci. by the Honorary Secretary they were commended to God in prayer by Bishop Tugwell.

Funds and Home Organization Committee, May 25th.—The Committee took into consideration the present position of the Gleaners' Union, which had been originally started in the Editorial Department (with the sanction of the General Committee of June, 1886), and had at first consisted of members corresponding direct with the Editor of the *Gleaner*, but which, owing to the spontaneous establishment of numerous branches for towns or parishes in various parts of the country, had become an important part of the Society's Home Organization. It had therefore been suggested that the time had now come for the Gleaners' Union to be regarded more officially than hitherto as an integral part of the organization, and to be worked from the Home Organization Department instead of the Editorial Department. This arrangement was approved, and Mr. E. M. Anderson was appointed Lay Assistant Central Secretary, with a view to his continuing and further developing the Gleaners' Union, and to his rendering such other assistance in the Home Organization Department as might be arranged with him by the Central Secretary.

The Committee approved a proposal for the linking together under the Society's influence of the young inquirers about Missionary service, who are not spiritually prepared to be received as candidates, with a view to their being helped in preparation, spiritual, educational, and practical, for possible future candidature.

Committee of Correspondence, June 1st.—Mr. Joseph McIntosh was accepted as a Missionary of the Society. Mr. McIntosh was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied, was commended in prayer to God by the Rev. J. P. Hobson.

The following Islington students were accepted as Missionaries of the Society:—Messrs. C. G. Hensley, C. H. Ecob, P. Webber, J. I. McDonald, H. Barton, S. R. Smith, and J. W. Knight.

On the recommendation of the Ladies' Candidates Committee, Miss Kate Dickinson, Miss Annie Louisa Earp, Miss Margaret Watermeyer, Miss Susan Agnes Hopkins, Miss Frances Mary Dennis, and Miss Emily Ruth Spriggs were accepted as Missionaries of the Society.

On the Secretaries reporting the receipt of a telegram from Lagos, dated May 27th, 1897, announcing the death of the Rev. J. B. Wood, the following Minute was adopted:—

"The Committee have received with deep concern the news, conveyed by telegraph from Lagos, of the death of the Rev. Jonathan Buckley Wood, of the Yoruba Mission, after forty years' uninterrupted Missionary service. Mr. Wood received his early training for a Missionary's life under the Rev. T. Green, Vicar of Friesland, along with other youths from Yorkshire and Lancashire; and he was sent to Abeokuta as a lay catechist in 1857. In the following year he returned to England and entered the Church Missionary College, of which, in the meanwhile, Mr. Green had become Principal. He received Holy Orders in 1860, and from that time he laboured in various capacities at Abeokuta and Lagos, having at different times held the office of Secretary of both the Yoruba and the Niger Missions. The Society has had no Missionary in any part of the world more entirely to be relied upon for faithfulness, unselfishness, and perseverance; and his influence with the Yoruba people, both Christian and Heathen, especially at Abeokuta, was unique. On some occasions Mr. Wood's wisdom and devotion were severely tested by trials of various kinds in both the Yoruba and Niger Missions, and the Committee unfeignedly thank God for the grace bestowed upon him often in difficult circumstances. The Com-

mittee are greatly encouraged, in view of the grievous mortality that has so often afflicted the Missions in West Africa, by the retrospect of a career extending, like that of Mr. Wood's former comrade, Henry Townsend, over full forty years; and they trust that, if the Lord's coming is still delayed, some of those now in the field may be vouchsafed a like period of useful and honourable service. The Committee desire to express to Mrs. Wood, herself a daughter of Mr. Wood's old tutor, the late Canon T. Green, their deep sympathy with her in her heavy bereavement."

The Committee had interviews with the Revs. E. N. Thwaites on his return from a Winter Mission in India; A. H. Lash, Ootacamund; W. J. Abigail, Karachi; C. E. R. Romilly, Travancore; H. J. Hoare, Dera Ismail Khan; and E. A. Douglas, Tinnevely.

Mr. Thwaites said that he represented Missionary Missions, and expressed his sense of the great value of such Missions, both to the Missionaries and to the Native Christians. On his previous visit to India he had visited chiefly the larger cities. During his recent tour he had gone specially into the country districts, both in the Telugu Mission and in Santalia. He referred to the progress of Missionary work in the Telugu Country as most encouraging. The converts now number 12,000, and there was every cause for abundant thankfulness to God. He spoke also of various points of interest in connexion with Missionary methods which had impressed themselves on his mind during his visit.

Mr. Lash reviewed briefly his work during the last seven years in Travancore and at Ootacamund. He returned to India in 1890 to commence the Buchanan Institution at Pallam. He continued at this work for three years, and when he left had the satisfaction of knowing that the Institution was firmly established. From Travancore he went to Ootacamund as Superintendent of the Nilgiri and Wynad Tamil Mission. He referred specially to work in the Wynad, where he said they had met with considerable success. The field was a fruitful one, and they had already baptized converts from several of the leading tribes of the country.

Mr. Abigail spoke of his work at the Church Missionary Society High School, Karachi, in reference to which he was able to report satisfactory progress. The number of pupils on the rolls had steadily increased, but the outbreak of the plague had very seriously affected the attendance. He dwelt upon the importance of sending out properly trained and thoroughly capable men for our educational Mission work, which he urged should be carried out in a "scientific" manner.

Mr. Romilly spoke of his work in connexion with the Always Itinerancy, and referred to special efforts made to reach the upper and more educated classes.

Mr. Hoare, in speaking of his work at Dera Ismail Khan, referred to the methods and working of Mission schools, and to the need of making them thoroughly efficient as educational agencies. As to the spiritual results, they had a very difficult soil to work, but the boys receive religious instruction readily, and the parents trust the Missionaries. He urged the need of systematic evangelistic work on the frontier, and pleaded the claims of Mohammedans on the Church of Christ.

Mr. Douglas referred briefly to his work during the last seven years, which he described as threefold—itinerating, pastoral, and educational. He dwelt specially upon the state of the Tinnevely Church, and alluded to some of the evils with which they had to contend, and more particularly in connexion with mixed marriages. There were, however, signs of progress and life. The Church is passing through a purifying process, which by God's blessing will result in a higher spiritual tone.

General Committee, June 8th.—It was resolved to present the following address to Her Majesty the Queen on the completion of the sixtieth year of her reign:—

"MAY IT PLEASE YOUR MAJESTY,—

"The Committee of the Church Missionary Society humbly approach Your Majesty desirous to join in the loyal congratulations which millions of their fellow-subjects in all parts of the world dutifully offer on the happy completion of sixty years of Your Majesty's reign.

"Devoutly do they thank Almighty God for all that He has given through their Gracious Sovereign to this Country and the Empire during so long a period of unexampled prosperity and progress.

"While they acknowledge with deep gratitude the marvellous advances which

have been made in science, commerce, and civilization during these six decades, they are specially bound to rejoice in the increasing efforts for the spread of the Gospel of a Divine Saviour for all mankind, to which Gospel above all things they believe Your Throne and Your Dominions owe their stability and welfare.

"When Your Majesty ascended that Throne, the whole of China and Japan, the greater part of Africa, large provinces in India, and vast tracts in America, were practically inaccessible to the Christian Missionary. The Church of England was represented by no more than seven Colonial and Missionary Bishops. The interest in Foreign Missions was extremely limited. Your Majesty has lived to see nearly the whole world open to the beneficent influences of Christianity; the Colonial and Missionary Episcopate of the Church of England now numbers ninety-two; Christians of many communions emulate one another in efforts to evangelize the world.

"To their thanksgivings the Committee humbly add their prayers that it may please the King of Kings so to prolong and prosper Your Majesty's reign, that throughout the Empire, united in allegiance to your Throne, the blessings and peace and happiness, truth and justice, religion and piety may continually prevail, and that from Your Majesty's Dominions there may go forth in increasing strength those sacred influences which are destined to extend to the uttermost parts of the earth."

The Secretaries reported the death of the Rev. E. P. Hathaway, an Honorary Governor for Life. The Committee expressed their sorrow and sympathy with his relatives.

A statement was presented of the first year's work of the Three Years' Enterprise. (This report was summarized in our last number.)

The Joint Committee of Finance and Estimates presented a report of the financial position of the Society, showing a probable expenditure for the year ending March 31st, 1898, of 311,000*l.*, to meet which it would be necessary that the available income of the past year should be exceeded in the current year by 26,000*l.* The Committee directed that every effort be made to augment the ordinary income from Associations, &c., and that no fresh item of expense be granted without serious consideration.

NOTES OF THE MONTH.

ORDINATIONS.

On Trinity Sunday, June 13, 1897, at St. Paul's Cathedral, London, by the Bishop of London, Mr. A. Outram, B.A., of Corpus Christi College, Cambridge; and the following students of the Church Missionary College, Islington: Messrs. H. Barton, C. H. Ecob (Gospeller), C. G. Hensley, J. W. Knight, J. I. McDonald, S. R. Smith, and P. Webber—to Deacons' Orders.

Ceylon.—On Trinity Sunday, June 13, at St. Paul's Cathedral, London, by the Bishop of London, Mr. S. M. Simmons to Deacons' Orders.

DEPARTURES.

Sierra Leone.—Miss A. J. Edwards and Miss S. Hickmott left Liverpool for Sierra Leone on May 29.

Niger.—Dr. C. F. Harford-Battersby left Liverpool for Akassa and Onitsha on May 29.

Egypt.—The Rev. J. G. B. Hollins left London for Ismailia on May 20.

Mauritius.—The Rev. and Mrs. C. A. Blackburn left Marseilles for Mauritius on May 10.

ARRIVALS.

Eastern Equatorial Africa.—The Rev. W. A. Crabtree left Zanzibar on April 27, and arrived in London on May 11.

Egypt.—Miss Eva Jackson left Cairo on May 12, and arrived at Dover on May 18.—Mrs. Bywater and Miss J. B. Bywater left Cairo on May 20, and arrived in London on May 27.

Palestine.—Miss M. A. Daniels left Haifa on May 10, and arrived in London on May 21.—The Rev. and Mrs. J. Zeller and Miss J. Zeller left Jerusalem on May 17, and arrived at Biesenrode, Saxony, on June 2.

North-West Provinces of India.—The Rev. and Mrs. J. M. Paterson left Bombay on May 15, and arrived in London on May 28.

Punjab and Sindh.—Mrs. J. O. Summerhayes left Karachi on April 17, and arrived at Liverpool on May 12.—Miss A. F. Wright left Amritsar on May 18, and arrived in London on June 7.

Western India.—Mrs. T. A. Freeman left Bombay on March 6, and arrived in London on March 25.

South India.—The Rev. and Mrs. E. A. Douglas left Colombo on April 21, and arrived in London on May 20.—Mrs. Goodman left Madras on April 24, and arrived in England on May 31.

Western China.—The Misses R. Lloyd and G. E. Wells left Shanghai on May 1, and arrived in London on June 13.

Japan.—The Rev. C. T. and Mrs. Warren left Osaka in April, and arrived at Southampton on June 1.

BIRTHS.

Bengal.—On May 7, at Burdwan, the wife of the Rev. F. W. Bourdillon, of a daughter.

Ceylon.—On May 30, in London, the wife of the Rev. J. Carter, of a son.

MARRIAGE.

South China.—On April 5, at the British Episcopal Church, Fuh-chow, the Rev. Dr. S. Syngé to Dr. Miss Mary Harmar.

DEATH.

Yoruba.—[Telegram from Lagos received May 27.] Presumably at Abeokuta, the Rev. J. B. Wood.

PUBLICATION NOTICES.

Annual Report of the C.M.S. for 1896-7.—This will be ready early in July, and it is hoped that the distribution will be completed by the end of the month. Parcels are made up in alphabetical order of Dioceses, the Province of Canterbury preceding that of York. Annual subscribers who pay direct to Salisbury Square receive their copies direct; other subscribers are supplied, as a general rule, through Local Associations. *The price of the Report to non-members of the Society is 2s.*

Anniversary Sermon by the Bishop of Ripon.—This sermon is bound up with the Annual Report, but can also be obtained separately, *free of charge*. Copies are now ready.

Light and Darkness.—The publication of this new card of diagrams on the Evangelization of the British Empire has unexpectedly been delayed, and the card will not be ready until July. Orders will then be promptly attended to. *The price is 3d. per dozen, or 2s. per 100, post free; specimen copies free of charge.*

Missionary Collects.—A large-type edition of these, for use in family prayer, arranged in connexion with the C.M.S. Cycle of Prayer by H. P. G., has now been published, in response to numerous requests, in pamphlet form with coloured wrapper. *Price 2d., post free.* [The small-type edition will still be supplied free of charge.]

Annual Letters of Missionaries for 1896.—The following additional Parts are now ready:—

Part IX., containing letters from the Bengal Mission, the Punjab and Sindh Mission, and one letter from the South India Mission;

Part X., containing letters from the Japan Mission; and

Part XI., containing letters from the Palestine, Ceylon, and Mauritius Missions.

Price 3d. each Part, post free.

More than Conquerors, and The Red Indians of the Rocky Mountains.—These are the titles of the current "Terminal Letters" to Girls at School and Boys at School respectively. Copies can be obtained *free of charge* for the special purpose which the series implies. Friends are asked kindly to understand that these papers are not for general distribution among boys and girls.

East and West.—We have omitted to mention before that this new weekly missionary paper can be obtained from the Book Room, C.M. House, price 1d. The annual subscription, including postage, payable in advance, is 6s. 9d. for the United Kingdom, and 7s. for foreign countries. The paper is published at 13, Cecil Court, Charing Cross Road, London, and the wholesale London agents are Messrs. Marshall, Russell and Co., Ltd., Paternoster Row. The publisher will send a specimen copy to any C.M.S. friend on receipt of a postcard.

Hausaland; or, Fifteen Hundred Miles through the Central Soudan. By the Rev. C. H. Robinson. This book, which was originally published at 14s., is now issued in a cheaper form, with numerous illustrations, at 2s. 6d., as one of the volumes of Messrs. Sampson Low and Co.'s "Library of Travel and Adventure." It can be obtained from the Book Room, C.M. House, for 2s. 3d., *post free*.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

MORE ABOUT THE MEMORABLE YEAR 1841.



THE year 1841 was an epoch in the history of the State, an epoch in the history of the Church, and an epoch in the history of the Church Missionary Society. Few years have had more fateful issues. In the State, the year saw the fall of the Melbourne Government, and the commencement of Peel's administration. In that year Mr. Gladstone became a Minister, and Mr. Cobden entered Parliament. From that year began the great fiscal reforms which have done so much for the material advancement of the nation, culminating in the Repeal of the Corn Laws and the establishment of Free Trade. In 1841, England was engaged in the Afghan and China wars: if the former did not open Central Asia, it indirectly led, a few years later, to the conquest of the Punjab; while the latter did open to European influence the largest homogeneous population in the world. In 1841, the struggle between Turkey and Egypt issued in the virtual independence of the vassal state. In 1841, the Niger Expedition ascended that great river. In 1841, David Livingstone went to Africa. In 1841, steam communication with India *via* the Red Sea was organized by the P. & O. Company.

Then turning to the Church, in 1841 appeared the famous Tract XC., the most daring manifesto of the Oxford movement, in which John Henry Newman (to adopt the words of the resolution of the Heads of Houses at Oxford condemning the Tract) "evaded rather than explained the sense of the Thirty-Nine Articles, and reconciled subscription to them with the adoption of the errors they were designed to counteract." In 1841, as I related last month, the Colonial Bishops' Fund was established, which has had a large share in extending the Anglican Episcopate over the world. In 1841, the Bishopric of New Zealand was founded, and Selwyn appointed first Bishop. In 1841, the Anglican Bishopric in Jerusalem also was established.

Almost all these events, sooner or later, affected the Church Missionary Society. But the year was a marked one within the Society itself. In 1841, the two Archbishops and several Bishops joined it, on the addition to its Laws and Regulations of certain provisions for ecclesiastical difficulties. In 1841 occurred various events which led to the Yoruba, Niger, and East Africa Missions; and the future China Mission was appearing above the horizon. In 1841, Robert Noble and H. W. Fox went to India to start the Telugu Mission. In 1841, the Society, in the face of all these openings and possibilities, was in the midst of the greatest financial crisis in its history, the whole of its reserve funds having been sold out, and a debt of several thousand pounds being due to the bankers and private friends. Lastly, in 1841, Henry Venn became Honorary Secretary.

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In 1840, William Jowett resigned his Clerical Secretaryship, and in the following year his colleague, Vores, followed his example. This left the Lay Secretary, Dandeson Coates, sole head of the House; concerning whom, his remarkable powers, and his peculiar influence in the Society, I wrote before. The Rev. Richard Davies was forthwith appointed Clerical Secretary; "in whom," wrote Venn in after years, "we had a lovely example of quiet energy, a heavenly spirit, and devoted love to the cause." He continued in office seven years; "but his early removal from the office prevented the full ripening of excellent official qualifications." No second suitable clergyman was forthcoming; and in October, 1841, Venn was approached, and "kindly consented, as a temporary arrangement, to connect himself officially with the Society, under the designation of Honorary Clerical Secretary *pro tempore*." He had already been virtually the Society's leader, particularly in ecclesiastical matters. In that very year he had been in no small degree instrumental, with Lord Chichester, in bringing about the adhesion of the Archbishops and Bishops to the Society; and three or four years earlier, he had drawn up that important manifesto on the relations of the Society to the Church which for nearly forty years was printed, with his initials, in the Annual Reports. Now he became the official mouth-piece of the Society.

The Annual Sermon of 1841 was preached by Francis Close, Rector of Cheltenham, and afterwards Dean of Carlisle. Many living friends will remember him as one of the most popular and eloquent of Evangelical speakers in his day. He and Hugh Stowell and Hugh McNeile were regarded as the three giants, and he was the first of the three to preach the Annual C.M.S. Sermon. I referred to his sermon in a previous article as the first official utterance of the Society in which its distinctive Evangelical character is strongly asserted. It is, however, also remarkable for its very decided assertion of the Society's Church character, as the following extract will show. It is rather striking from this point of view—that the preacher complains of the absence of any Convocation or Synod in the Church of England. At that time, Convocation, which had been suppressed in the reign of George I., had not yet been revived. It was not until Lord Aberdeen's ministry in 1853 that Bishop Samuel Wilberforce and Mr. Gladstone gradually and with persistent efforts obtained the liberty of Convocation to meet for business. When this event occurred, and for many years subsequently, Evangelical men for the most part looked somewhat askance at the revival, and not unnaturally so, because of course under the existing Constitution the representation of the clergy is very partial and inadequate. As will be seen, however, from this extract, the leaders of half a century ago had no indisposition to see an official Synod of the Church, and in these latter days we have come to recognize the position to which Convocation has attained, although its imperfections are still acknowledged. Here are Francis Close's notable words:—

"Let me observe that this Society does not assume to represent the Church; nor can any Society assume this without presumption. We are, alas! in such a

situation in the Church of England that we cannot move as a Church: we have no Synod; we have no Convocation; we have no General Assembly. And it was this very destitution that gave birth to the Venerable Society for Promoting Christian Knowledge, and that for Propagating the Gospel in Foreign Parts: these are voluntary, independent Institutions, conducted by members of the Church of England—by the Bishops, Priests, Deacons, and Laymen—but only in their individual capacity. For if every member of the Church of England—clerical and lay—should join these Societies, they would still be but voluntary Charitable Associations, and would fail to represent the Church of England; in fact, a Church Society is a contradiction in terms: a voluntary Association of Church members cannot be ‘the Church.’ The utmost, therefore, that we can hope to do, under these circumstances, is to be careful that our Voluntary Institutions for any spiritual object should be conducted by Christian men, members of our Church, and, as far as possible, in strict accordance with her doctrines and her discipline. This character we claim for the Church Missionary Society, in common with the elder existing Institutions.

“How shall I establish this claim? Brethren, the time would fail me to adduce the abundant evidence. Whether I look abroad or at home, I see the marks of Apostolicity in every act of this Institution. . . .

“But it may be replied that all this, and much more of a similar kind, may be true, and yet the important link may be wanting to connect your Missionaries with the Apostolic Church. Well aware of this, we scruple not to confess our faith, that the Church alone can send out Missionaries; and we repel the accusation that this Institution sends them forth! Our ordained Missionaries are not commissioned by a Committee, or by Managers, whether Lay or Clerical; they are sent forth by the Bishops of the Anglican Church. Our Missionaries are ordained by the justly-respected Lord Bishop of this Diocese, upon a Missionary Title for Orders, or they receive Holy Orders at the hands of Colonial Bishops; and thus the exact position in which we are placed is fully recognized. The Society is but as the Patron of perpetual Advowsons in distant lands, nominating the Incumbents; as the Parent of a Youth, presenting him to the Bishop; as the College in which he is educated, claiming Holy Orders: and while the Society, standing in the position of the Patron, the Parent, or the University, determines, as they all do, the special location of the Minister, it is the mission of the Bishop by which he is sent forth; and under the licence of the Bishop he is placed, wherever he is found in his work. How idle it is to tell us that our Missionaries are not Episcopally sent forth; or that our Society is wanting in a true Church character!

“To such captious cavillers we are ready to reply: Are they Episcopalians? so are we. Are they Apostolicals? so are we. Are they lovers of order and Church authority? so are we; and so were we, it may be added, before ancient novelties were revived! Whatever they are, as Churchmen, so are we. Nay, like the Apostle, we may say *We are more*. Who originated Episcopacy in India? Buchanan, and others, who were the founders of the Church Missionary Society. Who conveyed the first Bishop to New Zealand? * The Church Missionary Society! And if, in that interesting colony, there soon be placed a Bishop, it will be through the request, and at the expense, of the same Institution!”

A few lines further on in the same Sermon we find these words:—“We have every reason to believe that, ere long, the Fathers, the revered Fathers of our Church at home, will take us to their protection and cherish us with their favour. . . . It is delightful to look forward to this opening prospect.” These words were an allusion to Bishop Blomfield’s public proffer of the right hand of fellowship, made only six days before. To this we now come.

The Society had already been recognized as at least an existing fact by both the Primate and the Bishop of London. The former, Dr.

* This reference is not to Bishop Selwyn, but to Bishop Broughton of Australia, who visited Australia at the Society’s request and expense in 1838. In the next line the reference is to the proposed Bishop of New Zealand, i.e., in the issue, to Selwyn.

Howley, when himself Bishop of London, had approved the Islington College and ordained the students; and so had his successor, Bishop Blomfield. As Primate he had been consulted by the Society from time to time, particularly on the West Indian questions. But both felt that something more was now desirable. The Society's concessions to Bishop Daniel Wilson, as embodied in Henry Venn's "Remarks," had been much approved; and so had the "Remarks" themselves generally. Moreover, in 1840, Bishop Blomfield put forth the proposals which led in the following year to the establishment of the Colonial Bishops' Fund; and as the Society's co-operation in the work to be done by that Fund was desired, it became important to bring it, if possible, into closer connexion with the heads of the Church.

And it was not the Church Missionary Society only that was to be approached. The Society for the Propagation of the Gospel, though commonly regarded as much more ecclesiastically correct, was essentially also a voluntary Society; and it had not been, and with the coming increase of the Colonial Episcopate was not likely to be, without its own difficulties in the perplexing circumstances of Church work in new countries. Moreover, notwithstanding Dr. Pusey's advocacy of the S.P.G., some of the Oxford Tractarians were attacking both it and the S.P.C.K. One of their leaders, the Rev. William Palmer, author of *Origines Liturgicæ*, used very strong language at the annual members' meeting of the S.P.C.K. in 1840. He called it a "congregational society," a "joint-stock club." The S.P.G., he affirmed, was as bad, because the Bishops, under its charter (as it then was) were not *ex-officio* members of the governing body, but had to be elected. "What," said Mr. Palmer, "would be thought of guinea subscribers in the early Church inviting the Apostles to become members of their Committee?" "The Societies should change their rules so as only to lay their offerings at the feet of the Apostles, to collect money for the Bishops."* This reads very curiously now; but it enables us to understand why Bishop Blomfield thought that the S.P.G. as well as the C.M.S. needed to be brought into closer connexion with the Episcopate.

Private preliminary negotiations had been going on some time between Bishop Blomfield on one side and Lord Chichester and Venn on the other. The first public reference to the matter was made by Bishop Blomfield at the memorable meeting of April 27th, 1841, which inaugurated the Colonial Bishops' Fund. That meeting and its proper object were described in the article on the Colonial and Missionary Episcopate last month. But Bishop Blomfield, in the course of his speech moving the first resolution, said:—

"I have always been of opinion that the great missionary body ought to be the Church herself. It seems to me to follow, as an inevitable consequence, from the very definition of the Church, that all operations which are to be performed for the advancement of the Saviour's Kingdom upon earth should be the Church's operations. At the present moment, as I have observed, those operations are

* From a nearly verbatim report of the prolonged discussion, in the *Record* of May 11th, 1840.

carried on by two Societies, both in connexion with the Church; one which has now for nearly a century and a half directed its principal attention to the maintenance of true religion amongst the settlers of Great Britain in distant parts; the other, which is of more recent origin, devoting its energies and applying its resources to preaching the Gospel to the Heathen; both most important branches of Christian charity, the comparative importance of which I will not, on the present occasion, stay to consider. But there has not been that perfect unity of operation between them—at least, not that uniformity which ought to characterize the proceedings of one undivided pure branch of Christ's holy Catholic Church. Now it does appear to me far from impracticable that a plan might be devised which should remove the evil and do away with the seeming anomaly—if it be not a real anomaly—which now I know, from my own experience, necessarily impedes the progress of both Societies in the holy work which they have in hand. I think that, under your Grace's sanction, means might be devised, and those not of a complicated nature, by which both Societies might be induced to carry on their operations under the same superintendence and control; I mean the superintendence and control of the heads of the United Church of this Kingdom. When I use the word 'control,' I do not mean a control which shall be exercised in the way of invidious or captious interference—I do not mean a control which shall limit, except within certain recognized bounds, the operations of either Society; but I mean simply that kind of superintendence and control which, with the willing co-operation of both Societies, shall secure for both a strict and regular movement within the limits of the duty which they owe to the Church. I forbear from specifying particularly the details of the plan to which I allude; it may be sufficient to say that, if it were carried into effect, it would leave both Societies at perfect liberty to prosecute the holy work which they have in hand unimpeded and uninterrupted; while at the same time it would prevent the deviation of either from that straight line of spiritual policy which seems to be marked out by the very principles of the Church itself. I think it is impossible not to perceive that the present time, when we are preparing to extend the full benefits of our ecclesiastical polity, in all its completeness, to all the dependencies of the Empire, seems to be a peculiarly appropriate moment for taking this work in hand, and for making provision for the time to come, that the Church, in her foreign and missionary, as well as in her domestic operations, shall present an united front to the world, and shall not leave it in the power of her adversaries and traducers to say that we differ amongst ourselves upon the very first principles of our duty."

The Earl of Chichester, who, as President of the C.M.S., had been invited to second the resolution, at once responded cordially, intimating his "great satisfaction with the Bishop's suggestion as to the necessity of a perfect uniformity of action with regard to religious Missions."

This was on Tuesday. On the Monday following, Francis Close preached the great sermon at St. Bride's already quoted from. Next day, at the Annual Meeting in Exeter Hall, the Report anticipated with gladness the coming concordat, while taking occasion, in obvious reference to the Tractarian movement, to avow fearlessly the Society's loyalty to the doctrines of the Reformation:—

"To preach Christ, and Him crucified, has been the great end proposed to and by your Missionaries, in accordance with, and submission to, the Ecclesiastical order and polity of the Church. This object and these principles your Committee trust will be handed down, undefiled and unimpaired, from year to year. As regards Ecclesiastical questions, the Committee have always considered that it was no part of their province to settle them. In all such matters, they were desirous to conform to the laws of the Church; but as, in applying those laws to Missionary exertions, new and doubtful questions must arise, the Committee would hail with satisfaction the adoption of measures by which such questions might be satisfactorily adjusted. And if, in connexion with such measures, the fuller sanction of the Heads of the Church to the operations of the Society may be obtained, your Committee would rejoice themselves, and would feel that the Members of the Society would have fresh cause for thankfulness. At the same time,

the Committee trust that it will always be maintained by the friends and supporters of the Church Missionary Society, that the Saviour alone is the great Fountain of Life; and that Ecclesiastical discipline, however valuable, and however dear to them, is but the channel through which the waters of life should flow to the perishing nations of mankind. And they trust, that neither faith, nor watchfulness, nor prayer, will be wanting; that the principles of the Society may never be compromised; and that it may continue to be the honoured instrument of sending forth the pure Gospel of Christ, as it was preached by Cranmer, and Latimer, and Ridley, and the Martyrs and Reformers of our Church."

Naturally, several of the speakers referred to the great question now in the thoughts of all. The President himself enlarged upon it:—

"I would call your attention to the suggestion made by our respected Diocesan, the Bishop of London, and, as I understand, with the full sanction of the Archbishop, that if some arrangement could be made by which the two Societies could agree to refer all matters of an ecclesiastical nature to one and the same recognized authority, consisting of a Council of Bishops—that, if this could be done, both Societies might expect the full and public sanction of his Lordship and the Archbishop. I am sure that I should not be doing justice to my own feelings if I merely said that I most thankfully received this proposition, as a member of both Societies. As a member of the Church Missionary Society, with whose proceedings and principles I am much more intimately acquainted than with those of the other, I am not only thankful, but I most cordially approve of the proposition; as in perfect harmony with the spirit of our Rules, and with the principles and practice of the Society ever since my connexion with it. Most earnestly do I pray to the great Head of the Church, whose Name is Counsellor and the Prince of Peace, that His wisdom, and peace, and truth, may direct and accomplish the work thus happily begun; that the arrangement of the details may be found as easy in execution, as the abstract proposition is simple, and sound, and catholic in its character. I rejoice in the prospect of this result; because I believe that, among other benefits, it will place the Bishops of our Church in what I humbly conceive to be their legitimate position, in regard to both Societies. It will enable both the Clergy and the Laity to plead the cause of either Society, under the known sanction of their respective Diocesans. It will secure, I trust, the joint and steady progress of both Societies through our land, without rivalry and without collision. It will enable their Missionaries abroad to pursue with renewed vigour their present course of brotherly co-operation, in the several departments of Christ's Vineyard to which He has called them.

"And, gentleman, I rejoice to think, that all this may, under God's blessing, be effected without any change in the principles, or even the system of our own Society. For although I love to see union and catholicity in all our religious proceedings—though neither from principle nor by disposition am I opposed to useful reforms, nor any stickler for old forms and practices merely because they are old—yet do I think, that we should prove ourselves unwise stewards of the trust reposed in us, ungrateful and forgetful servants of the Gracious Master Who for forty years has so remarkably preserved and blessed and honoured this Society, if, in the matter of its principles or its constitution, we were found to be given to change."

Bishop C. Sumner of Winchester, whose identification with the Society was witnessed by the fact that this was his ninth speech at an Annual Meeting, warmly endorsed Lord Chichester's words; and Bishop Denison of Salisbury, who spoke for the first and only time, regarded the project as equivalent to "the Church becoming her own Missionary Society," acting by "her own constituted organs." Edward Bickersteth "cordially concurred" in the President's view of the matter, and "rejoiced in our more direct connexion with the Episcopate of our beloved Church." But the concordat, although projected, was not yet arranged; and Baptist Noel, who was the last speaker,

called on the Committee to act with caution, pointing out that the Society was "invited to enter into certain relations, not with any living individuals, but with a succession of official persons," and urging that nothing be done "which might have the effect of fettering our missionaries in preaching the Gospel," or impair the security for sending out "no missionaries but those who believe and love the Truth."

Very soon Bishop Blomfield sent in his definite proposal, which was a simple but an important one. It was that one new Law be added to the Society's existing Laws, in these words :—

"That all questions relating to matters of Ecclesiastical Order and Discipline, respecting which a difference shall arise between any Colonial Bishop and any Committee of the Society, shall be referred to the Archbishops and Bishops of the United Church of England and Ireland, whose decision thereupon shall be final."

The Committee thought this too comprehensive if standing alone ; and after much consideration, and several interviews between Archbishop Howley and the Bishop on one side and Lord Chichester and Venn on the other, it was arranged that another Law should be added, in order to secure (*inter alia*) the procedure already agreed upon with the Bishop of Calcutta :—

"The object of the preceding Law being only to provide a mode of settling questions relating to Ecclesiastical Order and Discipline, as to which no provision has yet been made by the Society, it is not to be so construed, as in any other respect to alter the principles and practices of the Society, as they are contained in its Laws and Regulations, and explained in Appendix II. to the Thirty-Ninth Report.

"The proposed reference shall be made through His Grace the Primate, by the Committee, accompanied by such explanations and statements as the Committee may deem advisable ; and the Committee will be bound so to refer all questions, falling within the scope of the Rule so understood as aforesaid, which the Colonial Bishop shall require them to refer.

"While all decisions of the Bench of Bishops on questions so referred will be considered by the Committee as binding on them and their agents or representatives, the Colonial Bishops or other Ecclesiastical Authorities, unless concurring in the reference, cannot properly be considered as so bound."*

The Committee further arranged to alter Law II., which regulates the Patronage of the Society. Hitherto Bishops and Peers had been Vice-Patrons, and other distinguished persons Vice-Presidents ; but it was thought well that a single separate office should be reserved for the Archbishop of Canterbury. To this office the title of Vice-Patron was now allotted ; and all others were to be equally Vice-Presidents. The office of Patron was still to be reserved for a member of the Royal Family.

On July 27th, 1841, a General Meeting of the Society was held at Exeter Hall to consider the alterations in the Laws proposed by the Committee. A great concourse assembled. In opening the proceedings Lord Chichester alluded to the fact of the Bishop of London's proposals applying, not to the C.M.S. only, but to the S.P.G. also :—

"The object is to bring this and another body of nearly similar character, the

* The slight differences in these two Laws as they now stand arise from alterations made in 1877, with the approval of the Archbishop of Canterbury and the Bishop of London.

Society for the Propagation of the Gospel in Foreign Parts, into direct and immediate connexion with the Established Church of Great Britain and Ireland.

"The sole object of His Grace and the Rt. Rev. Prelate is to raise the importance and extend the usefulness of the two Societies by affording to their operations the countenance, sanction, and support of the spiritual Heads of the Church.

"This cannot fail to prove highly beneficial to this Society. But it will still more have an important bearing in another respect: the junction and avowed connexion of these two Societies will tend to impart general stability to the Church itself."

The Resolution modifying the Laws was entrusted to Lord Ashley (afterwards Lord Shaftesbury), who strongly advocated the adoption of the proposal. Josiah Pratt seconded it, as the oldest and most influential of the original members present. He said:—

"If this arrangement were to be purchased by any sacrifice on the part of the Society I would certainly demur. I have seriously and anxiously considered this question, for it is one that ought to be thoroughly examined, whether any sacrifice ought to be required of the Society, more especially at this time, when it is clear that the principles of this Society, which are those of an Apostolical Church properly carried out, have been the great cause of its success. If, then, the least sacrifice of those principles were to be made to effect this object, I would protest against it, and rather leave the Society than continue in it if it were to lose its great characteristic and vital principle of upholding the great doctrine of justification by faith in the Lord Jesus Christ as the ground of a sinner's hope for salvation with God. But there is no fear of that. I think that the blessing of God is with the Society, and that He has led the Archbishop of Canterbury and the Bishop of London to see that they are called upon by their connexion with the Church to sanction its operations; and I hope this course will not be regarded as any sacrifice, but as a deference paid to the honour and usefulness of the Church, and to consistency of principle."

He concluded with some remarkable words. "We have no hope," he said, "of our Church acting as the Church of Scotland does" (i.e. the Established Presbyterian Church). "That," he continued, "is the only Church establishment which acts as a missionary body," referring to the fact that the Scottish Missions are the official work of the whole Church acting through its General Assembly. But he went on:—"Since we cannot act as a missionary body, let us take this course, and at least be externally united in the work of Missions. This is the only union that can be formed at present for that end, and I think it is a union which, with the blessing of God, will effect that end." This is only one of many notable signs that meet the reader of the speeches and papers of that day, that the idea of the Church as a whole carrying on its own Missions was not an unwelcome one to the Evangelical leaders, and that they regretted its impracticability.

An amendment was moved by the Vicar of Fairford, Gloucester, Mr. Rice (afterwards Lord Dynevor), to the effect that the reference of any dispute should be, not to the whole Episcopate, but to such Bishops only as were members of the Society. He expressed great fear lest the adoption of the proposition as it stood should completely hand over the Society to the control of the Bishops, and he quoted some words spoken to him by Dr. Pusey, who was, he said, a connexion of his, and whom he "esteemed very highly as a conscientious person." Dr. Pusey had said that the Society should collect funds and hand the money to the Bishops for disposal. Cries of "No," "No," very naturally arose at this quotation, and Mr. Rice proceeded to say that he feared that as

the Oxford men had failed in their previous attempts to destroy the Society by saying that it was not a Church of England Society, they were now endeavouring to gain it over to their own party. He further thought it very unfair that missionaries should be exactly in the situation of curates in this country, whose licence might be withdrawn without any reason being assigned for it.

The amendment was seconded by the Rev. S. Glynn,* but no other speaker supported it. Baptist Noel, Edward Bickersteth, and J. W. Cunningham spoke warmly in favour of accepting the Bishop of London's proposal, and other clergymen from the country followed on the same side. They pointed out that whatever inconvenience might arise from the dependent position of missionaries in a foreign diocese, neither the resolution nor the amendment would in any way affect it, and that, in point of fact, the proposal was for the Society's benefit, in that it provided a right of appeal against the unlimited power of Bishops abroad. All the speakers expressed in strong terms their determination to stand firm to the Society's principles, and their entire disapproval of the Tractarian teaching; but urged that neither one nor the other was involved in the proposition before the meeting. Mr. Rice again and again declined to withdraw his amendment, although generally pressed to do so. But he at last gave way, and withdrew it, amid great applause from the meeting, and the resolution was then put and carried unanimously.

Immediately on the adoption of the Laws by the General Meeting, Archbishop Howley and Bishop Blomfield joined the Society; and Archbishop Harcourt, of York, and six other English Bishops at once followed their example. It may be well here to put on record the names of all who had joined before. They were, Sumner of Winchester, Sumner of Chester, Ryder and Butler of Lichfield, Otter and Shuttleworth of Chichester, Burgess and Denison of Salisbury, Bathurst and Stanley of Norwich, Ward and Boustead of Sodor and Man, Pepys of Sodor and Man and Worcester, Copleston of Llandaff, Longley of Ripon; also Archbishop Trench of Tuam. Those who now joined, besides the two Archbishops and the Bishop of London, were Law of Bath and Wells, Monk of Gloucester, Musgrave of Hereford (afterwards of York), Kaye of Lincoln, Davys of Peterborough, and Short of Sodor and Man. In the next seven years these were followed by Gilbert of Chichester, Lonsdale of Lichfield, Wilberforce of Oxford, Prince Lee of Manchester, and Eden of Sodor and Man. There were also two Irish Bishops, Daly of Cashel and O'Brien of Ossory, and several of the new Colonial Bishops. Even the militant Bishop Philpotts of Exeter became Patron of the Devon Association, though he did not join the Parent Society. It may be added that Dr. Hook of Leeds joined at the same time as the Archbishops, and preached for the Society in his parish church.

At the Anniversary of 1842, it was natural that the new patronage acquired during the year should have a prominent place in men's thoughts. The Annual Report, indeed, announced the adhesion of the

* Sic in the *Record's* report of the meeting. But was it not the late Rev. Carr J. Glynn of Dorset?

Prelates in a merely formal paragraph. But several of the speakers alluded to it with much warmth; and the preacher at St. Bride's, who (as mentioned last month) happened to be the most popular Protestant orator then living, Hugh Stowell of Manchester, spoke, one may even say, exultingly of the event:—

"A special lustre is reflected on our commemoration this year, because it is the first since, through the good hand of our God upon us, we have had to thank Him for the accession of both our Archbishops, and of many other members of the Episcopal Bench, to the Presidency of our Society. It is an event to make our hearts leap for joy—an event, for which the name of the Lord Jesus is to be devoutly magnified—an event, which took place at a juncture, and was accomplished in a manner, which gave to it a peculiar grace. It occurred at a crisis, when many, from whatever motives, were unwisely and unfairly attempting, by the formation of unions of certain societies, designated by them exclusively Church Societies, to brand this Society as unworthy of that designation: and had our Ecclesiastical Rulers connived at—much more had they countenanced—such ungenerous proceedings, disastrous must have been the consequences, not so much to the aspersed Institution, as to our beloved Church herself. How opportune, and benign, at such a moment, the accession of the supreme Rulers of our Church to the patronage of the excommunicated Society! Nor was the way in which they took the step less happy than the juncture at which they took it; for they required nothing more than a simple ecclesiastical arrangement—an arrangement not more fitting for them to demand than pleasing to the Society to make. Not one principle has been abandoned; not one plan relinquished; not one rule rescinded: insomuch, that virtually, if not actually, our Prelates have endorsed and authenticated the constitution and character of the Society, even from her birth."

He goes on to enlarge on the advantages of the Church of England and its "legitimate Ministry"; "Christ having confided to His Church a two-fold treasure—a succession of commission in the order of her Teachers—a succession of doctrine and ordinances in their teaching"—concerning which he uses surprising language from the mouth of such a man. But he goes on afterwards to utter very solemn words of warning against "any attempt, from whatever quarter, or in whatever shape, to corrupt the Society from the simplicity that is in Christ," and protests against those whose virtual boast would be, "We determined not to know anything among you; save the Church Catholic, and her glorified."

Two years later, Bishop Blomfield himself preached the Annual Sermon at St. Bride's. It is a very able and impressive discourse, and is noteworthy for having for its text the verses in Isa. liv. which are for ever memorable as the text of Carey's famous sermon in 1792. It is very faithful in its reference to mediæval darkness, when, after the early energies of the Church in "enlarging the place of her tent," in "lengthening her cords and strengthening her stakes," "the scene" (says the Bishop) "was sadly changed":—

"The efforts of Satan to regain a portion at least of the dominion, which had been won from him by the noble army of martyrs and confessors, were but too successful. Heresy and schism weakened the stakes of the tabernacle; superstition removed them, and substituted for them false and unsubstantial supports; and then its cords were slackened, and its curtains were shaken and torn by the blast; and many cities were reduced to spiritual desolation; and the awful warning, which the Spirit sent to the Churches, began to receive its fulfilments; and the witnesses were slain; and the Church herself was driven into the wilderness; and it was no longer a question whether she should enlarge the place of her

habitation, but whether she should have any earthly habitation at all, except in name and shadowy form. Then might she have taken up the complaint of Jeremiah: 'My tabernacle is spoiled, and all my cords are broken; my children are gone forth of me, and they are not, there is none to stretch forth my tent any more, and to set up my curtains. For the pastors are become brutish, and have not sought the Lord: therefore shall they not prosper, and all their flocks shall be scattered.'

Then, after referring to later efforts in the cause of evangelization, and lamenting their inadequacy, he enlarges on the new schemes for Colonial and Missionary Bishopricks, and gratefully notices the Society's co-operation in them, as we saw last month.

Apparently, a great deal more was expected from the alteration in the Society's constitution and the adhesion of the Heads of the Church than has ever been realized. For one thing, it was supposed on all hands that the Archbishops and Bishops would have much more influence in the direction of the Church's Missions than before. Some of the secular papers made merry over the ease with which they had contrived—so it was said—to get possession of the Church Missionary Society. In point of fact, the new Laws have never once, in more than half a century, been acted upon. Not that their value is the less on that account. Perhaps their very existence has obviated the necessity of appealing to them.* For another thing, it was supposed that there would be a large adhesion of the moderate clergy who had always put forward the lack of episcopal patronage as their chief objection to the Society. For another thing, it was supposed that the two Societies, C.M.S. and S.P.G., were now to be in a sense united; not deprived of their separate and independent positions and functions, but to be like two arms directed by one head, the Episcopate. Josiah Pratt himself so regarded it. In a private letter he wrote:—

"The union formed with the Propagation of the Gospel Society is a union in that which the order and discipline of the Church required in order to give us the full benefit of her action, so far as she can (without an act of Convocation) give it to us; yet leaving us to the full in the independent pursuit of our course, as to all those views of Evangelical truth which first knit us together, and which are the life and soul of our body." †

Practically, no such results ensued. First, there was no "rush" into the Society at all,—as some had actually feared, lest the wrong men should get the upper hand. The clergy who held aloof from the Society, finding their principal reason for doing so gone, easily found other reasons as satisfactory to themselves. As for the Bishops, they were—as they are still—much too busy to undertake the detailed administration of complicated machines like societies having agencies and agents in all parts of the world; and both S.P.G. and C.M.S. continued to be directed by their respective Committees, that is to say by clergymen and laymen having leisure for such work. The two Societies went their several ways, in friendly occasional communication if the interests of either, or the common interests of both,

* The instances of reference to certain Prelates, as in the case of the Ceylon and Palestine controversies, were not formal references under these Laws, though no doubt in conformity with the spirit of them.

† *Memoir*, p. 363.

required it, but with little that could be called co-operation, and certainly with nothing that could be called union; and with what came to be almost inevitable rivalry in the country, their friends and supporters respectively being on neither side always generous, or even just, towards the other side. Probably, bearing in mind what human nature is, there would have been this kind of rivalry even if there had been no Tractarian movement; but that the Tractarian controversy greatly embittered it there can be no question. Not that the majority of S.P.G. supporters were Tractarians; very far from it; but a young party is always active, and the Tractarians, few as they were comparatively, were untiring in their efforts to take the lead where they could.

The S.P.G. at that time was a very close corporation. The number of subscribing "associate members" was growing rapidly with the extension of the Society's influence; but the number of incorporated members was limited, and the election was vigilantly guarded; while the "narrow" C.M.S. had an open constitution which admitted every subscribing clergyman automatically. Leading Evangelical clergymen of many years' standing as subscribers to S.P.G. could not obtain election into the body of incorporated members; but the young Tractarians contrived to get in, and made themselves conspicuous in the Monthly Meetings; as also in those of the S.P.C.K., as above noticed. In 1843, Pratt, Bickersteth, and others, who were not only subscribers, but supporters of S.P.G. in their own neighbourhoods, were contemplating withdrawal, because the Standing Committee felt unable to give them a pledge that men of the new school would not be sent out as missionaries. To us now it seems surprising that such a pledge should have been expected. The S.P.G. has always professed to pass no judgment, as a Society, on a man's theological views. His ordination by a bishop is accepted as a sufficient guarantee in that respect. "None are excluded whom the Church would admit, and none admitted whom the Church would exclude."* That is a perfectly intelligible and legitimate principle, and well understood. Why then did Pratt and Bickersteth expect such a pledge? The answer is that they regarded the Tractarians as outside any possible area of selection. Tract XC. had been solemnly and officially condemned at Oxford. Most of the Bishops had "charged" against the new teachings, which were avowedly in many respects identical with those of Rome. Both Archbishop Howley and Bishop Blomfield had written and spoken strongly against them. How could members of such a party be sent forth as missionaries by an Anglican † Church society? However the S.P.G. Secretary did give an assurance that the Society would "adhere to the plain sense of the Articles and Liturgy as their rule of examination"; ‡ and both Pratt and

* S.P.G. *Digest*, p. 843. But the Society, rightly, reserves the right to accept, or refuse, or disconnect, a man on other grounds; and the rules are very precise. *Ibid.*

† The use of the word "Anglican" is not so recent as is sometimes supposed. The *Christian Observer* of this period constantly uses it. It was in no sense then opposed to the word "Protestant."

‡ Three years after, in 1846, the plan was introduced of the Examining Board being

Bickersteth gladly continued members. "It is a serious matter," wrote Bickersteth, "to cripple a Society that has done so much for God, and I do not feel justified in so doing." He preached for the S.P.G. from time to time in various places, both while he was C.M.S. Secretary, and afterwards.

Of the events in 1841 which had a direct relation to the Society's Missions abroad, I may here mention two. A third would be the foundation of the Colonial Bishoprics Fund; a fourth would be the establishment of the New Zealand Bishopric, and the appointment of Bishop Selwyn to it; and a fifth would be the establishment of the Anglican Bishopric in Jerusalem. These three were considered in the article on the Colonial and Missionary Episcopate last month. The two to be mentioned here are the Niger Expedition and the foundation of the Telugu Mission.

I mentioned in the June *Intelligencer* that the year 1838 was the worst on record in respect of the mortality and misery inflicted by the African Slave Trade. Fowell Buxton, having triumphed in the campaign against West Indian slavery, now turned his attention to the Slave Trade itself. At that time a British squadron was always maintained off the West Coast of Africa, for the purpose of catching the slave-ships, but the trade flourished notwithstanding. In 1837, a few days before Queen Victoria came to the throne, Buxton, who was at that time staying with the Gurneys at Earlham, walked, early in the morning, into a room occupied by one of his sons, and told him that he had been awake all night thinking of the woes of Africa, and believed that he had hit upon the true remedy for them. It was this: "The deliverance of Africa is to be effected by calling out her own resources." From that time he devoted much time and thought to the maturing of a plan for working out this principle, and to the bringing influence to bear upon the Government with a view to their action in the matter. A few years before, an event had happened which helped to secure favour for his projects. This was the discovery, in 1830, of the out-flow of the River Niger into the Gulf of Guinea. It had at once been seen that such a river supplied a water-way into the heart of the Dark Continent, and there had already been tentative expeditions by a mercantile house to see what openings were thus afforded. Buxton now proposed that the Government should send an official Expedition up the river, to try and make treaties with the Native chiefs for the suppression of the Slave Trade, and to take measures for introducing agricultural and other industries. On June 1st, 1840, one of the greatest meetings ever held in Exeter Hall pushed the project into the front rank of the topics of the day; for Prince Albert, who had been married to the Queen not four months before, was in the chair, supported by some twenty-five peers and bishops, and a host of M.P.'s and leading London laymen and clergymen. In this his first speech before a London audience Prince Albert said,—

"I have been induced to preside at the Meeting of this Society from a

appointed by the two Archbishops and the Bishop of London. *S.P.G. Digest*, p. 842. This, probably, was the result aimed at by Bishop Blomfield when he spoke of bringing S.P.G. as well as C.M.S. into closer connexion with the Church.

conviction of its paramount importance to the great interests of humanity and justice. I deeply regret that the benevolent and persevering exertions of England to abolish the atrocious traffic in human beings—at once the desolation of Africa and the blackest stain on civilized Europe—have not as yet led to a satisfactory conclusion. I sincerely trust that this great country will not relax its efforts until it has, finally and for ever, put an end to a state of things so repugnant to the principles of Christianity and to the best feelings of our nature. I do trust that Providence will prosper our exertions in so holy a cause; and that, under the auspices of our Queen and her Government, we may, at no distant period, be rewarded by the accomplishment of the great and humane object, for the promotion of which we have met this day."

Buxton himself moved the first resolution, and he was followed by Samuel Wilberforce, then Archdeacon of Surrey, with his hereditary right to a foremost place on such a platform, and with an eloquence even more captivating than that of his illustrious father. Then came Sir Robert Peel, the leader of the Conservative Opposition, to support a scheme promoted by the Whig Ministry; the Bishops of Winchester and Chichester, the Earl of Chichester (as President of C.M.S.), the Marquis of Northampton, Lord Ashley, and several others. It was shortly after this meeting that Buxton was created a baronet. The Expedition, consisting of three steamers specially built by Government and named the *Albert*, the *Wilberforce*, and the *Soudan*, sailed on April 14th, 1841. At Sierra Leone it was joined by two missionaries of the C.M.S., who accompanied it by special permission of the Government. These were J. F. Schön, so well known in after years as a great linguist, and Samuel Crowther, then a young lay agent.

It is well known that the Expedition failed. Fever struck the ships, and a large proportion of the officers and crews died or were disabled; and for many years the Niger Expedition was a by-word for hopeless failure. But although Buxton was struck down by sorrow, and was never the same man again, dying three years after, he and others believed the failure was only temporary; and Lord John Russell, who as Colonial Secretary had fitted out the Expedition, and who was now the Leader of the Opposition (Peel having become Premier), boldly came forward at a public meeting and avowed his unflinching faith in Buxton's plans. And he proved right, as we know. The failure of the Niger Expedition was not final. In His never-failing wisdom, God permitted it, perhaps as a lesson on the uncertainty of human plans. Few projects for the benefit of mankind succeed when they are ushered in with a flourish of trumpets. It pleases God to choose the weak things of the world to confound the mighty. The day came when the Negro teacher who occupied so humble a place in the Expedition became Bishop of the whole Niger Territory. The day came when English ladies of refinement found that they could live and labour on the banks of the fever-stricken river. The day came when a great Chartered Company not only developed the river district itself, but delivered the Hausa nation in the heart of the Soudan from the Foulah slave-kidnappers who had oppressed them so long, and proclaimed the entire abolition of slavery in the vast region under its control.

It was on March 8th in this same year, 1841, that Robert Noble of

Sidney Sussex College, Cambridge, and Henry Watson Fox of Wadham College, Oxford, sailed for India to begin the C.M.S. Telugu Mission. No two careers have more strikingly illustrated the mutual interdependence of different branches of missionary work. Fox started an Itinerant Mission in the towns and villages of the wide district through which the rivers Kistna and Godavari flow into the sea. Noble stayed at the chief town, Masulipatam, and started the well-known High School which now bears his name. Fox was not permitted to labour long. Seven years afterwards, having come to England invalided, he was taken to his heavenly rest, just before the Society's Jubilee. Noble worked away for twenty-four years without once coming home, and died at his post in 1865.

When the Society organized its first Winter Mission to India in 1887, Fox's son, the Rev. Henry Elliott Fox, Vicar of St. Nicholas', Durham, was one of the Missioners sent forth. To him was allotted the country in which his father had laboured, and where he himself had been born. What did he find there? He found thousands of Christians in the villages, almost entirely of the lowest classes, the fruit of the Itinerant Mission which his father had first begun. He found also a comparative handful of converts from Robert Noble's School; but these converts he found were the leaders of the Native Christian community, both clergymen and influential laymen. Thus it is that Christian education and evangelistic preaching go hand in hand.

When Henry Watson Fox came to England in 1848 it was proposed that he should be appointed a Secretary of the Society; and this would have been effected but for his death. Half a century has passed away, and his son has become the Society's Honorary Clerical Secretary. E. S.

CALLED AND LED OUT BY THE GOOD SHEPHERD.

A Sermon preached in St. Bride's Church, Fleet Street, on July 16th, 1897.

BY THE BISHOP OF HURON.

"He calleth His own sheep by name, and leadeth them out. And when he putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice."—*John x. 3, 4.*



DO not think we any of us grasp, or at least but faintly grasp, the close and intimate relationship between the Shepherd and the sheep. Our ideas of friendship are gathered from the imperfect friendships we see on earth, from the fallible and failing men and women we come in contact with in the every-day course of life. We see coldness, we see forgetfulness of this amenity and of that, and it is a poor school in which to learn the deep outflow of that Shepherd's love that knows no decrease. "He calleth His own sheep by name." There is the individualization which the Lord exercises. He knows the name of His sheep. They are continually before Him. And it is of this relationship I wish this morning to speak.

Let us observe who the sheep are. He says regarding the wicked

that at the last He will say to them, "I never knew you." They will plead their acquaintance with Him, but the answer is, He never knew them in the long history of their lives. But when He speaks of the sheep, "He calleth His own sheep by name." He knows your name. Others forget it, but it is always before His eyes. He calleth you by name. Now, who are the sheep? because we might spend profitably a few moments in asking who the sheep are. I will just dwell on this feature of that relationship—the unity which exists between the Shepherd and His sheep, in the fact of their possessing certain points in common.

Now, first of all let us observe that as the Head is anointed, the servants are anointed also. There is a deep meaning in this word "Christian," and whatever be its depths it gathers its importance from the unction that made Jesus the Christ and which makes the disciple the Christian. When the Lord Jesus became the Christ by the waters of the Jordan—by the descent of the Holy Ghost and by that baptism which was so visible in its power,—we are told that God gave Him that mighty and glorious Presence without measure. The Holy Ghost dwelt in Him in infinite power: and as that made Him the anointed One, it makes us the Christians. It is the oneness of that mighty Baptism, for we have the unction from the Holy One and know all things. Let us draw this consolation, that we are separated by the Holy Ghost, dowered with the blessed results of His Presence. And I would say to you, dear fellow-pilgrims to the City of the Great King, that all-abounding grace is your's, for the joy of your spirit and the execution of Christ's work, in the mighty indwelling of the Comforter within you. Christ calleth His sheep by name. He knows where the Holy Spirit dwells. He is conversant with every abiding-place of His presence. And though the world knows not, Christ knows: and "He calleth His own sheep by name." Yes, we are anointed; and the anointing which dwells on us is powerful. It makes us of God, it demonstrates our unity with Christ. As He is the Shepherd, we are the sheep.

Now let us observe three results of that indwelling of the Holy Ghost. First, we are like Christ in our appearance. We never saw a being that had died and had been raised to life again. But when John saw the Lord Jesus Christ in Heaven, he does not describe all His glory, but he says that he looked like a lamb that had been slain. There was the mark of death about Him, there was the sign of life about Him; but death was past, and life was present. God's true-sheep look like a lamb that has been slain, look like one that has been put to death, that has been buried and has been raised to life again. The old nature is practically dead. In one that is truly sanctified, what you see is not the man that was, but the new Christ that is in him. Let us remember that this is to be our characteristic. A great many painfully impress us with the common, present life. The true sheep is one that brings the new life before us. It is not what pleases the flesh, but it is the union with the ascended, risen Christ in His session in Glory. It is one that has been slain, that has been raised, that is living again. How the world would be impressed if we all showed that new life, if the world saw the Christ in Heaven always.

dwelling in these hearts of ours, amidst the dusty, troubled seas of every day! They would say of a truth that Christ was in us.

The second characteristic of the sheep is this: they have a peculiar food. They are like Christ. He said His meat was to do His Father's will, and to accomplish His work. How many excuses we proffer for the non-doing of Christ's work! But He found it His food—not that which barred His joy, that blotted the current of His even day, but that which was His food. He fed upon it. And, dear fellow-Christians, you will be given manna to eat that men of this world know nothing of. You will find that there is food convenient for you, just in the doing of the Lord's will. When the Lord is with His sheep, He feeds them not as the world knows. "I have meat to eat," He said, "that ye know not of."

And our third characteristic of God's sheep is this: that they are like the Lord Jesus Christ in that they see their path marked out in the inspired Scripture, from their spiritual birth till the Lord take them to Himself. When our Lord was upon the earth, there was one thing He could not do, though Omnipotence was His,—and that was, diverge a hair's breadth from the inspired Scripture of God. He saw His whole path there depicted: and if we would put our footsteps in His, if we would tread His path, we will do as He did: we will find what God's will is, and follow the Master wheresoever He leads.

Confident I am, dear friends, that you who are going forth are doing so. It was the way the Shepherd went, and "He calleth His own sheep by name." It is not caprice, not what the world calls fanaticism—not that; but it is acting as Christ acted. "How then shall the Scriptures," He said, "be fulfilled?" Oh, dear fellow-Christians, as Adolphe Saphir says, "The Scriptures were not inspired when they were written only, they are inspired now." God the Holy Ghost speaks through them to us. It is the voice of God. And when that blessed Word indicates our pathway, we are sure we hear the Shepherd's voice, and we know that when He putteth His own sheep forward He goeth before them—He calleth us by name. Honoured you are in being called by name. The greatest honour you can have is that the Lord should have separated you to go to distant lands. It is the honourable post, it is the path the Lord has indicated; and wherever you are, there you will hear His voice, and realize that the Lord Jesus Christ, whether you be in torrid Africa, India, or elsewhere, has called you by name. Home may be left behind, the loving circle may not be there to solace amidst trial, to cheer in temptation, to make glad your heart with the thousand sweet amenities of life: but away in those distant lands there will be Some One to speak to you by name. "He calleth His own sheep by name."

And let us just notice what further He says: that when He calls His own sheep by name, and sends them out to His work, He does not give them a paper of orders—but He goeth before them Himself. We cannot explain it, we cannot reduce it to mathematics; but what we know is this, that the One that journeyed with the disciples to Emmaus, dear Christians, will journey with you. Your heart will burn whilst He speaks to you in the way, and opens your understanding.

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He will not say to some white and gorgeous seraph that stands near His Throne, "Conduct this My sheep to Africa"—or some distant part of His fold; but He will go Himself. Those feet of His never weary, that love of His never grows cold. He will go Himself. By the power of this truth martyrs have consented to die, the noblest trials of the Christian faith been made possible—not by stoical indifference, but because the Shepherd went before His sheep.

I would ask you now to notice a few other facts. And one is, that Christ's Presence will be like the Ark to Israel. When the Israelites journeyed the Ark went before them, to find out a place where Israel might rest. And the voice went up to God, "Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee." And when it rested they said, "Return Thou, O Lord, to the many thousands in Israel." And God will go before you. We cannot tell the way He will lead; but we say that He will make your path for you, that He will choose it out and be His own Interpreter.

And then again, there are fears that we all have. We are afraid of this, and in doubt about that. I remember once asking, or being present when one asked a sea-captain, What was the best time to cross the Atlantic? Was it summer or winter? I never have forgotten his reply. He said, "The best time to cross the Atlantic is when your duty calls you to do so. You may go in winter, and find the sea as placid as a harbour; you may go in June, and find it swept with storm." And so, dear fellow-Christians, God will be with you. The time He takes you to His work is His time. He will make the path bright.

And I would ask you to notice that, with regard to disappointments; we have all such. But it has been well said that tapestry is worked on the reverse side. It is only when it is all finished and reversed, that we see the pattern the workmen have been elaborating. And so it is with us all. We look at difficulties here, and we see them from the human standpoint. But when Christ comes He will show us His design. Oh, it is a blessed one. I cannot explain it. But I do know this, that the Lord shapes us for His work, that the tears and the trials and the disappointments are all in His way. The way up to Heaven is down the valley of humiliation. How going down raises us up I cannot tell. But I do know this, that God's plan is hidden. What He asks is implicit, child-like trust. And you go to do His will. And when years have rolled away, and the Master has taken us all Home, you will find what His plan has been.

To conclude. You go forth with our deepest prayers, and our prayers will ascend to Heaven for you for three reasons. We want you—not that *we* want you, so much as God the Holy Ghost wants you!—to hasten the Coming of Christ. What we are waiting for to-day is not revolution here or there, not the working out of some political problem, the rise of new states and the conquest of new lands. No: but the blessed hastening of Christ, the Coming of the Bridegroom to take the bride, the rapture of the Church at the Coming of the Lord! Go out, dear friends, and remember that your going forth is more important than any change that might take place in an empire.

You are hastening Christ's blessed Coming. We will pray, because we will ask the Lord to keep you in the hollow of His Hand, to give you wisdom in perplexity, strength in weakness, His presence at all times. We will ask Him to make you efficient. And this prayer He will hear, for whatever work He gives you to do. And we will pray also, because there are people He wishes you to teach in distant lands. I have often thought if we had dictated the story of our Lord's life, we would have said that when the Lord spoke thousands should always hang upon His lips. But one of His deepest sermons was preached to a solitary woman at the well of Sychar. If it is to some nameless person in a distant land that the Lord is sending you from the pleasant meads of England to tell of the story of Christ Jesus—it is all well. If the Master could preach to one woman the servant can do the same. And remember, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." God will be with you. The Shepherd will conserve the sheep. And I therefore, with the Church at large, would commend you to His care, asking you to realize—if but faintly we any of us realize—how that when the Shepherd calls His sheep by name, that He means to walk with them, to never leave them—till He has brought them into that pure rest in the sinless, tearless world where He shall be glorified before His saints.

FAREWELL TO MISSIONARIES.



SEMI-PRIVATE Dismissal Meetings, when little groups of missionaries are taken leave of by the Committee, are of frequent occurrence at Salisbury Square. It is not many years since the chief Valedictory Meeting of the year, that in the autumn, was of this nature. That is, there was no public meeting in the strict sense of the term. For the convenience of relatives and friends, when the Dismissal was one of exceptional interest, it was sometimes held in a larger room than Salisbury Square afforded. Krapf's Dismissal in 1851 (his second going out) was at the old Parish School Room in Church Street, Islington. When Mr. Price went to East Africa in 1874 the farewell meeting was held in the dining-room of the old Children's Home at Highbury. Several Dismissals have been held at the Church Missionary College. Occasionally a room in a London suburb has been borrowed, e.g., St. Michael's Schools, Chester Square, St. James's Church Room, Paddington, and the Vicarage Room at Hampstead. It was not till 1880 that a large public hall was taken for the October Dismissal, the Bishop Wilson Memorial Hall. Between 1881 and 1886, Lower Exeter Hall, St. George's Hall, Langham Place, and the Kensington Vestry Hall were used. It is difficult to realize that only eleven years ago, in 1886, St. George's Hall, Langham Place, sufficed to hold the friends who wished to be present at the Committee's leave-taking of the main reinforcements of that year. In 1887, Princes' Hall was engaged, but as the day approached it became evident that the accommodation there available would not be adequate, and St. James' Hall was engaged instead. The late Revs. Brocklesby Davis and J. S. Collins were among the outgoing party on that occasion, the former returning to Benares and the latter going out for the first time to Fuh-Kien. The same hall was used in 1888 and 1889, and in the last of these years a Communion Service was added, in St. Martin's-in-

the-Fields. All the meetings, thus far, were held in the afternoon and were regarded as meetings of the Committee, but with friends admitted; the principal feature being the delivery of the Instructions. The Large Exeter Hall was engaged for the purpose of a C.M.S. Dismissal for the first time in January, 1890, when the parties for the Niger under Mr. Wilmot Brooke and Mr. Robinson, and for East Africa under Mr. Douglas Hooper, were taken leave of. No Instructions were given. The formal "Dismissal" took place in the Committee Room. The same arrangement was adopted in the following October, and for each of the autumn dismissals since that year. In 1893 it was necessary to have an overflow meeting in Lower Exeter Hall. Bishop Hill and Bishops Phillips and Oluwale and the party of recruits, several of whom received the home-call so soon after reaching the West Coast, were among those "dismissed." In 1894 it became necessary to divide the outgoing party into two, and to take leave of them on two successive evenings at Exeter Hall, and this has been done each year since then. In 1895 an additional public Farewell gathering was held on May 16th, in Queen's Hall, Langham Place, which has a seating capacity little short of that of Exeter Hall, to take leave of the first ladies for Uganda. In 1896 also a public dismissal was held for East Africa and Uganda, on July 23rd, in Lower Exeter Hall.

This year the Large Exeter Hall has been used for the Summer Dismissal for the first time. The missionaries of whom leave was taken on July 15th, included those for Africa, West and East, who will be sailing in the course of the next five weeks, and several proceeding to India, China, and Japan, who will, it is expected, sail before the autumn Dismissal, though some of them probably not long before the later gatherings. The following were the missionaries taken leave of:—

SIERRA LEONE—

Rt. Rev. Bishop of Sierra Leone.
Miss C. Elwin.

YORUBA—

Rt. Rev. Bishop Tugwell.
Rt. Rev. Bishop Phillips.
Rt. Rev. Bishop Oluwale.
Miss J. J. Thomas.
*Mr. H. F. Gane.
*Miss M. P. Silman.

NIGER—

Rev. T. J. Dennis.
Mr. E. A. J. Thomas.
Miss E. A. Warner.
Miss L. M. Maxwell.
*Rev. C. G. Hensley.
*Rev. S. R. Smith.
*Mr. J. C. B. Wilson.
*Miss F. M. Dennis.
*Miss M. Freeman.
*Miss M. Hamlin.
*Miss S. A. Hopkins.

EAST AFRICA—

Rt. Rev. Bishop Tucker.
*Rev. K. St. A. Rogers.
*Miss A. K. Malone.

UGANDA—

Rev. J. Roscoe.
Rev. E. H. Hubbard.

UGANDA (continued)—

*Rev. C. H. T. Ecob.
*Mr. R. Force-Jones.
*Mr. C. W. Hattersley.
*Mr. H. E. Maddox.

NORTH-WEST PROVINCES, INDIA—

Rev. A. E. Johnston.

PUNJAB—

Rev. E. F. E. Wigram.

SOUTH CHINA—

Mr. and Mrs. W. Muller.

MID CHINA—

*Rev. H. Barton.
*Miss D. C. Joynt.
*Miss H. Wood.

WESTERN CHINA—

Miss E. D. Mertens.
*Mr. W. Kitley.
*Miss I. S. Mitchell.
*Miss R. F. Murray.

JAPAN—

*Rev. F. W. Rowlands.
*Miss M. Brownlow.
*Miss C. L. Burnside.
*Miss A. Hughes.
*Miss A. Roberts.

In addition to the above: Mr. L. D. G. Deering is proceeding to Frere Town to take charge of the Mission press; Mrs. Challis, Mrs. Paterson

* Those marked thus (*) are going out for the first time.

(N.-W. Provinces, India), and Mrs. E. S. Carr (South India) are returning to join their husbands. Miss K. Noon, fiancée to Mr. J. C. R. Wilson (Niger), Miss M. C. F. Lillingston, fiancée to the Rev. E. D. Price (N.-W. Provinces, India), and Miss J. A. Rawlings, fiancée to the Rev. G. C. Niven (Japan), are also proceeding to the Mission-field.

The Committee's Instructions, general and personal, had been given to the missionaries at meetings of the Committee in the morning and afternoon, when short devotional addresses were also made in the Committee's name by the Rev. A. E. Barnes-Lawrence and the Rev. G. Tonge.

Invitations to the Public Meeting in the evening were sent to all the Bishops present in this country for the Lambeth Conference, and were accepted by sixty of their number. Among those present on the platform were:—The Archbishop of Dublin, Bishop of Exeter, Bishop of Carlisle, Bishop of Lichfield, Bishop of Crediton, Bishop of Cashel, Bishop of Derry, Bishop of Down, Connor, &c., Bishop of Madras, Bishop of Colombo, Bishop Awdry, of Osaka, Bishop of Ballarat, Bishop of Waiapu, Bishop of Huron, the Archbishop of Rupert's Land, Bishop of Moosonee, Bishop of Caledonia, Bishop of California, Bishop of Delaware, Bishop of Kansas, Bishop of Missouri, Bishop of The Platte, Bishop of Cairo, U.S.A., Bishop of Springfield, Bishop of Sierra Leone, Bishop Tugwell, of Western Equatorial Africa, Bishop Phillips, Bishop Oluwole, Bishop of Lebombo, Bishop in Jerusalem, Bishop Marsden, and Bishop Royston; while letters were received from thirty-nine Bishops expressing regret at their inability to be present.

The Hall was, as usual, filled from end to end long before the President (Sir J. H. Kennaway, Bart., M.P.) took the chair at 7 p.m. The Rev. F. Baylis read part of Isa. xliii., and the Rev. B. Baring-Gould led the meeting in prayer.

The President said:—

Speech of Sir John Kennaway.

We are living in strange and extraordinary times. We have been seeing great sights; we have been taking part in wonderful scenes, which go to the making of history, and of which the memory will remain as long as time lasts. But one result of that is, that our arrangements are a little disturbed, and we are obliged to call you together on a hot July evening, because we have as the object the keeping clear the first week in October for simultaneous missionary meetings, which I hope may be carried on all over England. And perhaps it is as well, because we get the opportunity of seeing friends who could not have been here then, and of interesting many members of the Anglican Communion who will take back to their far-off dioceses the memory of this evening, and will bear in their thoughts and in their prayers the friends to whom they have said "good-bye" to-night. This muster of our forces, small and insignificant as it appears in the eyes of the world, and not at all adequate—as we sadly confess—for the work that lies before

us, has yet a force and power all its own—not from itself, but from the strength that is within and behind it. And just as the pageant we admired last month was not so much for what it was in itself, as because it represented the strength and the might of England's Imperial greatness.

So we are met here to-night to say "good-bye" to our friends—not going forth to a show parade, but going to join battle with all the strength and force with which they are capable, and equipped as best as we have been able to equip them for the strife and the struggle which shall go on till the end of time. And yet we bid them good cheer. We ask them to bear themselves bravely, and to look forward, with us, to the certainty of coming victory. Am I rash in this? Am I going beyond what I have authority for saying? No, certainly not! And why? Because we believe in our Coming King—and that just as surely as we looked for our beloved Queen in the procession of Jubilee Day. For her advent we waited, to her everything else was subordinate:

and when we saw her, we cheered with all our might—because we recognized in her the embodiment of England's power, the mother, the example and the friend of England's people. So in like manner we look for the coming of One to Whom we owe more than human allegiance. Once despised and rejected, now—alas!—too much forgotten and ignored, but certain to come, and that perhaps soon, to take to Himself His great power and to reign, to take that Kingdom which He came to proclaim, and for which He laid down His life. In this confidence it is that the sum of our strength is found, the power of our struggle, the stimulus to our exertion, and the encouragement to our labours. We believe confidently that with us is the flowing tide. And in that confidence we go forward, and we send forth those into whose hearts God has put it to offer themselves for His work, believing that great things will be done—because they are going forth according to God's will—and that He will, without doubt, cause them to reap an unfailing reward.

We are sending detachments to various quarters. In Western Equatorial Africa we have of late had to lament sad losses, but we have glorious openings, and Bishop Tugwell has told us of them, and Bishop Tugwell calls us to help him to go in and make use of them. And we have great hopes and encouragement, too, in the progress of the Native Church. We rejoice to see our two Native Bishops with us to-day. And though a veil of secrecy hangs over the walls of the Lambeth Conference, yet I believe it is an open secret that, when the question of Native Churches came to the front the other day, and views were expressed, one Native African Bishop was ready to justify to the whole great assembly of that Conference the choice that had been made and the progress of that Church. We rejoice to think of the Bishop of Sierra Leone going to take up his work—and we hope and believe that both races are working heartily together, and that he may look for great things in that direction.

We mourn very greatly to-night the absence of Bishop Tucker. We should have liked to have congratulated him on that marvellous progress which is making in Uganda. The way in which the Native Christians are evangelizing their neighbours is one of the deepest

encouragement and hope. We should like to have congratulated him on the slow though certain progress that has been made in regard to the doing away with slavery, the abolition of the status of slavery on the island, south of Zanzibar and Pemba, and the orders but lately issued that no officer in English employ shall again do anything towards giving up a slave. And last, not least, we should have liked to have congratulated him that so many—I think forty—miles he will be able to travel comfortably in a railway-carriage.

We think of India and of the sore afflictions which God has laid upon that land. The famine, the pestilence, and the earthquake have descended upon it. And there is also a feeling of unrest which, in the midst of our rejoicing at home, we cannot but be anxious about. But God is working—we know not how. It is for us to go forth and do our part, as those, our missionaries, who are going back will also do their part. And out of that trouble God will bring deliverance and help.

I spoke of this meeting in July as something abnormal. Our friends from China will remember the sorrowful meeting of two years ago, when that terrible news came of the massacres of Ku-cheng. We do rejoice in those who are going back, that that cloud has been rolled away for the time and that the work has been prosecuted, and that we have been able to send forth our missionaries as before. And the last words of one of those dear ones that we lost on the ship *Aden* the other day spoke above all of sorrow and regret at leaving her converts, whom she was building up in the Faith, and this even though she was coming to her own home!

But my time is up. The meeting is not to be a long one to-night, and I would only say, in conclusion, that I ask of you, who are going forth and you who have honoured us by your presence to-day—members of Anglican communions in other lands—those who are come to us I would ask of you to pray for us who are left at home. England is just awaking to her greatness. I hope she is also awaking to her responsibilities and her opportunities. And what we ask you to pray is, that our sense of responsibility may be deepened, and that our opportunities may be made the most of

while we have the time. Pray that England's Queen, England's Church, England's nation, so largely blessed as she has been, may rise to the occasion and more and more prove herself worthy

of her high calling, worthy to be the privileged instruments of God to send light into all the dark places of the earth.

The Hon. Secretary, the Rev. H. E. Fox, then introduced the departing missionaries to the Meeting, and he was followed by each of the four Bishops, viz. Bishops Tugwell, Phillips, Oluwole, and Taylor Smith, who in speeches not exceeding five minutes in length appealed earnestly for prayer and for further reinforcements. Their references to the deaths which have occurred among the missionaries in West Africa since they left it a few months since—those of Archdeacon Dobinson and the Revs. J. B. Wood, W. S. Cox, and F. S. Allen—were made with deep feeling and excited much sympathy.

After the hymn, "The tender light of home behind" had been sung, four missionaries spoke. The Rev. E. F. E. Wigram represented those returning to the field; the Rev. F. W. Rowlands spoke for the Universities; Mr. H. E. Maddox for business men; and the Rev. C. H. T. Ecob for Islington College.

The closing address was delivered by the Lord Archbishop of Dublin, the Right Rev. Dr. J. F. Peacocke. His Grace said:—

Address by the Lord Archbishop of Dublin.

Sir John Kennaway,—I have been asked to address a few words to our brethren who are going to the foreign field, and though my face is turned to the audience you will please remember that I am not speaking to you at all, but I am speaking to those who are behind my back. It is rather awkward, but I cannot help it. My right reverend and reverend brethren, my brothers and sisters, I shall try and say to you the words which I would wish to have spoken to myself if I were filling the position that you fill to-night. I shall not speak to you of the discouragements and trials of missionary work. Some of you know of these far better than I do, and the rest of you will find them out for yourselves quick enough. I would rather speak to you words of cheer and encouragement, words that may perhaps—by God's blessing—help you in times of difficulty and of discouragement, and that, as now you are breaking some of the closest ties that bind one heart to another, these words perhaps may be a comfort and a strength. Any value the words of mine may have must depend entirely upon their being an echo of the Divine Word, being drawn from that abiding Word of God that liveth for ever.

Now, there are two passages to which I venture to ask your attention for a few moments. One of these passages contains a command and involves a promise; the other contains a promise and implies a command. The first of

these you will find in the sixth chapter of the Book of Judges, and the 14th verse. They are the Lord's words, spoken to Gideon when He was sending him upon a special mission. A difficult and dangerous work He was entrusting to his hand, a work that seemed of too great importance for this poor man, with no resources, with no experience to carry out. That work was, to save Israel from the hands of the Midianites that were flooding the whole land, and devouring its substance like locusts. The words were these, "The Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" There you have a command which involves a promise.

At first notice—"The Lord looked upon him." I find in certain passages of the Old Testament that the looking of God upon anything is connected with the putting forth of Divine power. We read, "He looked upon the earth and it trembled." We read in the Book of Exodus that "the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." The look of God is associated with the putting forth of the power of God. In this case the idea of power is present, but it is not for destruction: it is for help and inspiration, and for the giving of strength for the work. God, my friends, has looked upon you, as He has called you to this work. He has looked, with

those all-searching eyes of power and of love into your very souls, and He has called you forth to be His servants in the foreign field. By His Grace you have been enabled to see Him Who is invisible, and to see His eye of love and power resting upon you. And the more that spiritual eye is cleared—that eye of faith—the more fully and the more clearly will you see that look gazing into your soul—conveying strength and power, the more clearly will you see that look which is giving you what you need for this work.

But for the command, "Go in this thy strength." Remarkable words these, are they not? "Thy strength," and yet not "thy strength." What strength had Gideon of his own? None. But yet, when God looked on him and gave the command, then he had the strength. It was the Divine strength, and yet it was his own strength as he appropriated it and took it into his heart, and it continued to be his as he used it afterwards in the mission on which God had sent him. Here, my friends, is the mystery of Christian life, and the mystery of Christian power for work. The mystery of Christian life is Christ in you, and the mystery of Christian power—of power for work—is, thy strength God-given, and yet by faith laid hold of and kept and used. There is a very striking, I call it remarkable, saying in one of Professor Godet's books, in his commentary on the 17th chapter of St. Luke. His words are these, "There is no absolute power in the Universe but the Divine will: and as the human will blends with the Divine, it becomes or it partakes so far of the Omnipotence of the Divine will." I think that is a very fine thought. I think it is a very fruitful thought. And what does it mean? It means this, that as we simply surrender ourselves unto Him, give up our wills into His, and blend our wills with His will—consecrating ourselves, in other words, to Him and for His work: and we become in the strength of God, almost, we venture to say it, almost omnipotent in that work, because the strength is not ours and yet it *is* ours. It is God's, and our own as we take it and as we use it. Well, then, this is the command of God to a servant of old, and I venture to say, my friends and brethren, that it is God's command of power, God's command of uplifting, God's inspiring command to you as you go forth to this

work to-day. "Go in this thy strength," and that command implies and involves a promise, "Thou shalt save Israel from the hand of his enemies." "Have not I sent thee?" The promise to give the strength goes with the command to go in the strength.

And now for the other passage. I have said that there is another passage that contains a promise and also implies a command. You will find it in the 33rd chapter of the Book of Exodus, and again at the 14th verse. They are words that God spoke to Moses, who, like Gideon, afterwards had a difficult task,—perhaps the more trying task to fulfil than even Gideon had; namely, to lead that perverse and obstinate people of Israel into the land of promise and of rest. God had withdrawn His presence for a time, because of their sin and rebellion in making the golden calf and throwing off His sovereignty. Moses pleaded that He might go with them, and then comes the gracious answer in those inspiring words to that servant of the Most High—"My presence shall go with thee, and I will give thee rest." There is a promise; and that promise implies a command, because as the promise was given for a certain purpose, and as the promise was fulfilled, so it may be taken that the command was given to Moses to carry out that for which the promise was given. And is not the history of God's servants simply the fulfilment of this promise all down the ages, from the days of Moses even to the present day? "My presence shall go with thee, and I will give thee rest." When is it that God's presence has failed His faithful and true servants? When is it that He failed to give them rest? Not perhaps earthly rest; He has not promised that. But that deep peace in the soul that passeth all understanding, that rest and calm that alone can fill the soul; for it rests upon God, and its will is surrendered to the will of the Most High.

All down the ages that promise has been fulfilled. The promise of God has been with His working servants, to counsel them, to guide them, to uplift them, to carry them through dangers to come and difficulties before them. Yes, it has been fulfilled. It was fulfilled with St. Paul. When dangers were round him and difficulties encompassed him, he said, "The Lord stood by me, and delivered me from the hand of the

adversary." Once only—once only—for a short season, would it seem as though that promise was not fulfilled. And yet in those few moments the redemption of the world was accomplished, when that awful cry went forth, "My God, My God, why hast Thou forsaken Me?" I think it is Luther that uses the remarkable words, "The Son of God was forsaken that we, His children, might never be forsaken." But that promise has been fulfilled all down the ages, and this promise of the Old Testament is only the anticipated echo, so to speak, of the fuller and larger and more precise promise of the great Master Himself in the New, when He said, "Lo, I am with you alway, even unto the end of the world."

My friends and brethren,—These are the two words from Holy Writ—words of God—that I commend unto your thoughtful consideration, that I ask you to take with you. You may forget my words—they are of no importance—but I pray you to forget not these words of the Most High Himself. Oh, link them together, bind them about your heart, and you will find them a precious—a precious possession, a possession which

will lift you up and will enlighten you in many a dark and a cloudy day. May the look of God—that look of strength, that look of inspiring power and cheer—may that, my beloved friends and brethren, ever rest upon you, wherever you are scattered—some in Africa, some in Asia, some in China, some in Japan. The one God is over all, and the one loving look and sympathizing, tender and helpful look is over all also. Oh, may that look be yours, and may the brightness of His presence ever cheer and comfort and help you! There may be days of darkness, there may be days of discouragement. I suppose they will come. They come to all. They come to the most faithful of God's servants. But if they do, may God's presence be with you, as I am sure it will. And as the sun, shining through the drops of water, casts a bow of promise upon the dark background of clouds: so may the brightness, the sunshine of God's presence lighten and radiate your hearts—even though it shines through your tears—and lighten and radiate your hearts with the glory of God's covenant promise and unchanging love!

The Bishop of Carlisle (Dr. Bardsley) offered the Commendatory Prayer, the whole assembly uniting in repeating the General Thanksgiving.

On Friday, the 16th, a Communion Service was held at St. Bride's Church, Fleet Street, at which the Bishop of Huron (Dr. M. S. Baldwin) gave an address on St. John x. 3, 4.*

WORK AMONGST THE YOUNG.

TWO PAPERS READ AT THE SECOND ANNUAL Y.C.U. FEDERATION CONFERENCE.

I. C.M.S. WORK IN SUNDAY-SCHOOLS.

BY THE REV. J. E. JUMP, VICAR OF ST. PAUL'S, SHEFFIELD.



As we read the Lord's life as depicted in the Gospels, we cannot but be struck by the welcome He gave to children. This suggests to us a consideration of the important place which children fill in the life and work of the Church of Christ. Our Church has ordered her clergy to give special thought and care to the training of children and young people. In accordance with this order of our Church, I am asked to-day to speak of "Work amongst the Young" with special reference to "Day and Sunday Schools." I propose to confine my remarks entirely to missionary work, only asking you not to assume that I am indifferent to the solemn duty of seeking out and training the lambs of Christ's flock. That must be our first aim. Missionary work is the chief end and also a most valuable means of this training.

How can we interest our young people in missionary work and lead them to take their part?

Two things are needed: (1) The arousing and maintaining of intelligent and

* See *supra*, page 575.

loving interest in the work of spreading the Gospel of Christ's Kingdom. (2) Organization by which opportunities of giving and working may be provided for the young people.

It is not possible to keep these two branches of our subject separate; but I wish first of all to speak of the importance of rousing interest in the hearts of children. Our aim must be to lead the young to realize the responsibility and privilege of this work. Too often missionary meetings are thought of merely as a means of getting money. A mercenary spirit will ruin the most energetic missionary efforts. The giving, the work must spring from a right motive—the constraining power of the love of Christ shed abroad in young hearts. This is, perhaps, the most important part of the work of the clergy in this matter. Their influence upon the teachers will quickly be felt by the scholars. All their work should be pervaded by a missionary spirit. In all their thoughts about Christ and His blessed work they must keep before themselves and their workers the fact that the sphere of Christ's love is not the individual, truly not the class only, or the parish, or England, but the *World*. God so loved the *World*.

Again, they must make all about them feel that the end of all life is work. Christ's love is given to us that we may make it known to others. The duty of work, missionary work as we call it, rests upon every believer, and every one must be taught to ask, What can I do? If we are missionary-minded, our people will be so too.

Organization is absolutely necessary to achieve our purpose. Every parish should have its Juvenile Missionary Association. In my own parish this Association has proved of enormous blessing to us.

May I tell you something of the working of our Juvenile Association? It may encourage others to try what can be done in other parishes. How much God has done by our Association will be realized when I tell you that last year, in a working-class parish, we raised by our Juvenile Association 182*l.* 12*s.* Moreover, God has greatly honoured us in leading some to give themselves to the work. Last year one of our lady teachers went to Africa, soon, however, to return owing to an accident which will keep her some time in England. This year our secretary has been accepted by the C.M.S., and will, God willing, go abroad this autumn. We have several boys and girls who are preparing to go in due time if the Lord will.

In the Association the most important post is that of secretary. He or she will organize and arrange meetings, &c., and keep in touch with Sunday-school teachers and through them with the scholars. We have always at St. George's made a point of the secretary being a *teacher* also, that he may be in closest touch and sympathy with the schools. We have assistant secretaries for the various departments—girls, boys, infants—to co-operate with him.

And now as to our method of work, and, first, the arousing and fostering of missionary interest.

(1) Every month there is a Missionary Sunday. On this Sunday afternoon missionary literature is distributed to those entitled to it. Each teacher receives the Monthly Letter of the C.M.S., and either reads it or tells in his own words the contents to the scholars.

(2) Strenuous efforts are made to ensure the wide circulation of missionary literature. Last year we circulated periodicals to the value of over 16*l.* Every teacher or scholar contributing more, not less, than 1*s.* per month, is entitled to receive the *Gleaner*; those who contribute 4*d.* a month receive the *Children's World*. Many, however, prefer to pay for their periodicals in addition to their offerings. Last year we received over 6*l.*, reducing the cost of literature from 16*l.* 0*s.* 7*d.* to 9*l.* 18*s.* 6*d.*

(3) In several of our classes the scholars are encouraged to read papers. The teacher, with the help of the secretary, will supply the information, and the scholar reads a short paper, followed by discussion under the teacher's guidance. This has been attended by real success among boys of fifteen and sixteen. With older scholars the interest is very great: on the Sunday a member of the class reads the paper.

(4) An annual tea and meeting is held at the beginning of the year. Contributors of 2*s.* 6*d.* per annum have a free ticket. Others pay 6*d.* The report is read, and we generally have a missionary present. This is a very important gathering, securing a good send-off for the year.

(5) Quarterly Meetings for Members. We make use of local friends and the lantern for these. They are well attended and keep up the interest.

(6) A Missionary Service in Church. This is held on the Sunday of the General Missionary Anniversary. All the scholars go, and no effort is spared to make the members of the Juvenile Association feel that *their* service is a highly valued part of the work.

(7) We have a Young Men's Missionary Union. Each member acquaints himself with some one Mission, and writes to a missionary connected with it. At the meetings held monthly each member present quotes or reads a missionary verse of Scripture. Another gives a short devotional address, and a third reads a letter received from his Mission or gives an account of the work there. This is an excellent plan with the members of the older classes in the school and young teachers.

(8) A very good plan in junior schools is one much used by Archdeacon Eyre. The teacher studies the *Gleaner* and *Children's World* at home, and on the Sunday, after lesson-time, shows the scholars some or all of the pictures and gives a brief account.

Secondly, as to the raising of money.

(1) Each teacher is asked to take a box or bag for his class. Scholars are asked to bring *regular* weekly contributions to put into the box. Bags produce more, but are a little more trouble. In the bag is a card on which the contributions are entered in the presence of the scholars. The contents paid over to the secretary every month.

(2) Collecting-cards for regular contributions from friends. Contributions to be entered at once. Money paid in at least monthly. A combination of box and card is used by teachers and *select* scholars. This is not recommended for promiscuous use by scholars.

(3) Missionary-boxes held by Scholars in their Homes. These interest parents. They are opened quarterly.

(4) Collections at Meetings.

(5) Sale of Work: Home and Foreign. One-third given to C.M.S. Last year the stalls equipped by Sunday-schools raised 59*l*. This, though raised by Sunday-schools, not included in the accounts of the Juvenile Association. The lady teachers and elder girls have monthly sewing-meetings. Boys and young men give money and make things for sale.

(6) Sowers' Bands. We have not made much use of these, as our organization is older. We are now constituting them. Boys got together. After prayer they make useful things for sale. Ours are making splints for the Medical Missions of C.M.S. A great advantage of these is that the boys make things actually used in the mission-field.

Annual Sale and Exhibition.

Day-school Occasional Addresses. By these means we raise the large sum of money.

I add two remarks:—

(1) Do not think this is possible only in a rich parish. Our Sunday-school is a working-class school. Some are *very* poor indeed. We depend not on a few large contributions, but upon *many* small ones. About seventy of our boxes contained less than 2*s*. 6*d*. each, over twenty less than one shilling. Nineteen boxes last year contained an aggregate of 8*s*. 8*d*.

(2) The whole work must be done from a purely spiritual motive. I almost fear I have said too much about money-getting. Brethren, much as we prize this noble offering of money, we value still more the faith and love which prompt it. Our Association is not worked in a mercantile spirit, but with trustful faith in God and daily prayer to Him, that He will give and increase to us the grace of self-forgetting work and giving in this most holy Cause.

II. MISSIONARY WORK IN LADS' BRIGADES.

By CECIL P. LANKESTER.

THE invitation of your Committee to read a paper on this subject was, I imagine, sent to me as the Secretary of the Boys' Brigade Branch in aid of the Church Missionary Society's Medical Missions—the only missionary organization, so far as I am aware, definitely connected with the Boys' Brigade.

To accept the invitation seemed my duty, and therefore am I here to-day; not, however, without a consciousness of my incapability and inexperience.

A considerable part of this address is confirmed by the practical working of the above-mentioned Branch, but I would have you know that there is, on the other hand, much that I can, of necessity, only present to you by way of suggestion and theory for your further consideration, if it is worthy of it, and only thus do I hope to escape an otherwise reasonable charge of presumption and self-assertion.

It is a mere truism to say that the Boys' Brigade is for the Brigade boy—to do him the highest good by advancing Christ's Kingdom in his heart, and to do him good by the promotion of habits of obedience and reverence, and all that tends towards a true Christian manliness: it is not, at any rate, primarily a foreign missionary organization. I would, however, attempt to show that there is implied in this truism a duty on the part of the Brigade officer to teach something of thought and sacrifice for others; to teach more particularly that the love and sacrifice of Jesus Christ constitute a pattern to be imitated, as well as a blessing to be received.

To deal then with the subject in a somewhat abstract sense:—

We are not, I suppose, unfamiliar with the Sunday-school boy who comes to school to please his teacher, on whom he thinks he is thus conferring a favour: we are, I think, much less familiar with the boy who joins a Brigade company under the same impression. Nevertheless, whenever an organization or institution has as its aim, and involves in its practical application, not only the moral and religious, but also the physical and temporal welfare of those for whom it exists, there is, I believe, a real danger—may I say?—of the recipients being spoiled—at any rate, of their coming to look upon, as their right, what is only done of the self-denial of others, with the result that selfishness is encouraged.

If this be so it is obviously undesirable. If self-denial, for the sake of others, is good, as in some measure fulfilling the purpose of life, it is good for the boy, as well as for the officer, and some means should be taken, and, if possible, some opportunity given, for the development of this, in the heart and character of Brigade boys.

An unselfishness, that makes it easier for others to be selfish, is not one of the best gifts to be coveted.

A worker for and amongst boys should, for the good of the boys he wants to help, endeavour to make them, too, unselfish, and I suggest that missionary enterprise—especially medical missionary enterprise—affords an exceedingly good—perhaps the best—auxiliary to this part of an officer's work, as well as an opportunity for the boys to become practically interested in the need of others.

The most recent statistics of the Church Lads' Brigade and the Boys' Brigade show that there are 783 companies and 31,300 boys in the former, and 790 companies and 35,000 boys in the latter—a total of 66,300 boys in these two Brigades in the United Kingdom alone.

In six years all of these will, on account of age, if for no other reason, have left the Brigades: thus an average of at least 11,000 will be leaving per annum—a sufficiently large number to show that these institutions are beginning to assume an important position in the religious education and character-formation of English boys, who will one day be English men.

These "old boys" of the Brigades will almost certainly be exposed to one or other of the three great methods by which the kingdom of Satan is being advanced in England to-day—the enticements to intemperance, to immorality, and to betting and gambling, each of which has in it a large element of selfishness, and too often leads to a gratification of desire, regardless of the comfort, health, and even life of others.

I recognize no power but that of God the Holy Ghost, to deliver a man from these things; but still I believe any man who has in his boyhood learnt to think of others as well as himself, is better able to withstand the temptation to do those acts that involve the misery of others.

Dean Lefroy, at the recent Annual Meeting of the Boys' Brigade in London, emphasized the far-reaching influence it might exert, and I think it is not purely theoretical and unpractical to assert that this is one of the means by which that influence on English life and English sin will be increased.

It was lately stated at Sheffield (I forget by whom) that "to put into a child's power some opportunity of showing love is one of the grandest educational forces one can bring to bear"; it is then a force that will influence his after life, and so the lives of those around him: above all, it is a force that will make it less easy to commit sin.

Considered from any educational standpoint it might be said that the home, or neighbourhood, should be the sphere of application of this force. I would venture to disagree, for this reason:—

A large number of Brigade boys—especially in the large towns—are quite familiar with poverty and need, such as it exists in England, and they see around them others not perhaps so much worse off than themselves; but when they are told—as they may truly be told—of an ignorance which the most ignorant can afford to laugh at—of a cruelty which the most cruel would scorn—of a wickedness too awful to be fully described, and perhaps, especially of a pain and sickness totally unrelieved and unhealed,—it is surely natural that an inherent or imparted kindness or sympathy can be aroused on behalf of such when the more ordinary needs around them would fail to extract it. As that sympathy is trained and practised it will become susceptible to less intense needs, but in its early days it is best urged to suffer with the greater and more apparent.

I have thus far almost disregarded the fact that the Boys' Brigades are essentially Christianizing: their system attracts boys (I believe without harming them) by its militarism, it teaches them obedience as a habit, and having established thorough discipline, the officer is the better able in Bible-class, and by individual work, to teach Jesus Christ.

Further, the very military tone, the relation of captain and private, the idea of being soldiers, combine to present an object-lesson, made evident to every boy, of the good fight of faith to be fought—of the Captain Who is able to save, and of the relation which ought to exist between Him and His soldiers.

The captain of a Company demands the absolute obedience (within, of course, proper limits) of boys who enlist under him, and he not infrequently makes of this an illustration of the more absolute obedience, without limit, demanded by a higher Captain than himself, of all those who join the army of the Son of God. Thus it follows that words such as those in Matthew vii. 12, "All things whatsoever ye would that men should do to you, *do ye even so to them*," and again in Acts ii. 8, "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth," have more the force in the boys' mind of military commands, and if the officer is seen to be treating them as such, the boy understands the reasonableness of it. If as an officer I am able to show that in matter of Missions, as in other things, I take orders from Jesus Christ—for the boys, too, Christianity will mean obedience to Him.

Inasmuch then as the evangelization of those unevangelized was ordered by the risen Lord, in a manner so unmistakable that His faithful followers began missionary work as soon as the essential power was given them, I would humbly maintain that a captain or officer of a Brigade who is interested in, and helps on Foreign Missions, sets a most valuable example to his boys, and himself becomes more truly Christian.

Therefore Brigade officers should be also, to some extent, missionary.

You may wonder that the conveners of this Conference separated the subject of this paper from that of the one we have just heard. I do not know what led them to do so, but they have thus unconsciously confirmed an opinion I already hold most strongly, that if missionary work is undertaken by Brigade officers it must be done as a Company business exclusively, and entirely separate from that of the Sunday-school, for then there is gained on behalf of the missionary cause the influence and power of that *esprit de corps* which so characterizes Brigade boys, and which is, as the originator of the whole system (Major Smith) lately said, one of the secrets of its success.

You have heard the work which has been urged on Boys' Brigades is that of Medical Missions, and particularly the support of cots (at a cost of 6*l.* per annum each) in Medical Mission hospitals. The Secretary has been greatly encouraged by the almost remarkable way in which individual companies have responded to the request for help on hearing how it was needed.

The explanation lies, I think, firstly, in the fact that even boys know something of pain, and of the joy of its relief; something, too, of pain that is beyond relief, and therefore of pain that has to be endured without any attempt at relief, and many who cannot be expected to care much about the propagation of a Gospel which they have not learnt to value, will, nevertheless, take a practical interest in Mission work that is also medical.

But there is another possible reason. Men—at any rate, men who are not yet old, or getting old—are most certainly, whether consciously or unconsciously, imitators of men, wherein, I suppose, consists largely the so-called influence of environment. In like manner, but to a greater extent, are boys imitators of men.

The practise of imitation—whether of good or evil, it matters not—is a powerful factor in the fashioning of a character, and the principle that underlies it will help even a boy to easily grasp the reason for Medical Missions.

In other words, to the mind of a boy not yet biassed by others' opinions, or by generally accepted methods of work, it is the natural thing that work which the Master Himself began and carried on, in the face of opposition and hatred, and which He ordered and empowered His servants to continue, should be done as nearly as possible in the way in which He, the Master, did it—unless, of course, altered conditions absolutely forbid it.

In Heathen and Mohammedan lands there is the need of Christ's Gospel, as well as the opposition to those who propagate it, and there is, as in Christ's day, the need of those who can diminish suffering: it is not therefore wonderful that the work of men who are skilled in medicine and surgery, and who preach Jesus Christ and Him crucified wherever and whenever they heal—for only such men are medical missionaries,—it is not wonderful that such work should appeal, in a special manner, to boys.

That unutterable, though unuttered, cry as of pain, of spirit and of body, coming from foreign lands, is a cry that a medical missionary, more than any one else, can, by God's help, silence; for he is a missionary to whom, even as to our Lord, men bring their bodies to be healed, and learn that their souls also are diseased.

The Boys' Brigade Branch was started at the end of 1892, and its first report in November, 1893, showed a membership of eight companies, and a contribution list amounting to over 12*l*. In September, 1895, the companies numbered nineteen, and receipts 24*l*. The returns for the session just ended include twenty-nine companies (with only one or two exceptions, connected with the Church of England or Ireland), and the total amount collected will be about 65*l*.

I have not, in the business of medical student life, been able to undertake to organize work in connexion with the Church Lads' Brigade, but I am glad to be able to say that the St. Andrew's, South Streatham, Company of the C.L.B. has undertaken to support a cot in the Gaza Mission Hospital, and I confidently look forward to the development (under other and more energetic direction) of the work in both Brigades, whether in connexion with the C.M.S. or S.P.G., or, so far as concerns the Boys' Brigade, with missionary societies of other denominations.

The methods of work are not peculiar; in many cases I have given an address at a Company parade, explaining the work, and I cannot recall any instance of a Company failing to show marked interest, or indeed ceasing to do so after an initial enthusiasm.

One Company which had, during the previous six years, subscribed about 7*s*. a year to Missions—in the following session sent me 6*l*. 8*s*. 9*d*., and the last session sent 6*l*. 5*s*. to me, in addition to 2*l*. sent to the General Fund; and this, I am assured by the captain, consisting of the gifts and earnings of the boys, without begging or worrying them to give.

Another Company has sent 6*l*. or more, each of the last three years, and three others have each sent a like sum for two years.

Boys are encouraged, not only to give, but to earn money by carpentering, iron-work, &c., in the Company workshop, and to make splints to be sent out to, and used in, the Mission hospitals.

Each Company has its own missionary-box brought out, perhaps, at the Sunday Bible-class, at which also the work is mentioned in prayer. A collecting-card is issued for use during the summer months.

The Annual Report of the Branch is printed every autumn, and a copy of *Mercy and Truth*, the magazine of the Medical Mission Auxiliary, is sent, on application, to the captain of each Company belonging to the Branch, and it is hoped that occasionally missionary sermons will be given at church parades and addresses at the Bible-classes.

It is happily no longer necessary to make any apology for Medical Missions; their place and power are now becoming recognized.

I do not pretend to be able to add to your knowledge of the Heathenism and idolatry that exists in foreign lands, but it may be you have not thought much of the pain that is suffered, or of the power of a true Christian missionary doctor.

Bear with me if I ask you to see in his work an advertisement of the love of his Master, and an illustration of that Master's compassion—to see a proof that cannot be gainsaid of the reality of the missionary's religion, and of his love for the Heathen; and lastly, to see a work which in its rational and successful treatment of disease does much to expose the worthlessness of the Native medicine-man, and to overcome the superstition which is so often wrapped up with the Native's idea of disease.

You think these the words of an enthusiast—perhaps so, perhaps not: in either case I refer you to a Critic whom we all acknowledge as the highest. Something in His life led Him to do such work, and to approve it in His disciples, and that is more than all argument.

I have others' authority for saying Medical Missions are essential in certain missionary fields: I believe, for reasons already stated, that their work is well calculated to arouse the sympathy of boys, and therefore I commend it to those who work amongst boys.

My concluding sentence must be to those of my hearers who are definitely connected with either of the Brigades. I have tried to convince you that by bringing this matter before the boys of your Company you will be greatly adding to the good the Brigade does them, you will be increasing the power of your own example and influence, and you will be sharing still more in the work of evangelizing the world. I may have failed, but I am content to know that your object is to promote all that tends towards a true Christian manliness—a manliness like that of Christ, and therefore a manliness that will be strong for those who are weak, and that will share the blessings it enjoys with those who are utterly without them, and this your object shall be the more fulfilled while you encourage your boys to advance the Kingdom of God and of His Christ throughout the world.

A VISIT TO THE INTERIOR YORUBA COUNTRY.

LETTER FROM THE REV. T. HARDING.

C.M.S. House, Lagos, May 12th, 1897.



ONE or two things in connexion with my visit to the Interior will interest you. The Rev. J. Okuseinde and myself went to Apomu, which is a small town of about 3000 inhabitants, eight hours' walk to the north-east of Ibadan. There are two other towns close to Apomu—Ikoyi with about 2000 people on the south side and actually joined with Apomu, but having its own king, &c.; and Ikire on the north side, twenty minutes' walk from Apomu, with about 5000 people. So Apomu, you see, is in the centre, and the person living there will have to be the agent, at present, for all three places.

We visited the chiefs and were very well received, and all the people were glad that an agent was to be placed among them, though Ikire, being the largest, and having a king of its own, was rather jealous that the person was not to reside in their town. When we pointed out to them that we could only send one person for all three places, and that Apomu, being in the centre of the three, was the best suited for the residence, they were somewhat pacified.

We held open-air services in each of the three towns, and large audiences gathered together to hear what we had to say. We also exhibited some magic-lantern slides on the life of our Lord, when there was a large and attentive audience,

the King of Ikoyi and the Bale or head-chief of Apomu being in it. We received many visits from chiefs and people, as well as paid many visits to them, and each time we told them our object in coming and for wishing to place a teacher among them, viz. that they may be partakers with us of eternal life through Jesus Christ the Son of God. The chiefs told us to select a piece of land wherever we pleased, and we chose a piece on the north side of Apomu, by the road leading to Ikire, which they gladly consented to give us. The man chosen to go there is a convert from first Heathenism to Mohammedanism when a slave, and, about two years ago, from Mohammedanism, after he had redeemed himself, to Christianity. He speaks Hausa and a good deal of Arabic, besides his own tongue, Yoruba. He has in the two last years, out of his working hours, learnt to read and write in Yoruba, and had offered himself as a worker for Christ. He needs a little further experience in Christian work before standing alone, and some more training as a teacher before he can take up and carry on the work to which we—and, we trust also, the Lord Himself—have called him. So he will be under training at Aremo under the Rev. J. Okuseinde for the next six months, and will during that period once a month pay a visit to the places to remind the people of his coming, as well as to tell of the way of Life. You will gather from this that the small Church at Ibadan is trying to fulfil her promise of last year *re* the T.Y.E. and start Mission work outside the town. We call it giving birth to our first child. Pray for it that it may grow and be strong in the Lord and "become a thousand."

The Molinde station at Ibadan has also been taken up. The house has been built and will soon be fit to live in, and Mr. D. A. Williams has been appointed its first catechist to be supported by the Ibadan Church. This now makes our fifth centre of work in Ibadan town. Thank God that the work is progressing slowly, and the few Christians there are gradually realizing the blessedness of being "fellow-workers together with God." Altogether I spent in and around Ibadan four weeks, and I was blessed, and trust was also made a blessing there.

From Ibadan I went to Oyo, sleeping

at Ijaye on the way. Before it was destroyed we had a station at Ijaye, and there in 1864 Mr. Roper was taken prisoner by the Ibadans who destroyed the place for the King of Oyo, and was redeemed by Mr. Hinderer, who was at Ibadan at the time. This is the only case I know of any white man being sold in this country, and the fact shows what covetous and cruel people the Ibadans were at that time, and would be still if they had the opportunity. But God is working and changing things. At Ijaye I found a good number of the old inhabitants, who have returned to the town of their birth. Some of them are Christians and they have built a shed for the worship of God, and gather together there on Sundays. The man who leads them in Christian worship is Daniel Adegbeye, one of the carriers who went with Mr. (now Bishop) Tugwell and myself, to Ondo and Ilesha in 1890. I went to see the little church, and it was soon full of men and boys, about 100, which gave me a good opportunity of teaching them something about Jesus. The land upon which the mission-house was built in olden days, they told me, was well known, and they promised to reserve it for the same use again if it should be needed, which I earnestly hope it may be.

At Oyo I found all the brethren well and busy about the new house and Training Institution. By this time I expect Mr. Jones has gone into one part of the house. I stayed four days at Oyo. We saw a piece of land which we think is in a good position, and will do nicely for a second station at Oyo, and we obtained the king's sanction to take the same. The work is going on nicely at Oyo, and a good deal of force and energy is being thrown into it. The little body of Christians there are building a chapel at Awe, a large village, half an hour's walk from Oyo, as part of their T.Y.E. effort.

I left for Isehin on Tuesday in Passion Week and slept at Odo Ogun by the way, where I had slept and shown the magic-lantern once before, in September, 1894. The people remembered me again and also much of what was said to them at that time, especially the little prayer which was taught them. If such could be visited oftener with the special object of winning God's chosen ones among them I feel sure we should see definite fruit. We want

itinerating evangelists very badly in this country.

We went to Isehin the next morning and found Mr. Foster, our catechist there, and Sayande, the schoolmaster, expecting us. The last king gave us an idol-grove as a piece of land upon which to build a church, as the Mission land is altogether too cramped for the purpose. After his death the Bashorun, who is a very old man, and the new king took the grove back and refused to give it up. Much was said about this on my former visit in 1894, when I saw the king and chiefs several times about it, the Bashorun saying that he should follow the king in the matter, and the king privately telling us that he could not go against the Bashorun. Nothing at that time was definitely settled, but soon after Captain Bower visited the place and Foster told him about the matter, and he soon settled it by sending a messenger to tell the authorities to give up the grove as the former king had done. Upon this land the people have erected a small school-chapel, which we opened on the Thursday

before Good Friday, the king and Bashorun being present, and a large number of their followers. They were very pleased with the service, and the king promised to attend service every Sunday. I trust he will fulfil this promise. He came to the service on Easter Sunday, and again expressed his pleasure and renewed his promise. May the Holy Spirit give him a new heart and make him and his people new creatures "by faith in Christ Jesus." We held service each day I was at Isehin, and I trust the people were refreshed.

I left Isehin on April 20th, and reached Lagos on the 29th, travelling by Ese Ado, Eruwa, and Abeokuta. Water was very scarce and the sun very hot, but, thank God, I found all well at Abeokuta and here also on my arrival, though the day after my arrival I went down with fever for three days, but am now fairly well again. The weather is now rather trying, but "through the love of God our Saviour all must be well."

SPECIAL MISSION AT DHARMSALA.

LETTER FROM THE REV. A. LEWIS, CHAPLAIN OF DHARMSALA AND KANGRA.

[The writer of this letter will be recognized by many of our readers as a former missionary of the Society at Dera Ghazi Khan. The Native Mission preacher of whose work he writes is connected with Narowal, the Rev. Rowland Bateman's station; he has been frequently mentioned in recent numbers of the *Intelligencer*.—Ed.]

Dharmasala, May 4th, 1897.



At a meeting of the Kangra Mission Committee last autumn it was resolved to invite the Rev. Ihsan Ullah to this station to hold services in both English and Urdu. In response to this invitation he arrived on Thursday, April 16th last, i.e. Thursday in Holy Week.

The English services were held in the Church of St. John-in-the-Wilderness, the station church of Dharmasala. Mr. Switzer, the proprietor of Switzer's Hotel, very kindly lent us gratis a house of his in the main bazaar. In this house there is a large room on the ground floor, admirably adapted for holding services. The upper story served for the accommodation of Punjabi catechists and workers, whom Mr. Tunbridge, the Kangra missionary, had gathered together at this station for

the purpose of attending Mr. Ihsan Ullah's services.

Work commenced with an Urdu service in the bazaar room at 11 a.m. on Good Friday, which was attended by nearly all the Punjab Christians in this place, as well as by a number of non-Christians. At 5 p.m. came the service in English in St. John's Church, at which certainly a majority of the English residents were present. Succeding days until Wednesday, April 21st, were similar—one Urdu and one English service being regularly held. It seems to me that the work of these few days is worthy of being placed on record for one special reason, apart from the direct results which came from it. That reason is that it represents in some respects a totally new departure. I am not aware that a Punjabi clergyman has ever before been invited to occupy the pulpit of an

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English church in this province. We know that although English residents live, so to speak, side by side with Native Christian communities in this country, yet they are often ignorant of the existence of Native Christians, save for a few domestic servants, who frequently do not present a high ideal of Christianity. So here was an undeniable fact of a clergyman living a most simple, Christ-like life of dependence upon his Heavenly Father for his supply of daily bread. I fancy the eyes of many were opened, and that our week with Ihsan Ullah will go far to make some realize the importance of missionary work and the unity of the Church and human race. While I am thankful to say that most residents, including civil and military officers, came to hear the preacher at some service or other, I must also confess that there was probably in the minds of some who were consistently absent the thought that it was derogatory to come to hear a Native. "Can he teach us anything?" It was with a few, I expect, a case of "Is not this the carpenter?" over again.

When we turn to the Urdu side of the work there were direct results. Among the Christians some who had been at enmity for a long time, and were not on speaking terms, and worse, made up their differences. Easter Day was a day of reconciliations and of enforcement of the "new commandment." *Laus Deo!*

But more than this, from among the non-Christians who listened to the addresses, on one day two, and another day one, came out before the assembled people and confessed Christ, renouncing at the same time their old faiths and superstitions. These three men had been under instruction for longer or shorter periods, but had not before been brought to the point of public confession.

There were also among the Christians many confessions of sins and failings, and expressions of intention, with the help of God, to walk henceforth in the power of the Spirit.

We may well thank God for the work and example of such an apostle to the Punjab as has been raised up in the person of Ihsan Ullah.

"JOINED HANDS."

LETTER FROM THE REV. L. H. F. STAR.

Fuh-ning, Fuh-Kien, May 17th, 1897.

YESTERDAY, upon my return from a ten days' itineration, I opened the *Intelligencer* for April, 1897, and found therein a letter from the Rev. H. Eyton-Jones, in which, speaking of Fuh-Ting city and district, he says, "The district abuts on the Che-kiang province. I received, by the way, in the summer, a very kind note from the China Inland Mission folk, who are working at Ping-Yong, but two days over the border. It is delightful thus to join hands."

Now, the journey I have just completed has been to the north—my first visit to Fuh-Ting city and the two other stations on that side, and I may say at once that on Sunday evening last I had the joy of baptizing three men at Fuh-Ting, the first-fruits of the city. One of them was afraid at first, but came back and said he wished to receive baptism with the other two. The doors of the house we have just mortgaged were thrown wide open, so that there should

be no suspicion of secret proceedings.

Three days after that the city mandarin sent his officers to our unfortunate landlord to demand his appearance before the magistrate, that he might explain how he dared to rent the house to us. The man has not yet, at all events, been imprisoned; he is hiding in his house.

But the real object of this letter is to tell you that between north and south, between the China Inland Mission and the O.M.S., between Che-kiang and Fuh-Kien, hands have been clasped.

One of the men whom I baptized on Sunday last is a travelling pedlar, and so he speaks both the Wen-chow dialect and also Fuh-Kienese. He said if I would go he could take me in two days to Ping-Yong city, in Che-kiang, where I would find English missionaries living. I started with him and my Native boy early on Monday morning, hiring a sedan-chair in Fuh-Ting city. Shortly after noon I found myself eating *tiffin*

in an inn at Hung-Chwi-Kwang ("The Division of the Waters"), the boundary Customs station between the two provinces of Fuh-Kien and Che-kiang, and there I found a well-spoken young man in the Customs service who said that he was formerly a cook for Miss Codrington at Ku-cheng. The boundary is marked by a rough stone arch. Now the tea-coolies on the road were going north instead of south, with their loads, and I found that I could no longer understand what the people were saying. By 5 p.m. I had reached Liang-K'd ("The Pass of the Stream"), a lively town of 800 houses, where my coolies put me down before a door over which were large characters meaning "Jesus' Holy Doctrine." What a good sight is that in a heathen land! And you may, or may not, imagine how thankful I was to see them, for it meant that in one day's travel—only twenty-seven miles from our northern outpost—I had reached the southern outpost of the C.I.M.

Of course there was a pushing, dirty, yelling crowd, but what matter? Soon the Native evangelist appeared, and he and I exchanged greetings and congratulations, my friend the Christian pedlar interpreting. It was the first time a missionary had got through from the south. That evening I sat and took the place of "attraction" for a motley crowd, who listened to the preaching of the C.I.M. evangelist and the colporteur for two hours, and then, at 10.30 p.m., I was escorted to a long, narrow canal-boat, in which I was to travel all night. And now the Chinese gondolier (for such he is) is silhouetted above me in the moonlight, urging and guiding his gondola between banks fringed with bamboos. I am listening to his weird boatman's chant, repeated again and again with unvarying monotony. I am watching the twinkling lights from the paper lanterns of the men standing breast high amidst the deadly poppies, as all night long they gash the pungent balls from which flows the opium, and the voices of the thousand creatures of the night are singing and whirling and croaking and buzzing in my ears.

Another boat at daybreak, and by 1 p.m. I was shaking hands with Mr. Grierson, the senior C.I.M. missionary at the city of Ping-Yong. And a right

good welcome I got. Mr. Grierson said that five years ago Archdeacon Wolfe, while on a visit to Shanghai, said that he hoped the day was not far distant when the brethren in Fuh-Kien would link hands with the brethren in Che-kiang, and thus the north and the south would be joined. Well, on Tuesday night last, May 11th, Mr. Grierson and his two companions—Mr. Searle and Mr. Grundy—and I, sang together on our knees, "Praise God from Whom all blessings flow," and thanked Him that that time had come.

I saw—after ten years' work in the city and district—a nice little church capable of seating 200, and a boys' boarding-school (for Christians' sons) with seventeen scholars, and there are, I believe, twelve out-stations in the surrounding district, with a roll-call of 800 Christians. The missionaries were living altogether as foreigners, both as regards dress and food. They teach the Romanized system of reading in the school, as well as Chinese character.

I found that I was only forty miles from Wen-chow, but I had to return on the following day, as I am due at a quarterly Church Native Council at Ning-taik in two days. The brethren there said the people in the streets were pointing me out and saying that I had come from Fuh-Kien province and spoke Fuh-Kienese, and as the only foreigners they ever see are missionaries of the Gospel, I am hoping that my visit will prove useful in proving the spread of that Gospel even in reluctant, isolated, proud China. At the boundary village, by the way, I asked if foreigners had ever passed before, and they said they had seen them only once, but upon further questioning them I found out that they referred to Koreans who had gone through to the south! I have only seen Koreans once, but—such is the pride of man—I do hope I do not look like a Korean!

Hands joined—yes, and for ever; for ours is the same Lord, and we have a common Master, even Jesus Christ,—one Saviour for Englishman and Chinese, for Che-kiang plain-man and Fuh-Kien hill-man. "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God."

WORK AMONG THE ESKIMO OF MACKENZIE BAY.

LETTER FROM THE REV. I. O. STRINGER.

*St. Matthew's Mission, Peel River,
N. W. T., Canada,
Feb. 1st, 1897.*



HOPE that an account of our work here since we arrived in July last will not be without interest to you.

Two weeks after reaching here Mr. Whittaker, Mrs. Stringer, and I started for the sea-coast, visiting first the Eskimo to the east of the mouth of the Mackenzie at the village Kittygagzyooit. We were well received by the Natives. It was the time of their summer whale-hunt. Before we left they had caught eighty whales, so that whale-meat was plentiful and they gave us a liberal supply. Even Mrs. Stringer was not averse to an occasional dish. This life was a strange one for her and not altogether pleasant, but she was happy amidst it all, and the "Huskies" were delighted that she had come to visit them. As often as was convenient we held services in the Council House and visited them in their *igloos*, and also attended to their physical ailments. Mr. Whittaker's medicine-case was in constant demand. The people seemed kindly disposed to us as usual, and all went very smoothly with the exception of one rather serious incident caused by the introduction of a bottle of liquor obtained from a whale-ship. The chief partook of it, and because of a fancied offence seemed determined to do violence to Mr. Whittaker, and ordered us all to depart from the place immediately, never to return. Through the providence of God the loss of life was averted, and the good-will of the people was shown by the prompt manner in which they carried off the chief. The uppermost thought in the mind of an Eskimo when he is angry is to kill some one, but when this man returned to our house half an hour afterwards it was in a more conciliatory mood, and the affair was settled quietly by shaking hands all round. Many of the Huskies showed their sympathy and appreciation that day, and seemed much concerned whether or not we would come back next year. We remained there for several days after this, going about amongst them as usual. The morning we left, the chief showed his good-will by paying us a social visit, and ex-

pressed the hope that he would soon see us again. Since reaching home we have received the sad news of a murder amongst those people. It is to be hoped that this will not lead to others, as was the case a few years ago when murders were committed almost every year. May your prayers be joined with ours for those poor Huskies!

After leaving Kittygagzyooit we proceeded across the Delta, making good progress till we reached Shingle Point. From there to Herschel Island we met with much ice that had drifted in, and we had to work our way in and out amongst the floes. We reached Herschel Island on August 25th, and found that the whaling-ships had already assembled—the tender from San Francisco having arrived several days before. We spent a busy three weeks at this place. We lived ashore in our sod-house, visiting around amongst the ships while they remained. I had two funerals while here, one of them being that of an officer of a ship who was shot by a fellow-officer. I had a long talk with the murderer, who seemed quite repentant. The two funerals offered opportunities of speaking directly to the many who attended. Services were held on Sundays in the Whaling Company's house ashore. In another small house we gathered the Eskimo together as often as possible, teaching them hymns and prayers, and instructing them in the simple truths of the Gospel. Many of the Eskimo at this place work on the ships during the summer months and spend the winter idly. So far there has been very little encouragement, but none show opposition to Christian work being carried on, and there is a general desire expressed, both by the whites and the Natives, that a Mission be established permanently at the place. Material for the building of a mission-house was sent up from San Francisco; but it was not thought advisable to begin building last summer, because of the uncertainty of the place remaining a permanent whaling-station. Very few whales were caught in the Arctic Ocean during the last few years, and if this state of affairs should continue the ships will soon cease to winter here, and in that case many of the Eskimo will also leave. For the present there is an open

door and much room for evangelistic work at this place, and we need to be much in prayer for an outpouring of the Holy Spirit—to soften hard hearts and to turn many to repentance.

About the middle of September we started for Peel River, having now with us two whale-boats, one intended for Mr. Marsh of Hay River. We spent one day at Shingle Point, where there were a number of Eskimo, and at different places along the coast met several other families. On September 25th and 26th a terrific gale swept the Arctic coast. Snow fell heavily and the lakes and shoal waters became frozen over. Three of the whale-ships that had intended to winter at Herschel Island were prevented from reaching the harbour, and were frozen in along the coast between the mouth of the Mackenzie and Herschel Island. At the time of the gale we, fortunately, were well within the mouth of the Mackenzie, but even in this shelter on the river the winds and the waves were tremendous, and we were glad to reach a small river where some Indians were camped, at which place we found shelter for the night, but we were still 100 miles from home, and could not delay. For the next three days we had fair wind and expected to reach home safely, but on the evening of September 30th the ice was running thick in the river. After some difficulty we got ashore about ten o'clock at night, being now only fifteen miles from home. It was rather a trying experience, especially for Mrs. Stringer. But in her native deer-skin costume she was much more comfortable than during the journey to the coast, when the weather was extremely warm, and we were very much troubled with that miserable pest the mosquito in its myriad form. I never before saw them so bad. But I am digressing. At this place we met a family of Huskies and some Indians who were on their way from the fort to their camps 100 miles down the river, and who, like us, had calculated on at least two weeks more of open water. The next morning it was out of the question to make any progress against the ice, so we unloaded our boats, hauled one ashore, and with the other made our way across to the fort side of the river. We camped for the night, and next morning Mr. Whittaker and one of the men pushed on for the fort, while we came on behind with our

traps, making our way slowly on foot along the bank of the river. After another night's camping in the snowy woods, we started again and were met by two dog-trains sent by Mr. Whittaker and Mr. Firth, the Hudson Bay Company's officer, and on that day—October 3rd—we arrived at the Mission. Mr. Young was as glad to see us as we were to reach home. He had charge of the Mission from the time we left in July, teaching day-school in English and holding the services on Sundays, besides attending to the numerous secular duties. His only companion during this time was an Indian boy.

On account of Archdeacon McDonald's absence on furlough we have had charge of the Indian work. Until Christmas we were kept very busy as there were many Indians here from time to time. I held daily prayers in Indian, also two services on Sunday, and administered the Holy Communion on five different occasions. One service in English each Sunday was conducted by Mr. Whittaker and myself, Mrs. Stringer presiding at the little harmonium which we are fortunate enough to possess.

At the day-school we have had an average attendance of about fifteen. Mrs. Stringer and Mr. Young assisted me at times in teaching. The greater part of the medical work fell to Mr. Whittaker's lot while he was here. On January 7th he started out on a visit to the Eskimo village and to Herschel Island. We have had very cold weather since he left, and no doubt he will find it trying. We pray that he may be used of God in enlightening those poor darkened souls. This has been a very hard winter for the Indians here. Food has been scarce, no deer having been found within reach of the fort, and often different ones have come from their camps telling of times of starvation and asking for provisions. We, too, have had very little, but we do what we can for them. It has been impossible to get meat, and our principal article of food has been fish, and even that is becoming scarce.

Very few deaths have occurred, but one Indian has passed away whom we miss very much. Peter Tuggun, our faithful servant and interpreter, died in our house a few days before we left for the coast. We did all we could for him, but in vain. Thank God for his consistent Christian life. He died trusting in the Lord. Most of the

Indians have now left for distant hunting-grounds in search of food and fur. The Rev. John Ttsisettla and other Christian leaders have gone with different parties and will conduct prayers in their camps. When Mr. Whittaker returns I hope to visit the Eskimo again by dog-sled, coming up with them in their boats as in former years. Mr. Young may go with me.

He has been an invaluable help to us, and we often feel grateful to the kind friends who assisted in sending him here. He too enjoys his work and always has plenty to do. Throughout the year we all have had fairly good health and have enjoyed many blessings at the hands of our loving Heavenly Father.

HOME PREPARATION UNION.

FOR THOSE WHO LOOK FORWARD TO BECOMING MISSIONARIES IF GOD PERMIT.



F recent years God has been speaking to many of His children as regards Foreign Missionary Service, and causing them to ask, "Lord, what wilt Thou have me to do?"

There are many who, having asked this question in all sincerity, have set their faces toward the foreign field, purposing, if God opens the way, to serve Him there. For some of these the way is not yet open, and others are still in doubt as to whether it is God's will for them to go, and hence, before such a definite step as offering themselves to a Missionary Society can be taken, a longer or shorter period of waiting must intervene.

The waiting time may often, if rightly used, afford golden opportunities of self-preparation for foreign service. In speaking of self-preparation we do not forget that the Holy Ghost alone can give true spiritual equipment for service; but there are ways in which we may be fellow-workers with Him in seeking to become "thoroughly furnished unto all good works"; and in any sort of circumstances of home or business life much may be done in this matter, provided only that the circumstances are those in which God has placed us. The faithful discharge of the duties which God sets before us in the present must be a most valuable preparation for meeting whatever duties He may call us to in the future.

I. The Purpose of the Home Preparation Union.—The Union has been started in order to help its members (1) by God's grace to keep definitely before themselves the thought of possible future service in the mission-field, and (2) in His strength to prepare themselves for such service.

Preparation Classes have already been started in various centres, and in other ways a good deal is now being done to meet the need of home preparation. It is therefore hoped that the Home Preparation Union will be a means of developing and helping all such efforts by friendly counsel, when needed, and in other ways; and that it will serve as a link of prayerful sympathy and helpfulness between its members and those who are at the centre of C.M.S. life and work.

II. Membership in the Union.—This is open to all communicants of the Church of England of seventeen years of age and upward, who hope eventually to offer themselves to the C.M.S.

Names and addresses will be registered at Salisbury Square. Membership must be renewed annually or it will lapse. A subscription of 6d. per annum is asked for towards the working expenses; any surplus would be given to the C.M.S. Subscriptions to be paid in advance in October; otherwise membership will lapse on the following December 31st.

It is very important that the three following points of what is *not involved* in membership should be clearly understood:—(a) As regards the members themselves:—Membership *does not involve any pledge* that the member will eventually make an offer of service, but it implies a hope or intention only. Every member must be considered free to follow God's guidance as to whether that hope or intention is ever carried into effect. (b) As regards the executive of the Union:—No expression of opinion is involved by the enrolment of a member as to his suitability for missionary work. But when a member offers himself, or herself, to the Society, his or her missionary call and qualifications will be quite as fully and thoroughly investigated as are the qualifications and call of those who have not been members of the Union. (c) As regards the Committee of the C.M.S.:—No sort of promise of eventual acceptance, either for training or service, is involved; for the Committee will be *quite as free* to decline a member when he offers himself to the Society as they are to decline any one else of whose fitness for acceptance they are not fully convinced.

It will thus be seen that membership in the Union does not give any sort of official status towards the Society. A member is free to leave the Union at any time without offering himself to the Society; and the Society is perfectly free to accept him, or to decline him, should he at any time offer.

III. *Requirements and Suggestions.*—Self-preparation for missionary work necessarily includes the cultivation of personal religion by communion with God and the study of His Word, also effort for the spiritual welfare of others, and the taking of an intelligent interest in Missions. Membership in the Union is therefore considered always to involve—(1) Daily prayerful reading of the Word of God on some systematic method. (2) Daily prayer for Missions. (3) Definite effort for the spiritual welfare of others. (4) The regular reading of at least one C.M.S. magazine. (5) Contributing to missionary work.

But while these may be looked upon as the minimum requirements of membership, and will in many instances involve nothing new for a member on joining the Union, it is obvious that they do not exhaust all the various lines of self-preparation which may be open to individual members. Hence the following suggestions are added, and those who can adopt them are strongly urged to do so:—(a) To give some time regularly (daily if possible) to the *intelligent and systematic study* of the Bible, in addition to the time given to reading it devotionally. "All Scripture" being "given by inspiration," we should not neglect any part of God's Word. (b) To use the C.M.S. Cycle of Prayer for Missions regularly. Also constantly to pray for the provision of more labourers for the mission-field, guidance for the member himself and other members as to foreign service, and guidance and help in the use of present opportunities of self-preparation. (c) To be regular as well as definite in efforts for the spiritual welfare of others; and if possible, to take a share in some such parochial work as Sunday-school teaching, district visiting, tract distribution, open-air services, cottage meetings, mission-room services, &c. (d) To seek to interest others in foreign missionary work by passing on some of the information on the subject which he himself gathers. To have this object in view will often tend to greater thoroughness in the acquiring of information by reading, or by attendance at meetings. (e) To use, if possible, further self-denial in order to contribute to the Lord's work abroad. The use of a missionary-box is specially recommended. (f) To endeavour to gain a store of useful and practical knowledge in all sorts of matters. This will include various kinds of study, industries, handicrafts, or professions; in short, anything that tends to widen the mind and to promote general usefulness.

IV. *Methods by which it is hoped that Help will be given to Members.*—The main purpose of the scheme being that members of the Union should seek, by God's grace, to *prepare themselves* for foreign missionary service, it is obvious that the best work will be done by the spontaneous efforts of its members in this direction. It is felt, however, that in various ways it may be possible to help, and to some extent guide, such spontaneous efforts. For example, it is hoped that at suitable centres special preparation classes for intending missionary candidates will be conducted by local clergy and other friends; also that correspondence classes may be started for helping isolated members; and that graduated courses of study may be sent to those for whom individual study is more suitable than membership in a class. The executive also expect to be able to start loan libraries for the use of members, consisting of simple theological books, books on missionary work, &c.; also that they may be able to give personal advice and help, as regards self-preparation, to any member who desires it. The registration of names and addresses will, it is trusted, make it possible to organize occasional meetings of members at different centres for purposes of devotion, practical advice, mutual acquaintance, &c.

It may also be possible to issue from time to time lists of urgent vacancies in the mission-field, for the purpose of calling forth definite prayer that they may be filled by the right men and women.

Those who wish for personal advice on the subject of whether or not to make an offer of service to the Society, should, as hitherto, write direct to the Hon. Clerical Secretary of the C.M.S., at Salisbury Square.

V. *The Working of the Scheme.*—This is in the hands of an executive committee of C.M.S. friends, who are in close touch with headquarters, but they do not constitute an official committee of the Society appointed by authority. This executive committee will appoint its own officers, and take such steps as it may think necessary for the development of the scheme.

Those who desire to become members of the Home Preparation Union should send in their names to its Hon. Organizing Secretary, the Rev. C. B. Hall, Orlestone Vicarage, Ashford, Kent, or Church Missionary House, Salisbury Square, E.C., on or after October 1st, 1897. *None will be enrolled before that date*, but inquiries in reference to it will, as far as possible, be dealt with in the meanwhile by either the Rev. D. H. D. Wilkinson, or Miss C. Storr, Church Missionary House, Salisbury Square, E.C.

D. H. D. W.

INDIAN NOTES.



R. BARROWS' *Lectures.*—Now the chief minister of the "New Dispensation" branch of the Brahmo Somaj is a highly-educated Bengali gentleman named Babu P. C. Moozoomdar. He, commenting upon the recent visit to India of Dr. Barrows, the organizer of the late Parliament of Religions at Chicago delivers himself thus, touching Dr. Barrows' lectures:—

"The lectures were strictly evangelical, and their theology could not but be acceptable to the most orthodox Christian missionary. But that which made the lectures acceptable to one class, and a small class, made them unacceptable to a very large class, the educated Hindu community. For the fact cannot be blinked that the Native public at large did not sympathize with what Dr. Barrows said, and most of their leaders studiously kept aloof from his meetings. As the chief of the Parliament of Religions it was expected Dr. Barrows would preach 'the

new theology,' and 'the higher criticism' one hears so much about in connexion with Christian thought in these days, but he preferred to keep strictly to the old lines, he did not even attempt a reconciliation between the old and the new. He struck no original path except that of being respectful to non-Christian faiths while he criticized them. In no instance that we can recall did he fall foul of them. He was specially gentle to the Hindu religion at least in his opening lectures. Dr. Barrows dwelt a good deal on the triumphs of Christianity from a statistical and historical point of view, facts which his hearers might dispute if they chose. But they did not choose, they listened attentively and respectfully, trying to learn and accept as much as they could. The religious and moral fervour with which Dr. Barrows spoke often made his listeners forget on what points they did not agree with him, and the learning and eloquence with which he illumined everything he said, are very hardly met with in public discourse people hear in this country."

We are thankful that not only from this extract from the *Indian Christian Herald*, but also from others of our recent Indian papers, we learn that Dr. Barrows really did preach Christ and Him crucified as the sole remedy for man's moral and spiritual ills. We suspect that Dr. Barrows has had his eyes opened by the visit to India, to discredit a good deal of the slander and belittling which he had heard against missionaries, and to see that the white-wash which some have been trying to smear over Hinduism is a film too thin to stand examination on the spot. If this tour has enabled the Christian minister on his return to America to disabuse the minds of his fellows of like hallucinations, it will have been well that it was undertaken. His lectures have been published at Madras by the Christian Literature Society, and may be had from their office in London, 7, Adam Street, Strand.

The *Christian Patriot* gives an encouraging account of the Preachers' Association, the members of which are expected to provide their own expenses when on tour, save in the case of those who are too poor to do so, for whom we learn that Rs. 84 sufficed for two tours last year and the year before. An outlay of 5*l.* or so cannot be deemed large for backing up such an effort. It says :—

"The history of the Preachers' Association is one of unique interest. The Association is purely a voluntary movement, and it was started in 1887 by the late Rev. W. T. Sathianadhan with a view of rousing missionary spirit among the members of the Zion Church, and it had the desired effect. About twenty members belonging to the Southern Pastorate started the Gospel-preaching on a small scale in the important streets of Madras with a programme for two days' work in a week. In 1890 a fresh stimulus was given and a few more names were added to the list of voluntary preachers, and new methods of work were introduced. An annual preaching tour to villages outside Madras formed the new feature of the evangelistic work. In 1894 the annual preaching tours became half-yearly, and since 1890 nine preaching excursions have been made. On going over the work that was done by the Preachers' Association, it may be observed with thankfulness that it has been growing steadily in point of efficiency and usefulness. It is also encouraging to observe that these excursions have not been altogether unfruitful."

The *Christian Patriot* mentions in these terms a set of encouraging evangelistic tours in the Tinnevely district by Indian Christians exclusively. Would that we could see very much more of the same sort of zeal all over the Continent, and also in other countries :—

"Interesting reports were forwarded by each leader of the band: according to these reports the three bands have been preaching in 267 villages and towns, giving more than 911 open-air addresses to an aggregate assembly of about 47,225 souls. Besides, one leader says, 'I am glad to say that we had the opportunity

of visiting villages where no evangelists had been since the time of Mr. Ragland. In a certain place the women remarked that that was the first time of their ever seeing Christians, and requested us to tell them more of Jesus.' 'At Puliarai,' says another leader, a man called 'Truthfulness,' who came and listened with rapt attention to the words spoken in all the places where we held meetings there, promised at the end that he and his family would go to worship the God of the Christians in their church; while the third speaks of a youth at Manalvilei belonging to a family notorious as devil-worshippers in the village who confessed that their faith was worthless and their form of worship debasing."

We cut from the *Bombay Guardian* the following touching account of a vast prayer-meeting organized by the Mohammedans in Bombay to deprecate the Divine wrath manifested in the visitation of the plague in that city:—

"A novel sight was witnessed in Bombay on Saturday afternoon, when upwards of two thousand Mohammedans gathered for prayer. This was the sequel to three days' fasting, a fast which it is said was kept by almost the entire community, who at the same time made incessant prayer that the plague might be averted. After obtaining the sanction of Government the Mohammedans put up screens of matting on the west side. Several thousand pieces of palm-leaf matting were laid out on the ground, about a hundred huge earthen jars, each containing about fifty gallons of water, being placed at regular intervals. Large crowds began to pour into the Esplanade from an early hour in the afternoon, and by 4.30 p.m., the time notified for the holding of the prayer, the whole of the extensive ground was filled by Mohammedans of all sections of the community squatting down on the matting provided for them. The Kazees and Moulvies occupied about an hour with prayers, afterwards preaching sermons from various points on the efficacy of prayer. The usual evening prayer followed; hands and feet were washed, and they proceeded to break their fast. There were several thousand cakes and about 8000 pounds weight of dry dates provided for the faithful, and by the time they dispersed, about 6 p.m., there was not one cake or a date to be seen."

The Brahmo Somaj.—We have often had occasion to refer to this reform movement among the Hindus of India. It is well known that its chief maxim is, "No one Man, and no one Book," meaning that Divine revelation is not limited to one person nor enshrined in one book. The result has been what is called "an eclectic religion," where each person has felt himself at liberty to choose out of Islam, Hinduism, Buddhism, Taoism, Christianity, &c., as much or as little as he liked, and concoct a creed for himself. Obviously this process can lead to nothing less than there being as many creeds as individuals, and the society is therefore doomed to disintegration. This feature of it is touched upon in the following extract from the *Christian Patriot*. But we note it not with a view of inviting attention to this feature so much as to another, which also comes out in this extract, i.e. that the sign of a decaying organism is the decay of its aggressive force. The Brahmo Somaj, in the opinion of this writer, is on the way to extinction, *because its missionary force is abating*. No true Christian can doubt the truth of this remark as an abstract proposition. What does it mean when translated into actual vigour of Christian effort? Is it not strange that the very word "missionary" should be selected to express the need of aggression in order to keep up the energy of a religious movement? The extract runs thus:—

"A writer in the *Harmony* (a Brahmo paper) candidly admits that 'the progress of the Brahmo Somaj movement is not such as can satisfy those who devoutly believe that its principles are bound to succeed. Humanly speaking, if the Brahmo Somaj is to succeed it must solve some of the problems that have been placed before it for a satisfactory solution.' These problems relate to union among the various sections and parties of the Somaj and what the writer calls its

'missionary problem.' Besides the three principal divisions, into which the movement is divided, each of these again is divided and sub-divided into petty little circles of special affinities and sympathies and each of these little communities is sadly overwhelmed with wranglings and bickerings about trifling matters. Of the three main divisions the one that is most troubled with dissensions within the camp is the church of the New Dispensation, whose follower has come to be synonymous with a 'quarrelsome and contentious temperament.'

"The second great noticeable feature in the present position of the Brahmo Somaj is the decay of the aggressive missionary spirit among its members. The little influence it exerts at present is due to the personality of some of its leaders. But it must be remembered, observes the writer, that all these men were reared in the immediate fellowship of Keshab Chandra Sen, and that since his departure no addition worth naming has been made to the missionary body of the Somaj. This growing defect is ascribed to the want of proper training and education of its members—to the intellect being unduly subordinated to the spirit. It may be that the decline of the spirit of a desire to reach others is due to the education of the members in the principles of the Somaj being neglected."

The pessimist tone of this extract might be abundantly illustrated from Juvenal and other classical satirists, as well as from very many writers among the Reforming enthusiasts of present-day Hinduism and Theosophy. Set against the freedom of opinion advocated by the Brahmo Somaj, this striking word of Tertullian, "We Christians have no license to bring in anything new or to choose for ourselves. The Apostles of the Lord are our guides, who did not choose any doctrines and bring them in of their own choice, but received their teaching from Christ and faithfully delivered it to the world." What would Tertullian have said, however, had he seen this patchwork, from another Brahmo newspaper, called the *New Light*? (We believe, by the way, that a Swedenborgian newspaper in England has a name very like this.) The Brahmo writer says, in effect:—

"We have been led by the Spirit of the Father in heaven not only to accept Christ the Crucified as 'the Son of the Living God,' but likewise to see the Son's oneness with the Father in spirit and in truth. It is a 'mistake' to regard Christ as 'less than' the Son of the Living God, it is 'futile' to explain away 'the Divine Sonship of Jesus,' by 'calling Him a mere mortal human being.' 'Christ the Son of the Living God' is a Divine Revelation which admits of no human interpretation and requires to be accepted on no other authority than on that of God the Father. On what authority did St. Peter himself regard Jesus as the Christ, the Son of the Living God? It was on the authority of Divine Revelation and nothing else, which Jesus Himself recognized in St. Peter's prompt reply. What else can be the ground of our belief in Christ the Son of the Living God? Why should we not then recognize Christ as the very God? . . . We should not do so simply because our so doing would belie Christ Himself. He never did say, 'I and God are one,' but 'I and My Father are one,' and if, because of His saying so, we should regard Him anything but the Son of the Living God, we should regard Him, not as God alone but also as the Father."

It is perhaps due to some of our readers that we should explain why so much space is given in these "Indian Notes" to dissertations on abstruse dogma of this sort. We give it because herein lies the crux of missionary work among the Hindus at this time. There is no savagery like that of Africa or North-West America, there is no bigotry and bloodthirstiness as in China or Moslem lands, but there is endless metaphysical refinement as the great foe of Christ and His Gospel.

It will be very disappointing to many of the kind ladies who send out dolls to be given away to non-Christian children in India, to learn that the dolls are occasionally set up as idols to be worshipped. Five cases where this has

happened, or where at any rate the dolls have been used as decorations for idol-shrines, and placed in close proximity to the images, are mentioned in a late number of one of our missionary periodicals. It might be a wise precaution to exact a promise from any Hindu woman (for of course there is no risk in the case of either Christians or Mohammedans) that gifts of toys like these should never be so abused.

We quote from the *Harvest Field* an interesting passage from a lecture on the future developments of Christian preaching, and its probable effect on large numbers of thinkers :—

“With regard to that far wider circle under Christian influence it is impossible to speak with certainty. I believe Christian ideals and practices are prevalent to a much greater extent than we are prepared to admit. One paper recently said that Hinduism had absorbed Buddhism, and was now in process of absorbing Christianity. At present it has an insufficient knowledge of Christianity to begin the process of absorption. But the signs of the times indicate that a large number of Hindus are prepared to examine Christianity and if possible read it into Hinduism. This process will give us a large circle outside of the Christian Church, but largely animated with its spirit. The future of this class it is impossible to foresee. They will for many years probably believe in Christianity though clinging to Hinduism. They may hinder the growth of the Church.”

Side by side with this, let us study the accompanying remarks from the lips of a Hindu judge of a High Court, taken from the *Indian Magazine and Review* published in London. It reveals to us that which is the greatest of all hindrances to the success of Christian effort in India at the present time, that Hinduism, weary of seeing its exclusiveness defeating its own object, is opening its arms to admit into its pale, any and all, and in order to do so, is preparing even to ignore the distinctions of caste. There is probably no missionary to whose memory will not occur the names of one and another who have slidden into the pitfall, when they had seemed to be clean escaped from error, the pitfall of the Arya Somaj, with its invertebrate ethical system, of all-embracing comprehensiveness. Mr. Justice Ranade says :—

“The exclusiveness of caste shows evident signs of gradual relaxation. This is, however, nowhere so manifest as in the province of the Punjab, where, owing to the exertions chiefly of the cultured Hindus, Sikhs, and members of the Arya Somaj, the admission into the Hindu community of Mohammedan and Christian converts has made a great advance, and as many as two hundred and fifty or three hundred persons were admitted during the course of the year. This movement has found support in unexpected quarters. Nothing could be more pathetic, nothing more profoundly true than the appeals made by an exponent of conservative opinion to the Hindu community generally to drop their ancient spirit of exclusiveness, and receive with open arms those who may desire to come back to the old religion, and thus ward off the danger of national suicide, which otherwise is inevitable. I would make the same appeal on the ground of the devotion we owe to truth and reason, and the supremacy of the claims of conscience upon our allegiance, to allow free liberty in the matter of this interchange.”

Position of Indian Christian Ladies in non-Christian Society.—We have already mentioned in Indian Notes the success of the Victoria School at Lahore, presided over since several years past by Christian unmarried ladies of Indian birth. The school, including the branch schools, we learn, has in nine years risen in numbers from 250 to 750, while the first four candidates in the whole Province, who succeeded in the Girls' Middle School Examination on the last occasion were all from this school. Everywhere the same tale is

heard of honour paid to Christian ladies by their non-Christian fellow-countrymen, for this school is only one of many like institutions, where the management is exclusively non-Christian, not to say in some instances anti-Christian, where dignity and true womanliness of Christian ladies inevitably asserts itself too strongly to be ignored, or forced into the shade.

We take the following extract from a very recent report sent to a few friends by a missionary traveller among the Santhals. After noting that the race is much addicted to intemperance, he says:—

“If a Christian gets drunk he is excommunicated. As the Santhals have no caste, there is no such thing as the Christians being put out of caste. Conversions from Heathenism are mainly brought about, as in primitive times, by the influence of neighbours. Mr. Storrs (now of Sandown, Isle of Wight) built a splendid large stone church there, already commonly called the Cathedral of Santhalia, some day no doubt destined to become so actually. We visited Santhalia at the very best time for seeing the wonderful liberality of the Christians in giving to God's work. The rice harvest is all over by the end of the year, so each Church has its harvest thanksgiving as near as possible to New Year's Day, about the same time as the Heathen have their Saturnalia. The thanksgiving services consist of suitable hymns and prayers, and a suitable address, after which began the offertory, which I will now describe; first premising that the rice harvest had this year been, in most of their fields, a more or less total failure, owing to want of rain, so that what they gave they for the most part gave out of the depths of their poverty, like the Macedonians of old, and though the amount was less than usual, a much larger proportion—Mr. Cole said—was given of their income than usual. At a signal from the clergyman they began, one at a time, to bring up their baskets of rice-grain, some of them exceeding large, so that though they could bring it on their heads, one clergyman could not alone hold it in his hands or arms. Little children, some of them little tots, came after their mothers bringing small baskets of grain. In each case the clergyman received the basket from their hands, and (according to its weight) either held it in his hands or rested it on the communion rails, while the offerer knelt down and prayed God to accept his or her gift. Then the clergyman took it away (and in this there was often the need of a second person within the rails), and, in the case of the smaller churches, laid it down in front of the table on the ground, till there was quite a pile, or rather many high piles, accumulated; and in the Taljhari Church gave it to a helper, who carried it away to a side aisle and emptied it on the ground so that the offerings of each village were in a heap by themselves. In one of the churches I went to with Mr. Cole the head-man had a good harvest, and so brought as his offering two large sacks full of grain. These could not be presented in the same way as the baskets, so he laid them down outside the rails, and Mr. Cole came out and stood over them with extended hands, while he knelt beside them. When all the grain had been offered—which took a long time—the bags were held out for money offerings, different bags for different villages, and another bag for Europeans' gifts, which though in one way seeming to make an undesirable distinction, had the advantage of telling how much the purely native offerings amounted to. After service the whole of the grain is sold to any one who will buy it, and the proceeds go far towards the support of the pastors and churches through the whole year. But the selling is no part of the service, and we did not see it. I only wish Hindustani Christians gave nearly as much, in proportion to their means, as the Santhals do.”

This is a beautiful carrying out of the Rubric after the Offertory Sentences that the “priest shall humbly present and place it on the Holy table.” If all alms were given with this solemnity we should not hear of the defaced postage-stamp, the button, the base coin in our offertory-bags, still less of the careless grudgingness which gives the leavings of one's money to the Lord.

H. E. P.

THE MISSION FIELD.

WEST AFRICA.

THE late Rev. W. S. Cox, whose lamented death was mentioned last month, had been ill from fever since May 22nd. As no progress towards recovery was made, and as the doctors considered that no great risk was involved in the removal, on June 10th he was put on board the ss. *Bathurst* for Grand Canary, and he died on June 12th. Mr. Humphrey says May was a very unhealthy month. Four missionaries of the American Sudan Mission had died recently in the Interior, and five Europeans were invalided home by one steamer. Miss A. J. Long left Sierra Leone on sick-leave by the same ship as Mr. Cox, and arrived at Liverpool on June 26th.

Another solemn message from the West Coast reached the C.M. House on July 6th: "Frank Allen died thirtieth—fever." The Rev. F. S. Allen, then a student at Islington College, volunteered in response to an appeal for workers in the Hinterland of Sierra Leone, and sailed for the Mission on January 11th, 1896. He was admitted to Deacon's Orders by Bishop Ingham on February 23rd, at St. George's Cathedral, Freetown. Mr. Allen has been working at Ro-Gbera, thirty-three miles from Port Lokkoh, where he went early in 1896.

The Rev. W. J. Humphrey, accompanied by the late Rev. W. S. Cox, left Freetown on March 22nd, and spent three weeks in the Temne country. They visited all the stations, and held services and Bible-readings and administered the Holy Communion in each except Port Lokkoh. They also took the opportunity of visiting a number of towns with a view to selecting several new stations for occupation next year. Mr. Humphrey was greatly encouraged by the tour. He found among the agents more activity in itinerating and a much greater spirit of hopefulness than ever before.

On May 31st, Mr. F. Terry, keeper of the bookshop at Lagos, wrote confirming the cablegram regarding the Rev. J. B. Wood's death referred to in our last issue. The news of the death had reached Lagos on the 26th, just after Mr. Harding had started for Abeokuta by canoe. The interment had taken place on the 25th, and Mr. Harding could not arrive at Abeokuta before the 28th. Mr. Terry quotes from a letter from Mr. Fry:—"You will be somewhat prepared for the tidings of our dear one's departure last night [Monday, May 24th] at 9.20. His end was truly peace. We had hoped on Sunday afternoon he was going to rally, but when the fever dropped, in spite of all precautions he gradually sank, being conscious until within an hour and a half of the end, although wandering a great deal at times. Mrs. Wood is keeping up bravely." Bishops Phillips and Oluwole contributed to the June number of *Niger and Yoruba Notes* some personal recollections of the late Mr. Wood, for extracts from which we must find room. Bishop Phillips wrote:—

He was one of the missionaries who were holding the fort, and who suffered much trouble and privation and the spoiling of their goods, at the outbreak in Abeokuta in 1867. But when the work was resumed he bravely returned to the post in which he had endured so much, and became the director of that Mission until he died. . . .

For many years after the outbreak in Abeokuta of 1867 he was Principal of the C.M.S. Training Institution in Lagos, and the result of his labour in connexion with it is still apparent in

the Mission. One of his students has been advanced to the episcopate in the person of Dr. Oluwole; several others are ordained and are in charge of growing stations, and a few who have left the Mission are holding responsible offices under the Lagos Government. Some of us who were not his students in the Institution also derived much benefit from his tuition, for it was he who directed the studies of the Revs. N. Johnson, D. Coker, and myself with a view to our ordination.

But it was in later years that I was

brought into closer contact with him, and I cannot look back upon my intercourse with him as the Secretary of the Yoruba Mission without thanking God for the benefits which I derived from his advice and counsel, and more especially from his high example of stern devotion to duty, of uprightness of conduct and of paternal sympathy.

He was the first of our English missionaries who visited the Ondo district after I was placed there. When he made that visit in 1885, he not only did all he could to strengthen our hands, and to edify the converts; but he also did a great service to the whole country, which was then in a state of war. He had from the Ibadan side visited the camp, and negotiated a treaty between the Ibadans and the Ekitis. But on this occasion he also re-visited the camps in the hope of persuading the belligerent armies to disperse. I accompanied him to the camps on this second visit, and I admired the tact, the patience, and the circumspection with which he dealt with the contending parties. And I acknowledge that it was the experience which I gained from him on this occasion that enabled me the following year to be so successful in dealing with the war-chiefs, when the Rev. S. John-

And Bishop Oluwolo:—

This post [the C.M.S. Training Institution at Lagos] he occupied for ten years, and in 1878 resigned it into other hands. The writer of this brief notice, who was closely connected with him for eight of those ten years, both as student and assistant, can bear testimony to the ability, diligence, faithfulness, and devotion with which he carried on that important work of training agents. He laid himself out at the same time for the promotion of education in the elementary schools. He formed classes to help schoolmasters in the principles of school management. He was anxious that the calling of the schoolmaster should be recognized as a noble one; and so much did he set this before him, that those who regarded the position as a mere stepping-stone to the ministry misunderstood him, and for some time thought that he was opposed to the ordination of Natives. But that he was as much desirous of seeing Natives admitted into Holy Orders as any one else, was evident from the pains which he took in pre-

son and I were sent as the Governor's messengers to the camps. He only withdrew from this responsible task when he found that the contending parties were so distrustful of each other that it would require an armed intervention to effect their decampment. The Ijesas and Ekitis still cherish a grateful remembrance of his services to the country on this occasion.

His efforts proved to be initiative in restoring peace to our distracted country, for it was through them that the Lagos Government was moved to adopt the more vigorous policy in 1886, which resulted then in the suspension of hostilities, and which since 1892 has restored peace and safety to the whole country, and firmly established British protection.

It is a matter of thankfulness to God that our lamented friend was spared to see the Churches of Lagos and Abeokuta becoming self-supporting and self-extending, and I am sure the records of those Churches will show how much (under God) of the progress which we now see in them may be attributed to him as the senior missionary. The Yoruba Church has been highly favoured indeed by the forty years' service of the Rev. J. B. Wood.

paring several Native candidates for the office, and the energy with which he helped in the formation of Native pastorates. . . .

He was manly in his character, courageous, and straightforward. He was at the same time very humble. He always loved to keep himself in the background. It might not be known to many that he declined a colonial chaplaincy about twenty-five years ago, and a bishopric ten years ago. Very liberal in helping others and in all good works, yet he never let his left hand know what his right hand did. He was a thoughtful and practical preacher, and his sermons were highly appreciated by all classes. His words always had power, because there was a ring of a true man of God about them. His prayers were simple, earnest outpourings of a heart full of faith, and in the habit of close communion with heaven. He was at all times very helpful in counsel; but particularly, in later years, his large experience, his wonderful ability to combine and make use of

materials at his disposal, and the full confidence which he had won, made all his fellow-workers and others look up to him. The Yoruba Mission has lost a great missionary, and the Native Church an able guide. Without doubt,

he died universally lamented by those to whom he devoted his life; and there are many Africans who will most affectionately cherish his memory as that of a loving father. He is gone, but his work lives.

EASTERN EQUATORIAL AFRICA.

Dr. Baxter, with the Rev. E. Millar and Mr. A. B. Fisher, left Mengo on March 18th, and arrived at Mombasa on May 13th, being fifty-nine days on the road, including halts. Dr. Baxter purposed to return as quickly as possible, *via* Zanzibar, to his station, Mpwapwa, in Usagara; Messrs. Millar and Fisher have come home on furlough, as have also the Revs. E. C. Gordon and W. A. Crabtree. Dr. Baxter left all in Uganda in excellent health. The new party had settled down at their various stations. "It was a great pleasure," he writes, "to see Miss Pilgrim and Miss Bird so comfortably settled in their new home at Ngogwe [in Kyagwe], where they will have plenty of work to do amongst their dark sisters. There is any amount of work for ladies in Uganda; the only danger is that, being so few in numbers, those who are there will over-work themselves." Dr. Cook has already more work than he can overtake. Soon after he began work at the dispensary his fame spread far and near, and he had from seventy to one hundred patients a day. The journey to the coast was not without its adventures. As game is scarcer and wilder than it used to be, it is not nearly so easy to secure meat for the caravans. While hunting one evening from camp at the Simba (Lion) River, near Kibwezi, Dr. Baxter saw as many as eight or ten lions together moving about in the grass and trees about 100 or 150 yards off. One fine male lion with splendid mane marched out from the long grass into a fairly open spot, closely followed by the others. Dr. Baxter at once fired at his majesty, who, feeling uncomfortable, gave a bound and walked a few paces towards the party. On receiving a second bullet he jumped again and turning round went behind a bush, and the doctor saw no more of him. The other lions continued to quietly walk on as if they did not understand what had happened. Just then a fine lioness came into full view and the men urged the doctor to shoot that too, but he deemed it wiser to let well alone, and the sun having set, and being far from camp, thought it best to hurry on.

Miss E. M. Furley, of Uganda, writes in her journal:—

We have started a regular united meeting for women once a month. Our first meeting was a temperance one, which we felt was much needed. Our pledge includes *bhang*-smoking, a great evil out here. We have now enrolled 300 members, some being very

old members re-written, but the larger number are new ones. Our last meeting took more the form of a welcome to our new friends and a farewell to our old ones who were leaving us, but we hope to make the next a missionary one, and start a branch of the G.U.

The Rev. G. K. Baskerville has resumed charge of the work in the province of Kyagwe. The following short extracts from his journal will prove of interest:—

Mengo, Tuesday, Feb. 23rd, 1897.—At Luba's [the station in Busoga] we had bad news to meet us. Sira, the Mulondo, a very old friend, had been elephant-shooting, hoping to get some ivory for the Church Fund, and his gun burst. Rowling sent on to Dr. Cook and he had hurried on, but got news on the road that our friend had passed away. He was one of the principal chiefs in

Kyagwe. We got across the Nile remarkably quickly after a peaceful Sunday at the Mission, where I preached in the afternoon.

On this side the crossing I found my boy Nasanini; joyous was the meeting, and presently I heard a great shouting and was soon almost suffocated by a crowd of old boys and friends come to welcome me back to Buganda. Next

day we marched on to Ngogwe. I cannot describe the keen pleasure of seeing all the old friends; their welcome was most warm, coming several miles to meet me. We all went into the fine new church and had a time of prayer and praise. The next day I spent in putting the place in order, and Thursday we left for Mengo.

Ngogwe, March 7th.—It is now two Sundays since I got back here from Mengo. I only spent four whole days there, as I was anxious to get to work as soon as possible. Miss Bird and Miss Pilgrim were appointed to work here with me. We started on the Wednesday and arrived here on Friday. I think even more people came out to welcome us than when I came in from Busoga; especially women to welcome the ladies. Last Saturday I met the churchwardens and spent about four hours discussing Church matters. There is a vast number of men and women waiting to be questioned for baptism and for coming to the Lord's Table. I do not know how many. To-day I baptized twenty-one infants, an accumulation of some months. We had 150 at the Holy Communion. The numbers in church are somewhat disappointing, and many of our old teachers are no longer on the list; many seem to have taught

for their first term, then rested and not come back to offer for a second period of service. We are to collect materials for a permanent house for the ladies, and then about June, Purvis is coming to superintend the building. At present they live in a temporary house, which is, however, very comfortable. My house has had to be propped up and must be rebuilt.

25th.—Dr. Baxter and Mr. Millar turned up early on Saturday. I killed a bull-calf for them. They spent the Sunday here. Millar would have preached but was not very well. At the early service we had 197 communicants, and in the afternoon there were 68 adult baptisms, and Fisher addressed them. Sunday week there will (D.V.) be some sixty more baptisms. Every day I am busy questioning candidates. The Sekibobo has just come from Mengo to see to the rebuilding of my house and also about the house for the ladies.

The numbers in church are greatly improved. Miss Bird is now superintending the morning school. We have had the harmonium in church the last two Sundays, and the ladies have practices three days a week. We are now reading the Psalms on Sundays at the services, and also daily at our short morning service.

PERSIA.

The Foreign Office agent of the Persian Government mentioned last month has been recalled from Ispahan to Teheran on account of his "illegal and arbitrary conduct." The Jews were much afraid of him, and many of them obeyed his orders to remove their boys from the Mission-school, but now that he is recalled it is confidently expected that the numbers will increase.

Dr. White, whose illness we mentioned last month, was quite well again when the last despatches were written, early in June. Miss H. L. Conner had had scarlet fever, but was making steady progress towards recovery. An epidemic of scarlet fever was raging in Julfa, and under doctor's advice the Armenian Boys' and Girls' Schools had been closed.

Miss Bird and Miss Davies-Colley left Julfa on May 27th for England, travelling *viâ* Teheran, Resht, and Moscow, and arrived in England on July 8th.

Dr. Carr, who had been detained at Yezd in medical attendance on the Governor (the Jelâl ud Dauleh), son of the Prince-Governor of Ispahan, wrote hopefully of the prospects for work—especially medical work—in that city:—

The door for work seems to be widely open. It seems to us here as if it would be little short of a sin not to enter in. . . . The place is crying out for someone who can start work at once with a knowledge of the language. . . . Though warm in summer, the climate is very healthy; all say that. There

is very little fever or serious illness, and there are beautifully cool summer quarters only five to seven or eight farsakhs away. . . . The one thought that fills my heart here is that Yezd is crying out for workers. There must be, there *will* be opposition, but there seem to be many, *very many*, anxious to

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read the Scriptures. I have been asked for many copies in the Palace. I have started Persian prayers in the evening, and two or three of the Prince's people come. . . . I went to four houses this afternoon for visits, and saw some twenty patients. At the house of a Parsee I was *besieged* with patients. They simply clamoured round. They have no doctors, and do not like going to the Mohammedan doctors, because they are charged so much by them. There are great openings for Medical

Mission work amongst them. . . . We have been calling for extension for so long, and here the Three Years are slipping away. The door of Yezd seems widely open, and crying out for someone to enter in, both for opening dispensary and school; and there is work for ladies, too. If the question comes up, "Whom shall I send, and who will go for us?" I feel that I can only answer with all my heart and soul, "Here am I, send me."

BENGAL.

The earthquake of June 12th was even more widespread than was supposed. The area affected corresponds roughly with the whole of Northern India. On the whole, however, the loss of life has been astonishingly small, considering the severity of the shock and its duration. Had the earthquake occurred at night it would probably have been attended with great loss of life, but happening in the afternoon people were able to leave their houses rapidly, before the danger became imminent. The Rev. H. Gouldsmith wrote from Calcutta the day following the calamity:—

We have just passed through a most severe earthquake. It was an experience that one never wishes to have again. High houses reeled and rocked, and for some four and a half minutes the suspense was terrible. The damage to C.M.S. property is very great. Our church tower will most probably have to come down. Mackintosh, Burn, and Co. will decide about it to-morrow, after removing the plaster. Nos. 10 and 11, Mission Row are not seriously damaged, but will need a good deal of repair. The Divinity School, Christ Church, and the Girls' School are almost untouched, but all the Amherst Street property is most seriously damaged. We do not know yet the full extent of the damage. Agarparah is, we hear, very much injured. Krishnagar Church and houses also much injured. Further reports have not come in from the district. The total cost to the Society will, we fear, be very great. What a year this has been for poor India! Ball went to Kurseong for change, and has been stopped. All communication except by wire is interrupted. No letters even can reach us.

The strain on the nerves of Calcutta has been very great. We only hope and pray that the terrible experience will make people think. Would that many would turn to the Lord! This morning our free day-school had a fright. During school, with about 150 children, a sunshade, from a part of the house which is much injured, fell. The

children rushed out, thinking the whole house was coming. The police came and declared the place unsafe, and we have had to send all the children home and store the furniture in godowns. Truly the Lord reigneth: may the people hear His voice! Many seem ready to listen to the message of salvation after Saturday's experience. One woman, a Eurasian, sent after Kennedy and asked whether the end of the world had come, for, she said, I am not ready to meet God. God's mercy in sparing life is past understanding. As far as we can hear only six Natives were killed throughout Calcutta, although plaster, bricks, parts of verandahs, turrets, and houses were falling in all directions. The panic and fear on the people's faces were most marked. Women clung to their husbands' necks, and seemed to have no rest or comfort.

At the time of the earthquake I was at our Band of Hope meeting. When the piano began rolling about the floor we thought it time to clear out, and a rush was made for the open-air. Fortunately our new Welland Hall in which we were was untouched, but the old building was much cracked. Birds hanging from the ceiling swang about eight feet. Had there been one or two more shocks, half the houses in Calcutta would have come down. Parsons' house at Barnagore (a hired house, as you know) is quite unsafe. Mrs. Parsons and the children happened to be

at No. 10, Mission Row, so they are remaining on. Mrs. Bourdillon and baby are also at No. 10. Miss Bristow, of the C.E.Z.M.S., who is being nursed at No. 10, was carried down by the nurse, and put into a carriage that happened to be in the compound.

The Calcutta Band of Associated Evangelists sold last year 7000 Gospels and Christian books.

The North India localized *C.M. Gleaner* has the following :—

We are glad to welcome the report of the Calcutta Auxiliary Bible Society. Knowing something of the working of this Society, and the reforms in its methods of work that it has been introducing for the last ten years, we can recommend it to all who are interested in circulating the Scriptures, as a Society that is able and willing to help them.

In the colportage the C.M.S. is well to the front, having sold in 1896, 12,982 Bibles and portions, realizing by the sale Rs. 623. The Wesleyan Mission

The financial strain on our work generally is very great just now by the famine, and by this additional trouble we know not how we can meet the absolute demands which come upon us in the work. Yet He is sufficient and will provide. . . .

comes next with 8052 Bibles and portions, realizing Rs. 132. The grant-in-aid received by the C.M.S. is lower than any of the other large Societies, but when we turn to the collections we find that in Bengal only ten churches had collections for the Bible Society; eight of these were C.M.S. Santalia again leads the way, and sets a good example to all other churches in Bengal, for out of the Rs. 200 sent in as church collections, Santalia sent Rs. 91. Well done, Santalia!

On the invitation of the Bishop of Lahore and the Punjab and Sindh Corresponding Committee, the Rev. S. A. Selwyn, Vicar of St. John's, Boscombe, will visit India in the autumn. The *Old Church, Calcutta, Parish Magazine* says Mr. Selwyn will commence his work in the north at the beginning of November, and with the permission of the Bishop of Calcutta will hold a Mission in the Old Church at the beginning of February, 1898.

Including Rs. 920 for the Church Missionary Association and Rs. 947 for the Gleaners' Union, the members of the Old Church congregation contributed Rs. 3273 for missionary work in 1896.

Mrs. W. H. Ball left Calcutta on March 9th, and arrived in London on April 13th.

NORTH-WEST PROVINCES.

At the beginning of June the Rev. J. P. Haythornthwaite, at Agra, was relieving the pressing needs of 887 famine-stricken people per day. The numbers were daily rising. In the course of March, April, and May, 32,293 people were relieved, at an expense of Rs. 1647. Mr. Haythornthwaite apprehended that during June and July, when the distress would be most acute, the daily number relieved would be 1000. He writes :—

The system we adopt is to carefully select under my personal supervision a certain number, at present about 475 persons, daily, in the worst condition of emaciation, from the large crowd which assembles outside the compound at 6 a.m. each morning. Each of these receives a "casual" ticket. This number is daily increasing. From another gate we admit each day another number, at present about 325, "permanent"

ticket-holders, i.e. those who have been carefully selected from time to time from the various groups of "casual" ticket-holders. This number also is daily increasing, but at a slower rate than the other. Thus every morning there are two groups, one of about 400 and the other about 350, to be seen assembled in the compound, which we speak of as "casual" and "permanent" respectively.

The system adopted has gradually become so efficiently organized that imposture is practically impossible. Two-thirds of the total number relieved are *bona-fide* villagers living within a radius of thirty miles of Agra in all directions,

having been driven into Agra by extreme hunger. At the end of the season, if funds permit, about Rs. 5 will be given to each village family, so that a good start may be made upon their return. One pleasing feature of the work is the way it has called forth voluntary service from both Christians and non-Christians. Mr. Haythornthwaite says :—

At present the College is closed, but both masters and servants are gladly devoting their holiday-time to this work. The Christian masters preach on appointed days to the two crowds, and catechists also from the C.M.S. Evangelistic Mission, and occasionally Miss Bland and her workers of the

Zenana Mission, take part in preaching. Frequently the crowds are too hungry to listen very quietly or patiently, but these workers go amongst them and speak kindly and sympathetically to them, and thus a quiet and good work is being done.

The Rev. and Mrs. J. M. Paterson left Bombay on May 15th, reaching London on May 28th, and have gone back again.

PUNJAB AND SINDH.

The Annual Meeting of the Native Church Council of the Punjab was held at Amritsar, April 22nd to 24th. The Rev. Fath Masih preached the annual sermon. After the service a brass tablet was unveiled, which had just been put up "To the glory of God and in loving memory of Rallia Ram, Pleader," for sixteen years Honorary Secretary of the C.M.S. Native Church Council, and an earnest Christian and patriot. In the course of the meetings discussions were held on such subjects as "How to improve the Church Council," "The pay of Indian Clergy," "Do the existing schools for the education of Indian Christians supply all our needs?"

Between 2 and 3 a.m. on May 5th, the residents at the Bannu Mission were startled by the report of a gun fired in the compound. On going out, Dr. Pennell found that Syed Badshah (a quiet, earnest man, baptized by the Rev. H. J. Hoare shortly before leaving for England), who is in charge of the bookshop, had been dangerously wounded. No one was caught, but it is believed that the wounded man was mistaken for Jan Khan (an Afghan convert), whose life has often been threatened. The wounded man has since died, "faithful to the last," Dr. Pennell writes.

The Rev. and Mrs. D. J. McKenzie, the Rev. and Mrs. H. J. Hoare, and Mrs. J. O. Summerhayes, left Karachi on April 17th, and arrived at Liverpool on May 12th. Miss A. F. Wright left Amritsar on May 18th, and arrived in London on June 7th.

WESTERN INDIA.

The plague has virtually passed away, leaving the city of Bombay almost free, and Poona at the time of writing actually free from the pestilence. The *Times of India* gives in its issue for May 28th a review of the mortality since the commencement of the plague in September last. The total number of deaths in the city of Bombay from the week ending September 29th to that ending May 25th was 32,000. Deducting the normal mortality, the deaths from plague amount to 21,000, nearly double the number given by the official returns, the difference being caused, the *Times of India* says, by the fact of the "concealment of the cause of death which has been in operation during the whole period of the plague." The worst weeks were the last in December and the second in February, when the numbers were 1984 and 1371 respectively. The same authority reckons the deaths from plague in the districts at nearly 10,000.

Miss Cornelia Sorabji, B.A., Barrister-at-Law (a daughter of the late Rev. Sorabji Kharsedji), has obtained the LL.B. degree of the Bombay University.

SOUTH INDIA.

The fifth Ingathering (Harvest) Festival was held at Zion Church, Chintadre-

pettah, on April 19th. On Sunday (the 18th) the special offertories were set apart for the Religious Tract and Book Society. Professor S. Saththianadhan, M.A., LL.M., presided at the Thanksgiving Meeting on the Monday, and addresses were given by the Rev. W. D. Clarke and Mr. Gnanamani.

The Rev. and Mrs. A. H. Lash left Madras on April 18th, and arrived in England on May 15th. The Rev. and Mrs. E. A. Douglas left Colombo on April 21st, and arrived in London on May 20th. Mrs. A. E. Goodman left Madras on April 25th, and arrived in England on May 31st.

The Madras localized *C.M. Gleaner* for March contains the statistical return. for the C.M.S. South India Mission for 1896. The returns—which do not include Anglo-Vernacular Schools, Boys' and Girls' Boarding-schools, or Caste Girls' Schools, nor the missionaries engaged in them and in the higher educational work—show eleven Europeans and five Native missionaries, sixty-six Native pastors, and 775 lay agents employed in spiritual work. During the year there were 408 men, 380 women, and 2073 children baptized. The communicants number 16,497. The entire baptized community is given at 18,086 men, 17,487 women, and 25,751 children—total, 61,324, to which may be added 6509 catechumens. The contributions of Native Christians only (exclusive of school fees) were Rs. 49,345.

The "Self-support of Native Churches" is occupying the attention of the Christian community in Madras. On May 15th, at a large representative meeting of the Madras Native Christian Association, a paper on the subject was read by Mr. Satya Joseph, M.A. The paper provoked an animated discussion. A branch of the Madras N.C.A. has been formed in the Nilgiris, with the idea of bringing into closer connexion the large Native Christian population at Ootacamund and other stations.

The Rev. F. W. N. Alexander, of Ellore, wrote in May:—

In our part of the country there is no famine, as is officially proclaimed, but there is dire scarcity and distress. The poor have no means of livelihood; agricultural operations have ceased during the hot season; no grain stores remain in the hands of the poor; the last harvest at best was scant, in *most* places none at all. What food-grains fell to the lot of the labouring classes are now consumed. They are living, God only knows how. Wild roots, grasses, fishes, dead cattle, and such-like stray means of life is all they have.

The C.M.S. is helping us well. We are building poor-houses, enclosing church compounds, digging wells, and the like. By this means we assist the poor in the best way, and at the same time benefit Mission work. Should the monsoon again fail, it will be almost too awful to contemplate. Three millions and a quarter are now fed by the State. What will it be then? Oh, pray for us that rain fail not. All acknowledge famine comes from God, also Bombay pestilence; yet do they not turn unto Him.

The management of the evangelists in connexion with the Society's work in Tinnevely rests with a Missionary Association composed of eleven members—seven clerical and four lay. From a report for last year just issued we note that the number of evangelists employed by this committee was twenty-three. "Seven of them are associated with Mission District Inspectors in their out-door work; two are colporteur-evangelists, chiefly distributing—either gratis or at a moderate price—Christian literature; and the rest are carrying on the last commission of our Lord single-handed." The month of August was wholly devoted by the evangelists to preaching the Word in three "United Preaching Bands," each consisting of six evangelists and led by a Native pastor. Interesting reports were forwarded to the committee from each of these bands, from which it would appear that during the month 267 villages and towns were reached, in which 911 open-air addresses were delivered to an aggregate assembly of about 47,200 souls.

One leader says: "I am glad to say we had the opportunity of visiting villages where no evangelist has been since the days of Ragland. In a certain place the women remarked that that was the first time of their ever seeing Christians, and requested us to tell them more of Jesus."

TRAVANCORE AND COCHIN.

From returns for the Travancore Mission recently issued we learn that 2625 persons were baptized during 1896. The baptized community numbers 9564 men, 7933 women, and 12,651 children—total, 30,148, of whom 5397 are communicants. There are besides 5397 catechumens. The Native Christians themselves contributed Rs. 14,862 during the year (exclusive of school fees).

The Bishop of Travancore and Cochin and Mrs. Hodges left Madras on April 19th, and arrived in London on May 11th. The Rev. C. E. R. Romilly left Madras on April 10th, and arrived in London on May 12th.

CEYLON.

"The Story of the Baddegama Mission" is a very interesting booklet by the Rev. J. W. Balding, the superintending missionary. Mr. Balding takes his readers back to the genesis of the Ceylon Mission, when on October 28th, 1817, four clergymen (two of them married) received their instructions and were addressed by the Rev. Chas. Simeon. On December 17th following the missionaries embarked at Gravesend. Work was commenced at Baddegama, by the Rev. and Mrs. Robert Mayor in 1819, the year our gracious Queen was born. Mr. Balding traces the history of the Mission, and amongst other striking facts mentions that the Baddegama district is noted for the number of clergy, catechists, and teachers it has produced who have gone forth into other parts of the island, and gives a list of seventeen pastors who were Natives of the district. In 1896 the Singhalese Christians subscribed Rs. 1748 for religious purposes.

On May 20th, the Bishop of Colombo opened the new mission-house and school-buildings at Dodanduwa, generously presented to the Society by Miss H. P. Phillips. The Revs. E. T. Higgins and J. W. Balding and several Native pastors took part in the service. At a subsequent meeting the Bishop expressed his interest in the work the lady missionaries were carrying on at Dodanduwa, and assured those concerned of the prayerful sympathy of all. Addresses were presented to Miss Phillips by the congregation, and by the lads of the Industrial School. Miss Phillips left Colombo on June 17th for a visit to England.

The Rev. H. Horsley and his daughter reached Nellore on the evening of May 10th. The next day about 300 Christians came together to welcome them. Mr. Horsley says, "It is a real pleasure to be amongst the Tamils again, and should health be granted I shall count it my highest joy to spend and be spent in the service of the Master in this beautiful island of Ceylon."

The Rev. J. Carter, Principal of St. John's College, Jaffna, undertook a tour in the Wanny, in the Northern Province, in April. He went on his bicycle to Vavoniya Vilankulam (eighty-eight miles), then took a bullock-cart through that and the Mullaitivu districts, and returned on his bicycle. He baptized three adults at Vavoniya, one the wife of the mason engaged on the new church building, and two young farmers. One of the latter would have been baptized a year ago, but he wanted his wife to be baptized too. She still refuses, but he felt he could delay no longer. "Though there are not many Christians in the Wanny as yet, such as there are," Mr. Carter says, "seem very much in earnest, and especially for the conversion of their own families and friends, which is a good sign."

SOUTH CHINA.

The following brief account of the arrival of the remains of the Rev. J. S.

Collins at Fuh-chow and the funeral is from a private letter by Miss E. M. M. Brooks:—

When I commenced this we were expecting the coffin from Nang-wa, and thought Dr. Rigg and Mrs. Collins were coming down too, but noon came and we heard nothing. Early on Wednesday morning, however, a man came saying the boat had come, but only Mr. White (a newly-arrived missionary) had come down with the coffin, while Dr. Rigg went back to Mrs. Collins, who could not come. An inquest was held, and the funeral took place at twelve o'clock. It is the custom for all

missionaries to attend. The large Chinese coffin was covered with the British flag—lovely flowers came from all quarters. During the service we sang "Peace, perfect Peace" in English, and "For ever with the Lord" in Chinese. There were about 300 Native Christians present, and numbers of others in the trees outside, and on the hill, &c., &c. We are praying much for the widow and children.

Mrs. Collins, so recently widowed, and two children, and Mrs. Smyth (and infant), wife of Dr. Smyth of Ningpo (formerly Miss Gertrude Stanley), were among the passengers of the *Aden* wrecked off the coast of Socotra on June 9th. (See Editorial Notes.)

MID CHINA.

The first Conference of Lady Missionaries of the Mid China Diocese was held at Shanghai on April 2nd and 3rd. Mrs. Moule (wife of the Bishop) was voted to the chair, and Mrs. Elwin appointed secretary. Eighteen ladies were present, and the Conference has been described as a very helpful time to all.

Dr. H. J. Hickin, who left England on November 30th, wrote on February 8th, soon after his arrival at his old station of T'ai-chow:—

The Church seems to be progressing well. The medical work carried on by the Native, a student formerly of Dr. Main's, has evidently been of no mean order, and bears evidence of a good deal of time and labour spent. He has arranged things most admirably and methodically. He has printed large notices of the days and hours for seeing patients; prescription papers, with a

The Rev. J. B. Ost of Chuki writes:—

The work in Chuki goes forward, but the devil is most active, and opposition and persecution meet us and our people on all sides. There are over 200 inquirers, and just recently in a village twenty-five *li* from Fung Gyiao the Gospel has taken root, and we have now eight inquirers there, two being women.

We are sadly in need of helpers, and earnestly pray the Lord of the Harvest

short summary of Christian teaching at the top of each; and also printed labels for the doses of each bottle, &c.

The medical work has opened under most fortunate auspices, the Governor of the city having thrice summoned me to see his wife. The effect of this will probably be to open many doors to me, and thus widen the sphere of usefulness.

to thrust some out to us this year. The medical missionary will, I hope, be forthcoming ere 1897 closes, and others too, we hope will, be assigned to Chuki.

The Native Church Council recently held was a most important one. We are pressing forward in the matter of Native Church organization, and pray God to bless our efforts to plant and develop the Native Church.

WESTERN CHINA.

Henceforth all letters for members of the Western China Mission should be addressed simply, "Chung-King, China."

The Rev. J. H. Horsburgh acknowledges the receipt of "a large sum—over Rs. 100—contributed last year at Mrs. Walker's Mothers' Meeting in India," for work in Si-chuan.

JAPAN.

Archdeacon Warren has been suffering from over-work, and has been obliged to

take a short sea-trip to Yokohama. This has set him up somewhat, but fearing a breakdown which would dislocate the work of the Mission, he has invited the Rev. G. Chapman, of Tokushima, to assist him for two months in the Osaka Divinity School.

Miss E. Ritson left Kobe on March 19th, and arrived in England on May 4th. The Rev. C. T. Warren left Kobe on April 19th, and arrived at Southampton on June 1st.

We learn from the *South Tokyo Diocesan Magazine*, a quarterly publication recording the work in Bishop Bickersteth's diocese, but happily not confining its interest to the one diocese, that at a meeting of the Dendô Kwaisha (Japanese Missionary Society) in Tsukiji (Bishop McKim president) it was decided to send a missionary to Formosa, and at a meeting of the Bishops of the Japanese Church at Tokio on February 4th and 5th (Bishops McKim, Evington, Awdry, and Fyson present) it was decided that the oversight of the work to be undertaken by the Japanese Church in Formosa be committed to Bishop Awdry.

Miss Peacocke, of Tokio, who was suffering from nervous exhaustion caused by malaria, has been ordered to a hill-station for three months' change.

The *C.M.S. Japan Quarterly* for March refers to the death of the Empress Dowager on January 11th, not only as a token of sympathy with the Japanese people in their loss . . . but to call attention to the marvellous changes which have taken place since she became the consort of the late Emperor Komei in 1849:—

In the year mentioned, no attempt had been made to bring Japan into political or commercial relations with the rest of the world. Commodore Perry did not arrive until four years later, and his treaty, which was the first step in this direction, was not concluded until March 31st, 1854. Then the Shogunate was in existence, and the edicts of the Shogun's Government against Christianity were in full force. Even after the time when she became Dowager Empress [1868], the notifications of the Imperial Government were equally prohibitive. "The

Evil Sect, called Christian, is strictly prohibited." "With respect to the Christian Sect the existing prohibitions must be strictly observed. Evil Sects are strictly prohibited." And now Christianity is everywhere freely preached and openly professed, and Japanese Christians are reckoned amongst the most loyal and dutiful subjects of the Imperial House. The Christians in Tokio and Osaka and other places have, in common with other loyal subjects, expressed their sympathy with the Imperial Family in their loss.

NEW ZEALAND.

The Christchurch Branch of the Gleaners' Union is making an effort to raise sufficient money to support a Maori Missionary to the lapsed Maoris of the Urewera country, and the N.Z. Mission Trust Board much regret that they have no suitable man just now available for the work. The Gisborne Branch is making a similar effort. Earnest young Maoris full of the Holy Ghost and of power are greatly needed.

NORTH-WEST CANADA.

Bishop Newnham of Moosonee, who is now in this country, gives in a recent letter the following experience during a three days' journey in canoes along the shores of James' Bay to reach Albany:—

In a few words, I wandered all day in a pathless morass, and was only found and rescued long after I was tired out, and had almost given up hopes of getting out—at all events that night. My men having broken my canoe, and having to wait after mending it for the next tide, I determined to

walk on till they caught up with me, as we were not far from Albany. I waded ashore and started to make a direct course across a few miles of swamp. But the swamp became bog, almost bottomless, and crossed by many a stream or ditch, and I was soon wet up to my waist. I did not want to turn

back for fear my men would have passed on, so I struggled on hour after hour. I had been up since midnight, and had only had a mouthful of crust since the previous day; was heavily clad with high wading-boots, which were soon filled with water, and the sun was beating on me. There was no dry ground for me to sit down on and rest, so I rested against some willows drawn together, which bore a part of my weight, and thus I took a dog's sleep once or twice. For some time I walked barefooted and barelegged, as I could not lift my boots full of water; but my legs and feet were so torn by the willows that I had to don the boots again.

Thus I walked from 8 a.m. to 4 p.m., and at last could only go a few yards at a time, my hands helping my legs to lift my feet, when my men, anxious about me, fired their gun, and I answered with a shout. They soon

reached me, as I had almost reached the bank of the river near Albany, carried me to the canoe, and laid me under the tarpaulin, and I instantly fell asleep. We soon reached the Archdeacon's, who tended me most carefully, and after bathing my torn feet I again fell asleep instantly. However, next day, though dressing was pain, and movement worse, and climbing the pulpit stairs agony, yet I was able to perform all the duties arranged for me, beginning with Indian service at 8 a.m., when I preached. Then came 10.30, English confirmation, sermon, and administration of Holy Communion; 2.30, the same for the Indians, with seventy-six communicants. I was glad to rest in the evening with my aching and torn feet and legs wrapped in cotton and vaseline. It was indeed a merciful deliverance, and I hope I was spared to do many years' work in the Vineyard.

BRITISH COLUMBIA.

Ill-health and subsequent pressure of work delayed Archdeacon Collison in the writing of his Annual Letter, which reached us just after the Annual Report had gone to press. In the spring fishery mission he was greatly helped by the "Church Army" band of Native evangelists, who passed to and fro between the camps several times each week preaching to their fellow-tribesmen. He writes:—

Our labour was not in vain in the Lord, as was evidenced by our crowded prayer-meetings, and our large and attentive congregations. Nearly 100 Indians assembled to commemorate the exceeding great love of the finished

work of the past, and to anticipate the promised advent and triumph of the future around the Table of the Lord. Six Indians publicly renounced Heathenism, and three confessed the faith of Christ crucified by baptism.

As an instance of the transforming power of the Gospel, it is interesting to read the following account of the appointment of a successor to one of the leading chiefs. The public service was held on the afternoon of a week-day. Archdeacon Collison says:—

After suitable hymns, prayers, and lesson, he was led forward by three of his brother chiefs, who introduced him. I then put three important questions to him—touching his faith, and life, and duty towards God; the laws of the realm; and his people. Having answered satisfactorily, he was then led back to his seat, when with his brother chiefs he knelt in silent prayer. The service was then concluded with prayer and a closing hymn. As he emerged from the church with his friends they were accompanied by the band to his own house. This is the first occasion of a chief having been thus introduced

and admitted to his chieftainship by a service of prayer and praise, and the Christians all around have expressed their delight and satisfaction in regard to it, as they state they thought there was no other mode but that of the old heathenish style possible. This young chief and his wife are both examples to the believers by their consistent life and testimony, and he has preached more than once to his tribe and others since his succession to the chieftainship. I am convinced that it is most important to teach our converts that religion should extend to the affairs and routine of their daily life.

NOTICES OF BOOKS.

THE HISTORY OF THE UNIVERSITIES' MISSION TO CENTRAL AFRICA, 1859-1896.
By A. E. M. ANDERSON-MORSHEAD. London: Office of the Mission,
9, Dartmouth Street, Westminster. 1897.



HE Universities' Mission to Central Africa is one of the results of the influence of Livingstone. It was he who, during his visit to England in 1857, called upon Oxford and Cambridge to plant a Mission in Africa. But in the working out of the project we trace the influence of four famous Bishops. Selwyn, by his great Advent Sermons in 1854, stirred the heart of C. F. Mackenzie, the Second Wrangler of 1848. Colenso, in 1855, induced Mackenzie to go out with him to Natal as Archdeacon. Gray of Cape Town, visiting England in 1858, organized a Cambridge Committee for carrying out Livingstone's idea. Samuel Wilberforce of Oxford took the lead in the new organization. Archdeacon Mackenzie was appointed to head the Mission, and on January 1st, 1861, he was consecrated bishop at Cape Town. The authoress of this volume calls him "the first Missionary Bishop whom our Church had sent forth for a thousand years"; but it is hardly right to ignore facts, even when one does not like them. We are well aware that the Jerusalem Bishopric of 1841 was detested by most High Churchmen—though not by all, for Bishops Blomfield and Selwyn, Samuel Wilberforce, H. E. Manning (afterwards Roman Cardinal), Palmer of Worcester, and W. E. Gladstone, were all in favour of it; but still it is undeniable (1) that Alexander and Gobat were canonically consecrated as bishops; (2) that the Church of England sent them forth; (3) that they were missionary bishops in the sense here meant, i.e. in a country outside the British dominions. In strict truth, therefore, Mackenzie was the third, not the first. The point is of no importance; but accuracy is a good thing.

Bishop Mackenzie's Mission began, as so many great works have begun, with disappointment and disaster. Livingstone fixed its location on the Shiré river, south of Lake Nyasa; but the malaria of the district quickly killed the devoted bishop himself and several of his helpers. His successor, Bishop Tozer, abandoned the Zambesi country, and transferred the Mission to Zanzibar. For this he was severely criticized; and Mr. Stanley, in one of his books, described him rather contemptuously as viewing "Central Africa" through a telescope from the safe retreat of an island. The volume before us vindicates Tozer—successfully, as it seems to us,—and pictures him as, by his foresight and patience, the real founder of the present flourishing and extensive Mission. Ultimately, however, he resigned, and that great missionary scholar Dr. Steere succeeded him as bishop. Much of the growth of the work was due to Steere's ability; and not a little to the untiring and courageous labours of the next bishop, Dr. Smythies. To him succeeded the present Bishop Richardson, whose see is now called Zanzibar; a new diocese of Nyasaland (now Likoma) having been formed, which has already had three bishops, Dr. Hornby (retired), Dr. Maples (drowned), and the present Dr. Hine. Thus the Mission has placed eight bishops in Africa, of whom four have died at their posts, two have retired, and two are now working.

From Zanzibar the Mission extended to Usambara, on the mainland to the north, and bordering on the British territory which is in Bishop Tucker's diocese of Eastern Equatorial Africa. It would no doubt have advanced westward but for the prior occupation by the C.M.S. of the Usagara country on the old route to the Victoria Nyanza. But its greatest extension has been to the south, on the Rovuma river and on Lake Nyasa, out of which has come

the new diocese above mentioned. Meanwhile Livingstone's own countrymen successfully occupied the districts first pointed out by him, the Established Kirk working on the Shiré and the Free Kirk on the further side of Nyasa.

In the volume before us, the whole story of the Mission from Mackenzie's expedition downwards is admirably told, with an honesty that refuses to omit disappointments, and a faith that sees the Divine hand leading through apparent failure to true success. It is needless to say that the ecclesiastical and doctrinal principles of the Mission are not ours. It would be affectation to ignore the fact, too, that our differences are not those merely of taste as to the externals of Christian worship. They lie far deeper, and touch even elementary teaching. The Mission has attracted to itself much of the ardour and fervour of the younger and more advanced High Church party, while the unmistakable devotion to Christ of many of its members has won for it the sympathy and goodwill of many Churchmen who would avow themselves as of a more moderate school. The splendid work done, indeed, both at Zanzibar and on the mainland, calls for unstinted recognition on the part of all Christians who, while firmly believing their own views to be more Scriptural and primitive, nevertheless dare not shut their eyes to the simple fact that the Spirit of God is not tied to this or that section of theological opinion. And in addition to this consideration, we of the C.M.S. owe unbounded gratitude to the Universities' Mission for the extreme kindness, repeated over and over again, which our own missionaries have received from its members.

At the end of the book there is an important chapter on Slavery, by Lieut. C. S. Smith, formerly Vice-Consul at Zanzibar; and this is followed by some interesting appendices, on the constitution, organization, and methods of the Mission, with a complete list of its missionaries of all grades from the first. One would suppose that this Mission and the China Inland Mission were wide as the poles apart, and no doubt they are so in certain important respects. Yet there is a singular likeness between them. Neither of them is a "Society"; both are "Missions." In both cases the "members" are not the subscribers, but the missionaries; in both cases the Home Committee or Council exercises no authority over the missionary operations, but confines itself to selecting and sending out the missionaries and collecting the funds; in both cases the supreme authority is vested in a single man—in one case a Bishop, in the other a Director; in both cases there is "no salary, or periodical holiday, ultimate pension, or temporal advantage of any kind." "It is necessary," says the Universities' Mission, "that those who join should do so with the single desire to live for, and willingness, if it be so, to die in, their work, because it is Christ's." It would be unjust to say that in this last principle the C.I.M. is like it, and that others are not. Probably all Missionary Societies would avow the same principle; certainly C.M.S. would. Yet there is a difference. A "Society," comprised of people staying at home, can scarcely insist on counsels of perfection for the agents it sends out, in the same way as a "Mission" that consists of the missionaries themselves. The former has to say, "Go"; the latter can say, "Come"; and this is a real difference. But the U.M. and the C.I.M. are totally different in one important respect—without referring to ecclesiastical and doctrinal differences. The U.M. considers it "unadvisable to accept married men" (though the Bishops may allow exceptions); "and it is understood that any one who enters into a marriage in Africa shall at least for the time cease to be a member of the Mission." But the C.I.M. is a great marrying institution! It sends out scores of unmarried folk, and arranges for them in the difficult surroundings of China with great wisdom; but with due restrictions marriages are allowed,

and are in fact numerous. This is not the place to discuss all these points on their merits. We are merely setting forth facts.

Although the Mission has the great advantage of being called "the Universities' Mission," it is not supported only by the Universities, but is a powerful rival of S.P.G. in many parishes; nor are a majority of its missionaries University men, for it has especially laid itself out to find places for laymen of all ranks. If we have counted right, there are on the roll from the beginning 113 laymen and 82 women, against 96 clergymen. No less than sixty-six out of the whole number have died in the service of the Mission. On the other hand, the large number of names with the word "Withdrew" against them shows that the Mission, despite its indisputable success in using laymen of various classes, has had similar disappointments in them to those of other societies. To meet the need of special training for lay agents the "Society of the Sacred Mission" has been started, an institution in South London, the advanced Church views of which ought not to blind us to the practical excellence of its training.

There is one phrase used regarding the Home Committee which, if we may say so without offence, is a little amusing. "They have never," we are told, "in any sense arrogated to themselves the power of ruling the Mission or cramping the action of the Bishops and Missionaries." That is a tolerably significant sentence, and it would be affectation to doubt its meaning. Now the method of the Mission can be honestly admired without any admission that societies worked on different methods "arrogate to themselves" powers which it is undesirable that they should exercise. In point of fact, the Home Committee of the U.M. exercise two powers of the most essential kind. They select and send forth the missionaries (subject to the approval of the Bishops under whom they are to serve, and of a small Board on which representatives of the Bishops sit); and they "make annual grants of money to each Bishop *at their discretion*." The Bishop of Zanzibar, therefore is dependent upon the Home Committee for his men and his money. This is not very unlike the older societies. There are differences, of course; but the differences are not so essential as to make the word "arrogate" suitable in one case and unsuitable in the other.

So again the constitution of the General Committee consists partly of *ex officio* members, and partly of members elected by the subscribers. This is the same arrangement in principle as obtains in the older societies. We could point to certain rules in which an old-fashioned society like C.M.S. is distinctly more in accordance with the principles of the U.M. than the U.M. itself; just as C.M.S. might fairly be said to represent the whole Church of England *in theory* better than S.P.G. !—because every clergyman can become a member of the C.M.S. Committee if he will, whereas he can only become qualified for membership in the S.P.G. Committee by being elected by existing members of the Society! But we have not the slightest disposition to indulge in invidious comparisons. It is always interesting to note the differences between different organizations. We may all learn from one another.

One other point, however, is worthy of notice. It is well known how much C.M.S. has been complained of for requiring a voice in the appointment of bishops whom it is to support. But C.M.S. works in many dioceses—for instance in India—where it does not support the bishops, and where it has no voice whatever in the appointment, not even liberty to submit names to the Archbishop. It is therefore always in danger of having a bishop set over its missionaries who is altogether out of sympathy with them. But the U.M. runs no such risk at all! Until the last vacancy at Zanzibar, "the choice," says this volume, "was made by the London Committee and sub-

mitted to the Archbishop. His discretion was of course absolute, and so the appointment has always rested with His Grace." This is exactly parallel with past appointments to bishoprics in spheres occupied only by C.M.S., and where C.M.S. supported the Bishop. Why was the one practice so natural and right, and the other so wickedly un-churchlike? But we write, it will be seen, in the past tense, because it appears that, at the last vacancy at Zanzibar, Archbishop Benson was assisted in the selection by a Committee of Bishops—again exactly the new arrangement made with C.M.S. by Dr. Benson last year. No, not exactly; for the U.M. is careful to state that the Bishop who happens to be its Chairman was one of that assisting Committee of Bishops. C.M.S. has no parallel advantage to this! We make not the slightest complaint; we think the new arrangement excellent; but we draw attention to these facts to show how utterly groundless are the cavils often indulged in about the supposed strictness of C.M.S. conditions in the matter of episcopal appointments. But, says some friendly critic, C.M.S. reserves the power of not voting the stipend. Yes, it "makes grants at its discretion" (*vide supra*). It is of course within the power of the Archbishop and Bishops to send (say) a Father Maturin to a diocese wholly worked by C.M.S.; and it is within the power of C.M.S. to say, "Then we won't pay." Equally, it is within the power of the Archbishop and Bishops to send to Zanzibar at the next vacancy (say) the Secretary of the Church Association (supposing he were a clergyman). Shall we venture to guess what the U.M. would do in such a contingency? No, it is wiser not! In fact, we all have to rely, humanly speaking, on the Christian common sense of the heads of the Church; and Bishop Butler was not far wrong when he said that probability is the guide of life.

This is a long digression; yet scarcely a digression, seeing that the excellent volume before us suggests the reflections we have indulged in. But we now conclude by heartily recommending the book as a valuable account of what all must acknowledge to be one of the most interesting Missions of our day.

A new edition, the fifth, has appeared of Dr. George Smith's valuable handbook entitled, *A Short History of Christian Missions*. This is a totally different work from the preceding one. It is systematic from the first page to the last, and full of important facts admirably arranged. It is, we think, the only book of the kind that exists which can be used as a manual for preparing for missionary examinations. At the same time, though it does not look at all like a book that would bear reading aloud in the same way as Mr. Barclay's, it really is written in Dr. George Smith's vigorous style, and the more it is read the more highly will it be valued. The new edition brings progress and statistics well up to date.

LETTER TO THE EDITOR.

THE LATE REV. C. BAUMANN.

ALTHOUGH it is almost a year since my dear old friend the Rev. C. Baumann, Ph.D., passed to his rest, with whom I voyaged in the old sailing-vessel *St. Laurence*, with troops on board, in 1868, round by the Cape to Calcutta, and who worked several years in Calcutta, first at the Cathedral Mission College, afterwards in pastoral and evangelistic work and as Principal of the Amherst Street Boys' School, and more recently at Benares,—I feel I must send to you an extract from a letter which he wrote to me at the close of 1895. It will speak

for itself as to the tone of my dear friend's heart, and is not without value and interest as to his views of the nature of true work in the Lord's field :—

"Benares, Dec. 27th, 1895.

"MY DEAR BROWN,— . . . Thanks for your kind letter which assured me of your own well-being and that of your family. I also read with prayerful interest your account of the work among the *bonga*-ridden Santals and sick folks who resort to you in such numbers, as well as among the poor distant Native Christian brethren. God bless your visit abundantly, and give you fruit for your toil, and let you richly enjoy the tracings of our Blessed Master's footsteps. Your plan of befriending the Native Christians and inspiring them with the desire and joy of helping forward God's Kingdom among their countrymen is also mine, and in carrying it out I spend most of my time and strength. They do need our sympathy and attention, on account of the terrible temptations to which they are exposed, and as on their spiritual efficiency depends so much the spread of Christ's Kingdom in this country. But you are right in saying that all our labours are in vain without the aid—the omnipotent aid of the Holy Spirit, both for preaching the Word and for securing it an entrance into the hearts of our hearers. The older I grow the more I see that we are empty vessels, and that until we are first filled with the Spirit nothing can be expected from us. How helpful in this respect are our great festivals, and among them that we are commemorating now. For what are the dreams and hopes in the heart of man which the Incarnation does not satisfy? Whether we regard the world at large, or the character of individual man, a new birth, a new life, is only effected by a hearty reception of the story of the Nativity. The world at large is only the scene of hindered intentions. Back and forth between the two beliefs that the world is a hopeless gnarl of chance, and that it is an orderly and recognizable success and only hindered and oppressed by countless circumstances, has man's faith practically swung. But what a difference it makes if we read the history of the world in the light of the story of the Incarnation! The God who made the world is here. The will which lies behind all action, the wisdom of which all thought is but an echo, it is all here; only it is all held in restraint by our humanity. In such a sight does not our human experience leap out and recognize itself? Does it not see at once its glory and its misery? These two truths are manifested at Bethlehem. The Human Nature is capable of closest union with Divinity, and Divinity, living in our human nature, is cabined, imprisoned, and confined. Out of the first, truth comes triumphant certainly, out of the second, endless patience; and these two together—certainty about the final issue, and patience with the lingering means—these two which were written upon the life of Jesus, have made the "power" of the faith which has and will overcome the world. Sureness and patience are again suggested to us by the light of the Incarnation, and I thank God for having taught us these lessons by the Christmas we have again been privileged to commemorate. Our work especially is helped by the lesson of the shepherd's story—we are encouraged to work away with calm and faithful energy at it, in the few years in which God has appointed us to work; satisfied, perfectly satisfied, if we can help the new Incarnation of Christ toward its completion in the little worlds in which we move, as Mary and Joseph tended and taught the Divine Child who was in their humble home. O Lord Jesu, give us more of Thy Spirit, Thy Spirit of Love, Hope, and Humility, Thine inspiring assurance of the ultimate success of the work begun by Thee, Thine infinite patience with weak, erring, sinful man. And as Thou didst give Thyself, help us to give ourselves anew to Thee. Make us be born again, ourselves and our fellow-workers, European and Native, into Thy Divinity, as Thou wast born into our humanity. . . .

"With kindest regards and love to you all,

"Yours affectionately,

"C. BAUMANN."

I treasure these words and the prayer of my dear friend: they seem to speak—not from the grave, but from the glory and the presence of that Divinity which he loved and longed to receive more and more into closest union with himself—not selfishly for himself merely, but for the benefit and the enriching of others.

98, Hazelville Road, Hornsey Rise, N.

JAMES BROWN.

June 10th, 1897.

NOTES ON OTHER MISSIONS.

THE BRITISH AND FOREIGN BIBLE SOCIETY issued in the year ending with March last an aggregate of 3,776,133 copies of the Bible, Testaments, and Portions. The income included 128,504*l.* from subscriptions and 87,654*l.* from sales, an increase, chiefly in subscriptions, of 2196*l.* The expenditure of 203,681*l.* was an increase of 5924*l.* over the previous year. The year is marked by the issue of the complete Bible in Luganda and the New Testament in Kien-ning. The latter was one of the chief desires of the late Rev. R. W. Stewart, and has been carried through the press by Miss B. Newcombe, of the C.E.Z.M.S. Archdeacon McDonald is completing the Bible in Tukurh, and the Rev. E. J. Peck, of Cumberland Sound, carried through the press an edition of the Gospels in a new form for the Eskimo. Mr. Batchelor's version of the New Testament in Ainu is also about to be published. The Rev. F. Langham, who spent thirty-seven years in Fiji, is spending his declining years in revising the Fiji Bible. The versions in the chief languages of India and China are also in the hands of revisers. In 1837 the Society issued the Scriptures in 135 versions; now, in 335 versions. The circulation is sevenfold what it was in 1837.

At the annual meeting of the Society it was natural that 1837 should be contrasted with 1897, but two great features of the Bible Society's work were well illustrated by the Bishop of Newcastle and Canon Edmonds. "I should like to know," asked Bishop Jacob, "what our missionaries in India would do if we had, for instance, a Wesleyan Bible in Bengali and in Hindustani and in Hindi, and a Baptist Bible and a Church of England Bible and a Presbyterian Bible." It is the Bible Society which affords a common meeting-ground for differing denominations and enables them to send forth one book as the ultimate standard of faith and life. Canon Edmonds sketched most interestingly the stages through which a version passed from the one-man translation to the finally-revised issue, and alluded to the policy of eliminating unnecessary and merely local versions when a more widely applicable translation had been prepared.

A pathetic story attaches to a Gospel now published in Matabele by the British and Foreign Bible Society. Mr. Thomas, who had once been connected with the London Missionary Society, and was working in Matabeleland, made a translation of the New Testament, which he completed the day on which he was attacked by an illness of which he died. During his last hours he was much troubled by fears lest his work should be in vain. His wife, to comfort him, undertook to have the translation printed. She drew out of the bank the sum of 100*l.*, the savings of her lifetime, and with it had printed 500 copies of the book. Of course, since there was no one in the printer's office who knew the language, many mistakes were made. Mrs. Thomas gave away fifteen copies, and three were sold. The rest were stored at Shiloh, her husband's Mission station. During the revolt the Matabele stole these copies and used them as head-gear. A friend of the Bible Society in Natal heard of all this, obtained what is probably the only remaining copy of the version, and sent it home. The Bible Society agreed to purchase the copyright, and propose to issue a tentative edition of one of the Gospels, and will proceed with the revision of the whole of the New Testament if competent scholars pronounce it to be advisable.

The MISSIONS EVANGÉLIQUES DE PARIS has striven to meet the situation created by the Jesuit intrigues in Madagascar. It has sent out three pastors and two professors to superintend the work and to take over the schools ceded by the L.M.S. Of the latter M. Mandain is charged with the primary schools of Imerina, and M. Ducommun, who has had long experience in teaching the French language to foreigners, will reorganize and direct the Palace and other higher schools in Antananarivo. A great farewell meeting was held in Paris which evoked much interest. The efforts of the Paris Society did not stop there. Four Malagasy professors have been brought over to France to perfect themselves in the study of the French language. More important from one point of view, MM. Kruger and Langa, the recent commissioners to Madagascar, have drawn

up a carefully-worded pamphlet in which the action of the Jesuits has been exposed and the loyalty of the foreign missionaries to French rule has been demonstrated. This pamphlet has been sent to all members of the Senate and Chamber of Deputies. The spirit of the Jesuits may be judged by the following extract from a letter of M. Castets, Superior of the Imerina Mission:—"Comme me disait, un jour, un de nos braves soldats: 'le protestantisme est en pleine faille à Madagascar.' Il n'avait d'autre appui que la protection des forts et l'impérieuse attraction de la religion d'Etat cachée sous les dehors menteurs de la liberté; aussi, dès que ce facteur lui a manqué, le protestantisme a chancelé. Pour faire triompher la religion catholique, il n'a fallu ni décret, ni pression, mais tout simplement la liberté vraie octroyée à tous les cultes par le général Gallieni." Their scholars had mounted from 26,729 to 65,103 in December last, although the Jesuits had no "un fleuve d'or, comme les Sociétés rivales." Furthermore, "des villages entiers de protestants se rangent au nombre de nos adhérents"—a statement which may be explained by the accounts of high-handed compulsion which reach us from so many quarters. In spite of all this progress, "le protestantisme vit encore et fait agir deux puissantes influences, l'or et la terreur: l'or, qu'il prodigue à pleines mains, la terreur qu'il propage par des bruits alarmants sans cesse renouvelés." It is the old story,—English gold and English perfidy! The régime of General Gallieni is described as a "neutralité officielle envers tous les cultes"! M. Escande, the head of the Paris Society in Antananarivo, laboured incessantly to get M. Gallieni to take a more favourable view of Protestant loyalty. He introduced to the Governor the new party sent by the Paris Society. At the beginning of June news came that this leader had been assassinated, together with M. Minault, one of the new recruits who was to have laboured among the Betsiléo.

Some time ago a report was current that the notorious Chou Han of Changsha, the chief originator of the foul stream of blasphemous anti-Christian literature which was poured forth from Hunan, was making overtures to Dr. Griffith John, the veteran L.M.S. missionary at Hankow. Unhappily the news turns out to be untrue. The correspondent of a Shanghai paper, who went up to Changsha to inquire into the matter, was not even allowed to land; and Chou Han's secretary informed him that his master's disposition was unchanged. The Rev. Timothy Richard, of Shanghai, however, reports that an extraordinary change has come over Hunan, once the sealed province of China. One of the gentry of Hunan, while visiting Shanghai, came across one of the magazines of the Christian Literature Society, and ordered 200 copies of it to be sent to him regularly for distribution among the leading men of the province. Shortly afterwards these men ordered copies of all other Christian and scientific books they could get, and have now sent down to ask that the chief Chinese editor of the C.L.S. in Shanghai should become a professor in the chief college of the province. Dr. Griffith John also reports that Hunan is being opened up by a Native assistant. There are about twenty converts at Heng-chou, and the gentry are friendly. The latter have invited Dr. Griffith John to visit their city. From Kiang-si, *China's Millions* says, Mr. Meikle, of the C.I.M., has entered Hunan on the south, and has also met with a friendly reception.

Not the least important work achieved by the Gleaners' Union has been the spirit of godly emulation which its formation has stirred up in other societies. The Watchers' Band in connexion with the L.M.S. now numbers 23,724 members in 621 branches in Great Britain and Ireland; 1483 members in sixty-four branches in Australasia; besides smaller numbers in India, China, and Madagascar. There is a circulating missionary library of 1200 volumes. The Band, writes Mr. J. E. Liddiard, the Hon. Sec., "teaches the necessity of personal recognition of personal responsibility in relation to the evangelization of the world." It has brought home to many hearts "the preciousness of the ministry of intercession" and a "deepening desire" for the quickening breath of the Holy Spirit upon the churches.

J. D. M.

EDITORIAL NOTES.



THE adverse balance of 9000*l.* has been wiped out! It was, as we said two months ago, a small thing to ask for from so large a constituency as that of the C.M.S., and surprise was expressed in some quarters that the Committee's appeal for the money to be sent in before the end of June was not complied with. "What *has* happened to the Church Missionary Society that it cannot clear off its deficit?" asked one of the London daily papers in its editorial notes. The question seems to us to indicate a fallacy which may in a large measure account for our disappointment. Expectations founded upon the greatness of the C.M.S. deserve to fail. If the notion prevails, however unconsciously, that the Society's constituency, which raised last year some 300,000*l.*, will of course, and as it were automatically, contribute a trifle of a few thousand pounds, and if in consequence God's gracious intervention is not asked for, is it not right that we should be humbled? Let our readers consider how far this may apply to themselves. It is with self-accusations that we venture to suggest that the Lord delayed the longed-for relief because the expectation of not a few of us was not *solely* from Himself. But believing prayer did ascend, and if the faith of many was feeble and their hope misdirected, at least let our grateful hearts give all the praise to Him Whose due it is. On the very day when our "Monthly Letter to Leaders," conveying a message to those who had been specially asked to pray for this thing, went to press, a cheque reached the C.M. House from an anonymous friend which sufficed to expunge the deficit. The kind donor was not aware how much was required, but sent 3000*l.*, the balance on that day standing at 3047*l.*

WE are thankful to observe that the general absorption of the public mind during the month of June in the celebration of the Diamond Jubilee did not occasion a falling off in the receipts sent up to Salisbury Square. Up to June 30th the sum received from Associations was well in advance of that of the previous year and of the average of the past five years. Legacies show a falling off, but the total receipts, notwithstanding, stand about 2000*l.* to the good. Expenditure, however, has made headway by nearly 5600*l.*

THE celebrations at Canterbury of the 1300th anniversary of King Ethelbert's baptism, in 597, should serve to excite a warmer, deeper sympathy among us in the work of sending the Gospel to the Heathen. It is almost startling to be brought face to face, under the shadow of our Metropolitan Cathedral, with the reminiscence of conditions which offer an almost exact parallel with experiences of modern Missions to savage tribes. The apprehensions entertained by the missionaries at the thought of committing themselves to reside among so barbarous a people of an unknown tongue remind us of the dangers anticipated and realized in modern efforts to evangelize some of the tribes of Africa, though we do not quite know where we should look in modern annals for instances of leaders of missionary parties turning back, as Augustine is said to have done, and begging permission to relinquish their enterprise. Ethelbert's fears, on the other hand, lest his visitors should practise magical arts if he ventured under a roof with them, are precisely analogous to the ignorant and superstitious alarms displayed by many a dusky despot on the first approach of the missionary. It is well that we should remind ourselves that our Christianity is not indigenous; that we are the fruits of missionary labours. And it is well also that we should be

brought to measure backward the long centuries in which the Gospel light has shone amongst us. Even thirteen hundred years is not its full length. In the same year that the Roman Mission was commenced in the Isle of Thanet, Iona witnessed the death of St. Columba, the Irish missionary, after more than thirty years of toil on behalf of Britain. And even farther back the record takes us. St. Martin's Church, which Augustine found at Canterbury—the same, after many architectural changes, in which the Archbishops and Bishops assembled on July 3rd—bore witness to our earlier British Church, the precise origin of which evades the historian's investigations. Many indeed have wished to claim the honour of a visit to our island home of the great Apostle of the Gentiles on the strength of a reference in a letter of Clement of Rome. Surely no land can have greater missionary obligations than ours! The possessor in some measure, more or less continuously, of the treasure of God's Word from the earliest centuries of the Christian era, and that due to the disinterested labours of Gallican, and Celtic, and Roman missionaries, it is time indeed that it recognized its responsibilities to pass on the light.

THE presence among us of nearly two hundred Bishops of the Anglican Communion attests that in the present century something has been done to overtake the lethargy and neglect of former days. It was an encouragement to see some sixty English, Irish, American, Colonial, and Missionary Bishops on Exeter Hall platform at the Valedictory Meeting on July 15th, and a still larger number, it is expected, will be welcomed by the President and Treasurer and the Committee at the C.M. House on July 26th, after these pages will have gone to press. Our friends will have noticed with special interest that when the Bishops attended by invitation at Windsor on July 13th, Bishops Phillips and Oluwole and the Bishop of Cape Palmas—the only coloured Bishops of the Anglican Communion—were selected for the honour of a special reception by Her Majesty, together with sixteen other Bishops and Archbishops, most of them Metropolitans or Primates of Colonial Churches, or senior American Bishops.

BEFORE proceeding to Windsor, Bishops Oluwole and Phillips had an interview with the Committee, and it was a cause of much thankfulness to have present at the same time Archdeacon Crowther from the Niger. It was impossible to help feeling hopeful regarding the future of the Church in West Africa, as these Native leaders spoke of the progress and extension they had been privileged to see within the past few years, and as they expounded their prospects and plans. It was abundantly manifest that the most complete harmony of sentiment and brotherly sympathy exists between the African and European labourers. Not a trace, thank God, remains of race exclusiveness or antipathy. At the same time the conviction was emphatically expressed that Africa's own sons and daughters must do the lion's share of the work of spreading the Gospel in Africa, and that in the power of the Spirit they could and would do it. Lagos, for example, Bishop Oluwole reminded us, with its five or six parishes, has accepted responsibility for supporting fourteen out-stations in the Ijebu Country, and after only five years of work there are some 1000 adherents. While the Christians of Bonny and other Delta congregations, as Archdeacon Crowther bore witness, have during the same period opened six new churches and twenty-one chapels in the interior of the country.

THE encouragement suggested by the above facts was most opportune in view of the rapid succession of deaths of European missionaries which have

occurred during the past few months. Archdeacon Dobinson's death on the Niger in April, and Mr. Wood's of the Yoruba Mission in May, have been mentioned in our past two numbers. Now we have two others, both of the Sierra Leone Mission, which took place in June, to place on record. The Rev. W. S. Cox, B.A., of Queen's College and Wycliffe Hall, Oxford, sailed only last January in company with Mr. Baylis and Mr. Humphrey, and the latter centred much hope in him of relief from the excessive strain of his dual duties as Principal of Fourah Bay College, and Secretary of the Mission. Mr. Cox died at sea *en route* to the Canaries for his health. The Rev. F. S. Allen, of Islington College, went out in 1896, volunteering in response to a call for evangelists to occupy the Hinterland beyond the Colony of Sierra Leone. He died presumably at the new station of Rogbera, to which he went soon after reaching the Mission.

AND besides the two above-mentioned, the missionaries who were passengers on board the ill-fated P. & O. steamship *Aden* must be added to make up the full list of our losses during the month of June. The *Aden* with thirty-four passengers, twenty-three European and sixty-six native crew, left Colombo on June 2nd, and on the 9th struck on a reef off the eastern part of the island of Socotra. Between this date and June 26th, when the survivors were rescued, twenty-five of the passengers, twenty of the European crew (including all the officers), and thirty-three of the native crew were either drowned or missing, a total of seventy-eight. And among these were Mrs. Collins, widow of the late Rev. J. S. Collins, and two of her children; Mrs. Smyth, wife of Dr. Smyth of Ningpo, and her infant child; and Misses Florence M. Lloyd and E. Weller, of the C.E.Z.M.S. Fuh-Kien staff. Mrs. Collins and Mrs. Smyth with their children and Mrs. Collins' nurse, Margaret Hogan, left the ship with such of the other lady passengers as elected to do so in a life-boat in charge of two officers and a crew on June 10th, and all doubtless perished. Mrs. Collins was Miss Mary Isabella Johnson, a Dublin lady, who went to Fuh-Kien under the C.E.Z.M.S. in 1888. She became the wife of Mr. Collins in 1890, and she was returning home in consequence of his death by drowning in the River Min in April last. Mrs. Smyth went to Shanghai under the C.M.S. as Miss Gertrude Stanley in 1891, and was married to Dr. Smyth, of the Ningpo Medical Mission, in 1895. She was coming home on grounds of health. Miss Lloyd was a sister of Mr. A. B. Lloyd of the Uganda Mission. She went to Fuh-Kien under the C.E.Z.M.S. in 1892, having been a member of Holy Trinity congregation, Leicester, when the Rev. E. Grose Hodge, now Vicar of St. James', Holloway, was the Incumbent. Miss Weller belonged to St. Silas', Lozells, Birmingham, under the ministry of the Rev. C. G. Baskerville, now Vicar of Tonbridge. She went out to China in 1890, and was one of the Ku-cheng party of ladies in 1895, the only one of that party of five who survived the massacre of Hwa-sang, she having unselfishly gone for her holiday to a sanatorium near Fuh-chow when the accommodation at Hwa-sang was inadequate for the whole party. One of the survivors of the *Aden's* passengers wrote to Mrs. Smyth's family of the following touching incident:—

"It was in the cabin Mrs. Smyth last occupied, during her baby's sickness, that we the married folks of the survivors eventually found shelter and our haven of refuge, and it was from her own Bible, found in that cabin, alas! sadly soaked in sea water, that we read daily words of comfort and thanksgiving when we met for morning and evening prayers."

Well, indeed, may we say, "The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is

mightier than the voice of many waters, yea than the mighty waves of the sea." And we can go on to add in the knowledge of the comfort and consolation which the bereaved have derived from the sure promises of God's Word, and in the faith that the promises of His Kingdom are not and shall not be hindered by these troubles—"Thy testimonies are very sure." Nor must we omit the closing words, "Holiness becometh Thine house, O Lord, for ever."

"INDIA'S Need—a Call to Prayer" is the appropriate heading of an appeal for united prayer put forth in the names of Lord Kinnaird, Lord Radstock, the Secretaries of several missionary societies engaged in work in India, including the Hon. Clerical Secretary of the C.M.S. Famine, plague, and now earthquakes have visited that great land, and in view of these sorrows meetings for prayer and conference will be held on July 28th, at the Conference Hall, Mildmay Park, from 12 to 1; at the Y.M.C.A., 186, Aldersgate Street, E.C., also from 12 to 1; at Devonshire House, 12, Bishopsgate Street Without, from 1 to 2; at Central Y.M.C.A., Exeter Hall, Strand, from 1 to 2; and at Conference Hall, 6, Eccleston Street, Buckingham Palace Road, from 4.30 to 6.30. The attendance of Christians is earnestly desired; and it is also hoped that friends in London and the provinces will endeavour to have prayer-meetings arranged in their districts for the 28th or some other convenient day.

A VERY valuable institution on undenominational lines exists at Ludhiana in the Punjab. It is the North India School of Medicine for Christian women. The school was opened nearly three years since with the object of affording to Native and Eurasian Christian girls facilities for obtaining a thorough medical training without being exposed to the moral risks involved in attending mixed classes and in the companionship of Heathen and Mohammedan fellow-students. It has a teaching staff of four fully qualified medical women permanently appointed, besides one giving temporary help, and the students have access for clinical teaching to the F.E.S. and Government hospitals at Ludhiana, which contain thirty and forty beds respectively. The Lahore University has expressed its willingness to affiliate the school as soon as its teaching staff consists of not less than eight qualified women, and one hundred beds are open to the students for clinical instruction. To meet the latter qualification, a hospital wing to contain thirty-two beds is being erected, and an appeal has been issued for funds to meet the expenditure, as also to enable the school to double its staff. The total estimated annual cost of the enlarged institution will be 1000*l.* or 1200*l.* The government of the school is in the hands of a general Committee in India on which are representatives of seven missionary societies, including the C.E.Z.M.S. and the Z.B.M.M.

THE Rev. E. J. Peck sailed in Mr. Crawford Noble's brig *Alert* on July 13th to return to Cumberland Sound. We commend him and the missionary brother, Mr. Sampson, whom his arrival will so greatly cheer, to our readers' earnest prayers.

A VERY interesting private conference of missionaries was held at the Church Missionary House on June 30th and July 1st, the object being to bring together the Society's missionaries from different parts of the world to confer together on topics of common interest and to become more personally acquainted with one another. The following subjects were discussed:—(1) "Relation of the Individual Missionary to Governing Bodies in the Mission." (2) "Hindrances and Helps to Missionary Progress," such a

(a) differences among brethren, isolation, intercourse with European community, the atmosphere of Heathendom, spiritual distresses, temptations of the Adversary, bodily sickness, domestic anxieties, hope deferred, &c.; (b) conferences, quiet days, meetings for prayer, private communion with God, &c. (3) "Methods of Conducting Evangelistic Work" among (a) Heathen, (b) Mohammedans, (c) Native Christians; comprising itinerating, educational, zenana, and medical work. Much that was very valuable was said by brethren from the different mission-fields, and the general feeling was that a very profitable time had been spent.

The following missionaries attended:—*West Africa*: The Right Rev. Bishops Phillips and Oluwole, the Rev. S. S. Farrow, and Messrs. T. Jays and E. A. J. Thomas. *East Africa*: The Rev. A. G. Smith and Mr. J. A. Wray. *Uganda*: The Revs. W. A. Crabtree and E. Millar, and Mr. A. B. Fisher. *India (General)*: The Rev. E. Bachelier Russell. *Bengal*: The Revs. A. J. Santer, J. Brown, A. G. Lockett, W. Wallace, J. A. Cullen, F. Etheridge, and H. D. Williamson. *North-West Provinces*: The Revs. C. S. Thompson, W. G. Proctor, H. M. M. Hackett, C. H. Gill, A. E. Johnston, W. B. Collins, and G. B. Durrant, and Mr. H. Bennett. *Punjab and Sindh*: The Revs. E. F. E. Wigram, T. E. Coverdale, J. Redman, W. J. Abigail, R. Bateman, H. J. Hoare, F. Papprell, T. Bomford, E. F. Robbins, and T. R. Wade. *Western India*: The Rev. C. W. Thorne. *South India*: The Revs. A. H. Arden, A. H. Lash, J. E. Padfield, A. N. C. Storrs, and L. G. Scott-Price. *Travancore and Cochin*: The Rev. C. E. R. Romilly. *Ceylon*: The Revs. S. Coles, H. E. Heinekey, and J. I. Pickford. *China*: The Revs. H. S. Phillips, J. C. Hoare, J. Bates, C. Bennett, and H. M. Eyton-Jones, and Dr. E. G. Horder. *Japan*: The Revs. A. R. Fuller, G. H. Pole, C. T. Warren, and J. Hind.

A CONFERENCE on "Women's Work for the Church at Home and Abroad" was held in St. Martin's Town Hall, under the presidency of Mrs. Creighton, wife of the Bishop of London, on July 8th. Miss Gollock read a paper on the "Training of Missionaries," which we hope to print in a future number.

THE Committee have accepted as a missionary of the Society the Rev. Edward Harry Mansfield Waller, B.A., Corpus Christi Coll., Camb., for educational work in India, he having responded to an invitation from the Committee to offer for that work. They have also accepted offers of service from the Rev. Charles Theodore Pargiter, Curate of St. Barnabas', Birmingham; Mr. Walter R. Miller, M.R.C.S., L.R.C.P.; Mr. Sydney N. Babington, M.R.C.S., L.R.C.P.; Mr. H. T. C. Weatherhead, B.A., Cambridge; Mr. Arthur Lawrence; Mr. Kristen Eskildsen Borup, of Montreal, for Uganda; Mrs. Saunders, of Melbourne, for Fuh-Kien; Miss Mary Louisa Penley; Miss Mary Louisa Mason; Miss Amy Bolton; Miss Emma Louisa Havers; and Miss Minnie Isabel Kitchin. The acceptances of the Rev. Godfrey Hull Smith, Miss Isabella Hughes, and Miss Louisa Alice Wilson, by the Victoria C.M. Association, and the Rev. Sydney Gould, M.D., C.M., by the Canadian C.M. Association, have been placed on record. Mr. Waller is a son of the Rev. Dr. Waller, the much-respected Principal of the London College of Divinity; Mr. Pargiter is a son of the Rev. R. Pargiter, formerly of the Ceylon Mission, whose brother, now Vicar of St. Paul's, Leamington, was for several years Principal of St. John's College, Agra; and Mr. Weatherhead is a son of the late Rev. T. K. Weatherhead, who laboured in the Western India Mission, and after his retirement was Vicar of Bungay.

Mr. Borup is from Montreal. He was one of the first to be accepted

for training in connexion with the Canadian C.M. Association, and would naturally have gone out supported by the funds of that Association. His Montreal friends, however, have lately felt that the special circumstances of the Montreal diocese render it desirable that they should form an independent Association having direct relations with the C.M.S., and pending the completion of arrangements to effect this, they have sent Mr. Borup to this country to be interviewed by the Committee, and accepted in the ordinary way. The Montreal friends will contribute to the Society's funds for his support.

Mrs. Saunders' case is very special. Her home is at Melbourne, and naturally the Victoria Association would have sent her out to the field. She did indeed with her two daughters, the late Miss H. E. and E. M. Saunders, whose names are so sadly yet gloriously familiar as among the victims of the Hwa-sang massacre, offer as honorary missionaries to the Victoria Association in 1893. The Australian Bank failures which occurred shortly after their acceptance, rendered it impossible for them to go at their own charges, and the Association proposed to send out all these upon its funds. The mother decided, however, to remain, in order first to realize what was left of her property, and then to follow her daughters to the field. Within two years of sailing both daughters were murdered, and the mother on hearing the terrible news said that if she had two more daughters they should go to China! Now the way has at length opened for her to go to China herself, and she has cheerfully and eagerly responded. The call came as follows. The Dublin University Fuh-Kien Mission has been assigned a part of the Fuh-ning prefecture, in Fuh-Kien, in the sense that the C.M.S. missionaries supported by them will, so far as possible, be located to that district. It occurred to the Dublin University friends—the suggestion, we believe, originated with the late Rev. J. S. Collins during his furlough at home last year—to invite Mrs. Saunders to go out to mother the little party of unmarried ladies at Fuh-ning, and they wished that she should be supported by the Dublin University Fuh-Kien Mission. That is how it arises that Mrs. Saunders goes to the field from Melbourne, but unassociated except by the links of loving interest, and by the sacred ties of memory with the Victoria Association.

WE trust the admirable papers of the Rev. J. E. Jump and Mr. C. P. Lankester, on Work among the Young, and that in particular the suggestive particulars of the most successful efforts to create and maintain an interest in missionary work on the part of the Sunday-school of St. Paul's, Sheffield, will be studied. The young are receiving more attention probably than ever before from those who realize the importance of diffusing a missionary spirit through the whole Church, but it is, after all, only here and there that adequate means are organized for keeping the subject to the fore.

THE articles on "The Church and the C.M.S. in 1837," and "The Colonial and Missionary Episcopate," in the June and July *Intelligencer*, have been read and commented on by many friends and correspondents. The result is that one mistake has been discovered, which the writer much regrets. It was stated that the chief donor of the endowment of the bishopric of Victoria, Hong Kong, was the late Rev. V. J. Stanton. This was an error. The contributor referred to was a layman, a friend and supporter of the S.P.G. and S.P.C.K., who still survives. Mr. Stanton's benefactions were to St. Paul's College, Hong Kong, as we are now kindly informed by his son, Professor Stanton of Cambridge.

MISSIONARY curios and maps and lantern slides, &c., are increasingly in

request, and the demand is a tolerably reliable gauge of the growth of interest. We find that during the year ending March 31st, 1897, sets of slides sent out by the C.M.S. Loan Department were used 2488 times, sets of diagrams 1139 times, maps 1135 times, and curios 226 times; 2287 books were lent, and sixty lecturers and exhibitors were provided.

THE Society's Annual Report has been published, and the distribution is being proceeded with as rapidly as possible. In spite of the utmost efforts on the part of all concerned, its issue is later than was hoped, and it will consequently be impossible to complete the work of distribution so early as has been done during the past two years. Will the officers of those associations which receive their copies before the holidays use their utmost efforts to circulate them at once, so that those who are so minded may have the opportunity of reading them in the vacation? The chapter on Home Operations is also published separately, and may be had on application to the Secretaries.

WE called attention some few months ago to a course of Memory Lessons by the Rev. J. D. Kilburn, which were appearing in *The Christian* and the *Life of Faith*. We learn that a fresh series of lessons is to appear in *China's Millions*, the organ of the China Inland Mission, commencing with the October number. The course will be specially adapted to the needs of students and teachers. Many missionaries have testified, we are told, that they have found the system a great help in language study.

WE have much pleasure in drawing attention to *Works of Faith and Labours of Love*, the quarterly paper of the Ladies' Union of the London Jews' Society. The Union, of which Miss K. E. Richardson, daughter of the Society's warm friend the Archdeacon of Southwark, is the Hon. Secretary, has now thirty-one branches. Each number of the quarterly paper gives brief and suggestive Bible-studies on the Jews, which in the number before us, the one for July, are by the Rev. C. Askwith. There is an opening article on the Growth of the Old Testament by Archdeacon Sinclair, and information from missionaries and regarding the Union is afforded. The great prominence given in God's Word to the Jews, not only as to their past history, but as to their relation to the yet future purposes of God, are not half enough considered by Christians.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the clearing off of the adverse balance. (P. 625.)

Prayer for the missionaries shortly leaving for their various Missions. (Pp. 580, 628.)

Prayer that more active efforts may be made to interest young people in Missions. (Pp. 585—591.)

Thanksgiving for openings in the Yoruba Country. (P. 591.)

Thanksgiving for the work of a Native pastor in the Punjab. (P. 593.)

Prayer for the work among the Eskimo of Mackenzie River. (P. 596.)

Prayer for the Home Preparation Union. (P. 598.)

Prayer for the bereaved relatives of missionaries who died in West Africa, and who were lost in the *Aden*. (Pp. 606-8, 627.)

Prayer that workers may be forthcoming to enter the open door in Persia. (P. 609.)

Thanksgiving for preservation of missionaries and Native Christians during the earthquake in Calcutta, and continued prayer for those working in famine-stricken districts. (Pp. 609, 610, 613, 628.)

HOME DEPARTMENT.

NOTES AND COMMENTS.

IT will scarcely be believed, but nevertheless it seems to be true, that there is at least one rural deanery in England which last year contributed nothing either to the C.M.S. or the S.P.G. In 1896 one parish of the eight in the deanery helped the C.M.S., and the sum sent up included the collections in three different years, so it is possible that in this parish something has been done, though nothing has as yet been sent for Foreign Missions; but the fact remains that seven parishes at least have probably done nothing, though *perhaps* the U.M. has been supported, during two years, to obey our Lord's last command. And yet people sing, "Lord, her watch Thy Church is keeping." Surely even country parishes can do something. It should be stated that the deanery in question is not in the South.

For some reason or other the contributions to the C.M.S. from the North do not advance as rapidly as those from the South. During the year ending last March the Province of Canterbury sent 18,000*l.* more than during the preceding year, an increase of more than fifteen per cent.; the increase from the Province of York was a little over 1000*l.*, a growth of less than three per cent. Of the twenty-four southern dioceses only three show a falling off; of the ten northern dioceses four have gone back.

The importance of endeavouring to interest the teachers in elementary schools in Foreign Missions is being increasingly realized. Gatherings for some of them have been held from time to time at the C.M. House, but of course only a very small proportion of the total number in the country can be reached in this way, and it seems desirable that the matter should be attended to in all our towns and villages. It has been suggested by a friend at Woking, where the experiment has been tried with success for the last three years, that the best plan of getting hold of the teachers is to have a tea for them on a Saturday afternoon, and our friend adds:—"They seem to like being asked *as a profession*, and their influence is greater than that of any other body of persons in the parish. The tea costs but a trifle, but of course it must be pretty and attractive, not like a Sunday-school treat. This year we had practically the whole of the staff of our five schools, and several from Chobham and Byfleet. They do not seem to mind a long walk."

It is very difficult to ascertain whether the C.M.S. papers for free distribution do much real good, but an incident which occurred lately at the Clifton Dépôt appears to show that they are valued in many cases. A working-man came in one day and asked the lady in charge for a paper like one he had before about some special Mission: inquiry showed that it was the Occasional Paper entitled, "News from the Front" to which he referred. The man had had one and lent it to a friend, and being unable to get it back was anxious to replace it. He said, "I have lent it to sixteen people to read, and now I have lost it and I would like to have another." It is said that there have been many similar cases: one man sees a paper in the hands of another, and comes to ask for one for himself, and thus many are reached who probably are not touched in any other way.

The Wilts and Dorset localized *C.M. Gleaner* for March contains an analysis by the Association Secretary of the contributions from the former

county in 1895-96. From this it appears that while in the Wilton deanery 52% out of a total of 291% was given by the children, in the remaining deaneries only 21% out of 818% came from the young. Instances such as this point to work among the young as a much-needed "enterprise." Indeed, throughout the country there is room for great advance in the contributions from children, and for a stimulating of efforts to reach them. Mention has been made in the *C.M. Gleaner* of a proposal to bring existing Juvenile Associations into touch with headquarters.

The following extract from a letter written by a lady who conducts a Bible-class in the North is suggestive:—"Some time since I strongly expressed my disapproval of the members of my class spending money upon Christmas-cards for me, and suggested that it would be much more profitable if the money was given to some charity, and their greetings to me simply expressed in writing. The result was that 2% 8s. 3d. was given, more than half of the sum distinctly for the T.Y.E."

A new effort was made in connexion with the Woking anniversary this year, in the form of a breakfast for business gentlemen and others. About twenty or twenty-two sat down, some of whom, as far as was known, had not previously shown any special interest in Foreign Missions.

C. D. S.

CHURCH MISSIONARY HOUSE.

THE closing meeting of the session of the Lay Workers' Union for London was held at the C.M. House on July 5th. The plan adopted some year or two ago of inviting members to bring lady friends was again carried out, meeting with a very good measure of success. The Secretary of the C.E.Z.M.S., the Rev. G. Tonge, was present, and gave much interesting information about the work of that Society. Miss Hewlett, who has worked for many years in Amritsar, was also present and spoke.

The Ladies' C.M. Union for London, instead of their usual monthly meeting, had a gathering on June 15th, by kind permission of Mrs. Alexander, in the grounds of Aubrey House, Kensington. The members were addressed by Mr. T. Jays, of the Yoruba Mission, and Mr. Eugene Stock. On July 2nd, the Honorary District Secretaries of the Union were entertained by the Rev. H. E. and Mrs. Fox at Fair View, Norbiton.

LOCAL ASSOCIATIONS AND UNIONS.

THE Nottingham C.M.S. Anniversary was begun on Saturday evening, June 12th, with a well-attended prayer-meeting, at which an address was given by Bishop Oluwole. On Sunday, sermons were preached in thirty-six churches. On Monday morning the General Committee met to receive reports from the three centres of Nottingham, Newark, and Retford, where Executive Committees have recently been formed. The business meeting was followed by afternoon and evening meetings in the Mechanics' Hall. Both were in every sense good, that in the evening especially so. The platform was then partly filled by a trained choir, and both on the platform and in the body of the hall there was a full representation of the Nottingham clergy. The audience numbered about 1500. The report, chronicling an advance of from 2985% to 3351%, was read by the Rev. C. Lea Wilson, Hon. Secretary. The Deputation, Bishop Oluwole from West Africa, and the Rev. E. J. Peck from the Arctic Circle, were listened to with unflagging attention. The Rev. H. Percy Grubb concluded the meeting with a three-minute speech. The chair was occupied throughout the three meetings by the indefatigable President of the Association, Mr. H. E. Thornton. On Tuesday afternoon there was a meeting for ladies, addressed by Bishop Taylor Smith and

Mrs. Percy Grubb, and in the evening a large gathering of children to hear the Bishop. The children's meeting was a most enthusiastic one, and the red, blue, and white hymn-sheets were used very effectively by the Bishop to impress his points on the children. The Anniversary closed on Wednesday morning with a clerical breakfast, given by the Rev. C. Lea Wilson, to meet Bishop Taylor Smith.

On Sunday, June 13th, sermons were preached in Hereford Cathedral (in the evening) and in all the city churches. The Bishop of Hereford occupied the Cathedral pulpit, and preached a powerful sermon in behalf of the Society, the other special preachers being the Rev. W. E. Burroughs, B.D., Central Secretary, the Rev. R. P. Ashe (late of Uganda), the Rev. G. Holmes (N.-W. Canada), and the Rev. Herbert Knott (Association Secretary). The afternoon meeting on the following day was held, by the kind invitation of the Bishop, at the Palace, and was well attended; the Bishop presided. The report was read by the Rev. Prebendary Askwith, and was of a most encouraging character. The receipts from ordinary sources had gone up 140% during the year, to which there was to be added a legacy of 125*l.*, and an appropriated contribution of 75*l.*, making the grand total 1304*l.* 9*s.* 7*d.* for the archdeaconry. The Bishop delivered a short but sympathetic address. Interesting addresses were afterwards delivered by the Rev. G. Holmes (N.-W. Canada) and the Rev. R. P. Ashe (Uganda). At six o'clock there was a meeting for children in the Corn Exchange, presided over by the Rev. W. L. B. Janvrin, and at eight o'clock an evening meeting for adults, at which Prebendary Askwith presided. The following Wednesday, Bishop Tugwell, accompanied by Bishop Oluwale, visited Hereford, and addressed three most interesting meetings, for ladies, schoolboys, and business men respectively. The afternoon meeting for schoolboys was held at the Palace, when again the Bishop most kindly provided tea, he being present both at this meeting and at the evening meeting in the new Cathedral Library,

The Half-yearly Meeting of the Worcestershire C.M.S. County Union was held at Droitwich on June 18th. The morning conference was presided over by Mr. W. Young, Hon. Secretary of the local Association, and was fairly well attended. The devotional address was delivered by the Rev. F. W. Davenport (Malvern). The subject for discussion was "The Evangelization of the World in this Generation," opened by the Rev. H. Knott, Association Secretary. Defining that the term "evangelization" did not necessarily mean conversion, but rather the universal proclamation of the Gospel, the speaker alluded to Acts xiii. 36, and said that the serving of one's "own generation" was the practical aim of Christianity. After luncheon, a good number of members and friends gathered to hear the Right Rev. Bishop Tugwell and Bishop Oluwale of Western Equatorial Africa, who gave most interesting addresses on the work in the Yoruba and Niger Missions. The Rev. H. Knott added a few words, and a collection was taken on behalf of the fund of the advance into Hausaland. Mr. F. C. Bourne, Hon. Treasurer of the County Union, was in the chair. A public meeting was held in the evening.

C. F. B.

The Gloucestershire Church Missionary Union Half-yearly Meeting was held at Stroud on June 28th. The proceedings commenced with a shortened service in the Parish Church, at which the Rector of Cheltenham and President of the Union, the Rev. E. L. Roxby, preached. The members then partook of luncheon, followed by a business meeting in Holy Trinity schoolroom, when new members were elected. The meeting was opened to the public at 3 p.m. and there was a fairly good attendance. After the singing of a hymn and prayer, the President addressed the meeting. The Rev. F. T. Colson, Vicar of St. John's, Reading, then gave a very interesting and instructive address, his subject being "The cry of humanity—from around us; as re-echoed from within us, and from above us, as coming from the Lord of all humanity. The Rev. H. Summerhayes, District Secretary of the Bisley Deanery, followed, expressing a hope that Stroud would do more for the cause than it had done in the past. The Rev. H. A. Bren, Principal of the Training College, Cheltenham, made a few useful remarks in respect to his experience as a missionary in India, and the very

pleasant and profitable day was brought to a close with a short service in Holy Trinity Church.

For the fourth year in succession a Missionary Week was held in the Parish of St. Peter's, Islington. The series of special meetings commenced on Saturday evening (June 26th), when at the usual weekly prayer-meeting, an address on "The Jews" was given by the Rev. F. L. Denman. On Sunday (June 27th), sermons were preached in the morning and evening by the Rev. A. J. Santer, who for the past fifteen years has been labouring in India under the C.M.S. On the Monday evening four missionary "open-air" meetings were held in different parts of the parish, at which short addresses were given by students from the Church Missionary College and other friends, illustrated by pictures and diagrams, and it was remarkable to see the numbers that gathered round, the majority of whom had probably never been to a missionary meeting before. On Tuesday evening missionary addresses were given at the mixed Bible-class by Mrs. Pickford of Ceylon, at the Y.W.C.A. by Mrs. C. Harford-Battersby, and at the young men's meeting by Mr. A. E. Gwyn. On the Wednesday evening a meeting was held on behalf of missionary work in South Africa, and addresses were given by Mr. Arthur Mercer, Secretary of the South Africa General Mission, and others. A Missionary Exhibition was held in the schoolroom on the Thursday and Friday of the week, and though the attendance was not large, all who came were evidently much interested. During the Exhibition, lantern lectures were held and addresses given on the "T.Y.E." and other topics, while a Japanese reception, conducted by the Rev. A. F. and Mrs. Chappell, and a lecture on Palestine, illustrated by costumes given by Miss Bazett, proved two of the most interesting features. The Missionary Week closed on Saturday, July 3rd, with a meeting for praise and consecration.

F. E. W.

The Annual Meeting of the Honorary District Secretaries for Worcestershire was held on July 1st at Cookley, by the kind invitation of the Vicar, the Rev. M. Bickerstaff. After a short service with Holy Communion in the church, and an address by the Rev. G. C. Williamson, M.A., Vicar of Holy Trinity, Bordesley, and luncheon at the Vicarage, a conference was held at which most of the Honorary District Secretaries for the county were present. The reports for the various districts were considered, and prayer was offered for the progress of the work. Much regret was felt at the removal of the Rev. Herbert Knott to Durham, and the best wishes of those who have worked with him in Worcestershire were expressed for his success in his new sphere of work.

S. Z. L.

The Annual Conference of the Honorary District Secretaries for the dioceses of Llandaff and St. David's was held at the Palace, Llandaff, by the kind invitation of the Bishop, on July 2nd. It was preceded by a short service and address in the Lady Chapel of the Cathedral. After luncheon, the Bishop took the chair, and having called upon the Rev. Precentor Lewis to open the Conference with prayer, his Lordship referred to the twofold character of the work of the Church, that at home and abroad, and pointed out that the object of the Conference was to consider how the latter of these could be carried out. Each Secretary having reported upon his district, the Rev. H. Newton, of the C.M.S. Home Deputation Staff, addressed the members and pointed out some of the encouragements which this year especially has for missionary work in the fact that the subject holds so prominent a place in the approaching Lambeth Conference, and that the proposed missionary week in October is quite unique in the history of Mission work. The subject having been discussed, the Association Secretary (the Rev. H. Knott) opened the two remaining items on the agenda, viz., (1) the best way to deepen existing work, and (2) the best way to reach unworked parishes. Various suggestions were given for deepening the work, such as the formation of branches of the Gleaners' Union, Sowers' Band, Lay Workers' Union, spread of literature, &c., and after some further discussion the Bishop made some concluding remarks. On the motion of Mr. S. Courthope Bosanquet, seconded by the Rev. Canon Allan Smith, a hearty vote of thanks was accorded to his Lordship. The Conference was brought to a close by prayer, offered by the Rev. J. R. Buckley, and the Benediction, pronounced by the Bishop.

H. K.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, June 15th, 1897.—On the recommendation of the Ladies' Candidates Committee, Miss Mary Brownlow and Miss Matilda Phoebe Silman were accepted as Missionaries of the Society.

On the report of the Islington College Visitors, Mr. Hamilton Richard Pakenham, B.A., M.B., B.Ch., B.A.O., Dub., and Messrs. H. F. Gane, R. F. Jones, W. Kitley, and E. Walker were accepted as Missionaries of the Society.

The Committee had the pleasure of an interview with the Right Reverend Bishop Nuttall, the Bishop of Jamaica and Primate of the West Indies, and the Right Reverend Bishop Douet, Assistant Bishop of Jamaica. The Bishop of Jamaica referred to Bishop Rawle, who many years ago originated the idea of West Indians sharing in the evangelization of West Africa, and how this led to the formation of the Rio Pongas Mission, and that therefore the idea was not a new one, and some of the Nonconformists in Jamaica were already carrying it out. He expressed his conviction that in spite of defects there are earnest Christians in Jamaica who wish to spread the Gospel of Christ, and whom it will be possible for the Church Missionary Society to employ for this work. He referred to the conditions of Church life in Jamaica and the truly Evangelical sentiments of the great body of Churchmen there, and to the care which is exercised in Jamaica in the selection of catechists and clergy. He did not think that the West Indies would furnish many men of African descent who could at first do well without European supervision, but he felt sure that with care in their selection suitable men and women could be found. Bishop Douet endorsed what Bishop Nuttall said. He referred to the characteristics of the people and the danger of their being carried away by feelings; he also referred with appreciation to the visit of the Church Missionary Society's Deputation in the winter. Prayer was offered by the Rev. A. E. Barnes Lawrence.

The following Missionaries had interviews with the Committee on their return from their respective Missions:—The Rev. H. D. Williamson, the Rev. F. Etheridge, the Rev. R. Bateman, the Rev. D. J. McKenzie, the Rev. C. A. Neve, and the Rev. H. M. Eyton-Jones.

Mr. Williamson spoke of the work in Bengal. He alluded more particularly to evangelistic work amongst the Hindi-speaking people in Calcutta, which has great possibilities if only it can be strengthened and developed. He urged the necessity of greatly strengthening the Divinity School in order to meet the claims of the more educated young men who are now growing up and who ask for something more than a theological training given only in the vernacular. He referred also briefly to the efforts of the Young Men's Christian Association and of the Student Volunteer Missionary Union.

Mr. Etheridge spoke of his work among the Paharis, a people altogether distinct from the Santalis. He felt that one Missionary was quite inadequate to meet the claims of the work. There was much in it to encourage, and he found a general readiness on the part of the people to listen to Christian teaching.

Mr. Bateman referred with much thankfulness to the arrangements made by the Committee for his work in Narowal, which had, he said, removed from his mind all anxieties as to the future of the work. He spoke also in warm terms of the Native agents connected with the Society in the Punjab. The cause of Christ will now be most efficiently carried on by them, though the guidance and help of European Missionaries cannot yet be dispensed with.

Mr. McKenzie described the way in which he had been, as he believed, providentially led, contrary to his expectation, to undertake educational work in Amritsar. He had taken as his motto, "I will go forth in the strength of the Lord God, and will make mention of Thy righteousness, even of Thine only," and had abundantly proved its truth in his Missionary experience. He referred briefly to his work in Amritsar, and illustrated the power a Mission-school might and ought to be as an evangelistic agency.

Mr. Neve referred to his work amongst the Hill Arrians, now known as the Ettamanur Itinerancy. The work amongst the higher castes he described as full of difficulty. The lower castes, on the contrary, were most accessible, and with them the only difficulty is how to supply a sufficient staff of teachers to meet the demands of those willing to learn.

Mr. Eyton-Jones of the Fuh-Kien Mission referred to the difficulties and

encouragements connected with Missionary work. He testified to the spiritual help which he had often derived from Native Christians at the Annual Conference at Fuh-chow. He referred to the encouragement which he had received in working amongst various sections of the population, especially amongst the fishermen. He emphasized the importance of educational work in China, as he had good reason to believe that an Imperial Edict had gone forth recommending that English, mathematics, and philosophy should be as far as possible taught amongst the upper classes. He testified also to the admirable work carried on by the Lady Missionaries, and to the value of hospital work for removing prejudices from the Native mind.

The Committee took leave of the Rev. H. S. Phillips returning to Fuh-Kien, and the Rev. E. J. Peck returning to Cumberland Sound. The Instructions of the Committee were read by the Rev. B. Baring-Gould, and the out-going Missionaries were addressed by the Chairman (Mr. H. Morris) and the Rev. A. Oates. Having replied, they were commended in prayer to the favour and protection of Almighty God by the Rev. A. Oates.

The Rev. E. S. Carr was appointed Chairman of the Tinnevely District Church Council, in succession to the Rev. T. Walker, who after more than four years of faithful work had, with the Committee's sanction, resigned the Chairmanship, in order to devote himself to more directly spiritual work.

Committee of Correspondence, July 6th.—On the recommendation of the Ladies' Candidates Committee, Miss Mary Louisa Penley and Miss Mary Louisa Mason were accepted as Missionaries of the Society.

Offers of service were accepted from Mr. W. R. S. Miller, M.R.C.S., L.R.C.P., and Mr. A. Lawrence, the latter conditionally.

The acceptance by the Victoria Church Missionary Association of the Rev. Godfrey Hull Smith, Miss Isabella Hughes, and Miss Louisa Alice Wilson, M.A., and of the Rev. S. Gould, M.D., C.M., Queen's College, Toronto, by the Canadian Church Missionary Association, was recorded.

The Principal of Islington College reported that the following students had been presented to the Bishop of London for ordination on Trinity Sunday, June 13th, 1897:—Messrs. H. Barton, C. H. T. Ecob, C. G. Hensley, J. W. Knight, J. I. MacDonald, A. Outram, B.A., S. M. Simmons, and P. Webber.

The Committee received with much interest and sympathy the intimation that Mrs. Saunders, mother of the Misses Saunders who laboured with so much devotion until their lives were laid down in Christ's service in the Ku-cheng massacre, has desired to go to China and undertake such work as might be possible for her in the Mission to which her daughters belonged. The Committee approved the arrangement under which Mrs. Saunders will be attached to the Dublin University Fuh-Kien Mission and be supported by its fund, and cordially accept her as a Missionary of the Society.

The Secretaries reported the loss of the P. & O. ss. *Aden*, having on board Mrs. J. S. Collins and two children, of the South China Mission, and Mrs. R. Smyth and infant, of Ningpo, Mid China, and the Misses Lloyd and Weller, Missionaries of the Church of England Zenana Missionary Society, working in Fuh-Kien. The following Resolution was adopted:—

"The Committee have heard with profound sorrow of the loss of life on board the ss. *Aden*, and while recording their deep sympathy with all the bereaved families they would specially express their sense of the heavy blow which in the mysterious Providence of God has again fallen upon the China Missions in the home-call, under such harrowing circumstances, of their Missionary sisters, Mrs. Smyth and Mrs. Collins, as well as Miss Lloyd and Miss Weller of the Church of England Zenana Missionary Society, and they instruct the Secretaries to express their sympathy with the surviving relatives and with the Church of England Zenana Missionary Society."

The Secretaries reported that they had heard by telegram from Miss Long, who was on board the ss. *Bathurst*, and also from the owners of the vessel, that the Rev. W. S. Cox had died on board on June 12th; they also reported further information received from Miss Long after her arrival in England, and it was resolved—

"That the Committee have heard with deep sorrow of the early death of the Rev. W. S. Cox, of the Sierra Leone Mission, who, having joined the Mission so recently as

January of the present year, was called home on June 12th, after some three weeks' severe fever. The Committee had received the offer of service from Mr. Cox and his acceptance of the post of Assistant Secretary at Sierra Leone with much gratitude, and with great hope for the future; and while desiring to acknowledge that for him to die has been gain, according to the good purpose of Him in Whose eyes the death of His saints is precious, they cannot but feel the blow to the Mission a very sore one, and pray that his place may be soon taken by someone willing and able to take up so responsible an office."

It was resolved to invite the Rev. E. H. M. Waller to go to India as an Educational Missionary.

The Committee had interviews with the Ven. Archdeacon Wolfe, of Fuh-chow, the Rev. C. H. Gill, of Jabalpur, the Rev. J. A. Cullen, of Bhagulpur, and the Rev. E. Millar, of Mengo.

Archdeacon Wolfe reported that when he left Fuh-Kien all was perfectly quiet. They had passed through a period of severe persecution of the Native Christians in Hok-chiang. He spoke of the extraordinary movement towards Christianity which occurred immediately after the Hwa-sang massacre, and which lasted for some four or five months. The result proved that the majority were not influenced by spiritual motives, but the movement had led to a substantial increase in the number of Christian adherents, and the number of adult baptisms in the city of Fuh-chow last year was larger than any previous year. He spoke of the work in the city as being more satisfactory; earnest, spiritually-minded laymen acting as volunteer agents, some of them being literati. He reminded the Committee that the Government and the people formed two distinct camps in China, the former being distinctly opposed to Missionary work, the latter always peaceably inclined. He bore warm testimony to the spiritual influence which the Lady Missionaries had exerted in Hok-chiang over the catechists and students and converts generally.

Mr. Gill spoke of his work in Jabalpur, and referred especially to the Mission-schools, which he characterized as most successful. They had in Jabalpur both a Hindu and a Mohammedan Missionary Society each with its own organization; but notwithstanding this, 40 per cent. of the children came to the Church Missionary Society schools. He also referred to his work in the famine districts, and strongly urged the Committee to make adequate provision for the orphans who would be left on their hands when the famine was over.

Mr. Cullen reviewed his work in Bhagulpur during the last seven years. The district of Behar, in which Bhagulpur is situated, contains 24,000,000 of inhabitants, and the Bhagulpur Mission is the one solitary representative of the Church of England amongst that vast population. The evangelistic work had been developing. When he first arrived there were only three spiritual agents, whereas now there are twelve. He spoke of the Leper Asylum under his charge as a most hopeful branch of the work. Many of the lepers have become true and earnest Christians.

Mr. Millar spoke of the wonderful advance in Uganda since he joined the Mission in 1892. He expressed his opinion that the rising generation in Uganda were distinctly growing up more virtuous than their elders, parents taking more care now regarding their children. He desired to make it clear that children were not overlooked in the Missionaries' instruction, boys and girls in considerable numbers being taught in the same classes with the adults. He thought also that it should be recognized that the Native Church funds are at present mainly raised by comparatively large gifts from chiefs, as a rule the majority of people in the humbler ranks not having yet learnt fully the lesson of adequate giving for Church needs.

The B. & F.B.S. were requested to print an edition of St. Luke in Kisukuma prepared by the Rev. E. H. Hubbard.

General Committee, July 13th.—The report of the Publications Sub-Committee was received and adopted. The report stated that all the periodicals were steadily increasing in circulation, and that the profits for the year on the *Gleaner* and *Intelligencer* had exceeded the losses for the smaller publications by 375l. Particulars were given of some hundreds of thousands of miscellaneous papers issued as well as books, the latter including the Rev. Charles Hole's *Early History of the Church Missionary Society*. The net financial result was that

about 12,000*l.* had been expended and 9500*l.* received, leaving a nett cost to the Society of 2513*l.*

The Secretaries reported arrangements made for holding a reception of the Archbishop of Canterbury and other members of the Lambeth Conference, and that they had issued invitations to meet his Grace and the Bishops in the names of the President, Treasurer, and Committee. The Committee approved the arrangements made.

The Committee had the pleasure of interviews with the Right Rev. the Bishop of Moosonee, the Right Rev. Bishop Oluwole, the Right Rev. Bishop Phillips, and the Ven. Archdeacon Crowther.

Bishop Newnham reported that the moral and spiritual standard had very materially been raised at Moose Factory during the last two or three years. He stated that Mr. Buckland was doing excellent work amongst the Eskimo in the far north, and that Mr. R. Faries had extended his influence to Fort Hope. He pleaded for the Committee to back him up in obtaining from the Hudson Bay Company facilities for carrying on Missionary work at certain stations and in particular he asked that the Committee's influence should be exerted to obtain permission to open up work at Fort Chimo, Ungava, a house being provided on the spot.

Bishop Oluwole, after referring to confirmations and ordinations which he had conducted in the Yoruba tongue, to the great joy of the people, pleaded for the unevangelized districts of Yoruba. He spoke of the work of the Lagos Church Missions in the Ijebu Country, where twelve or fourteen stations were supported by the six parishes in Lagos. He expressed a hope that financial help to the Native Church should only be withdrawn gradually. He pleaded for help in raising a Native Ministry.

Bishop Phillips described his journeys in the eastern parts of the Yoruba Mission, and referred to the opening of the new stations at Ijero and Ado. He spoke of the presence of Lagos Christians in some places being helpful in the pacification of the country and forming a nucleus for work. Referring to work in a more southerly direction, he spoke of the hope of occupying Akure or Owo, a large town beyond Akure. He referred to efforts of Christians in the Ode Ondo district with a view to self-support, and he pleaded for more ordained men.

Archdeacon Crowther, after thanking the Committee for being instrumental in sending the Gospels to the Niger Delta, asked them to erase from their minds any idea that in seeking to stand on a self-supporting basis the Niger Delta Pastorate had desired to be unduly independent of the Church Missionary Society. He spoke of progress in the direction of establishing churches, gathering congregations, and the undertaking of voluntary work by Christians. He begged the Committee to watch the Delta Pastorate with a paternal eye, while the Pastorate endeavoured to go forward as a tottering child.

NOTES OF THE MONTH.

DEPARTURES.

Sierra Leone.—Mrs. W. J. Humphrey left Liverpool for *Sierra Leone* on July 17, 1897.

North-West Provinces.—The Rev. J. M. Paterson left London for Bombay and Agra on July 9.

Ceylon.—Miss Denyer left London for Ceylon on June 13.

North-West Canada.—The Rev. E. J. Peck left Peterhead for Cumberland Sound in July.—Mrs. Bompas left Liverpool for Buxton (Selkirk) on July 12.

ARRIVALS.

Sierra Leone.—Miss A. J. Long left *Sierra Leone* on June 11, and arrived at Liverpool on June 26.

Eastern Equatorial Africa.—The Rev. E. Millar and Mr. A. B. Fisher left Mombasa on May 23, and arrived in London on June 18.

Persia.—The Misses M. R. S. Bird and E. C. Davies-Colley left Julfa on May 27, and arrived in London on July 8.

North-West Provinces.—Mrs. H. W. V. Birney left Bombay on May 18, and arrived in London on June 7.

Ceylon.—The Rev. J. W. Fall left Colombo on June 6, and arrived in England on June 26.—Miss H. P. Phillips left Colombo on June 17, and arrived in London on July 11.

South China.—Archdeacon and Miss Wolfe left Fuh-chow on May 15, and arrived in London on July 2.

Western China.—Miss E. D. Mertens left Suntu on February 18, and arrived in London on June 2.

Japan.—The Right Rev. Bishop and Mrs. Evington left Nagasaki on May 24, and arrived in London on June 23.—The Ven. Archdeacon and Mrs. C. F. Warren left Osaka on June 16, and arrived at Liverpool on July 18.

North-West Canada.—The Right Rev. the Bishop of Moosonee left Toronto on June 26, and arrived in London on July 5.

BIRTHS.

Eastern Equatorial Africa.—At Ladybrand, Orange Free State, on March 31, the wife of the Rev. F. Burt, of a son.—On April 30, at Mamboya, the wife of Mr. D. Deekes, of a son.

Bengal.—On May 30, at Bollobhpur, the wife of the Rev. E. T. Butler, of a daughter.

South India.—On May 27, the wife of the Rev. E. F. Ardell, of a daughter (Irene May).

Western China.—At Mien-cheo, the wife of the Rev. O. M. Jackson, of a daughter.

North-West Canada.—On December 14, 1896, at St. Matthew's Mission, Peel River, the wife of the Rev. I. O. Stringer, of a daughter.

MARRIAGE.

Ceylon.—On June 18, 1897, at Trinity Church, Kandy, the Rev. R. W. Ryde to Miss E. M. Loveridge.

DEATHS.

Sierra Leone.—On June 12, at sea, the Rev. W. S. Cox.—On June 20, presumably in the Interior, the Rev. F. S. Allen.

South China.—In June, Mrs. J. S. Collins and two children.

Mid China.—In June, Mrs. R. Smyth and child.

PUBLICATION NOTICES.

Annual Report, 1896-7.—The publication of the Report has been unavoidably delayed, and it will be the middle of August before the distribution is completed. Copies should be in the hands of all subscribers by the end of the month.

The Home Chapter of the C.M.S. Annual Report for 1896-7.—This very interesting portion of the Report has been issued in separate pamphlet form for more general use. Friends can obtain copies on application.

Conference of Women Parochial Workers.—The Report of this Conference, held at the C.M. House, has been reprinted from the *C.M. Intelligencer* for July. Copies for circulation amongst the members of Ladies' Unions, and other lady workers and friends, can be obtained free of charge.

Missions in the Far East: a Traveller's Testimony.—Under this title has been published in pamphlet form Mrs. Isabella Bishop's speech at St. James' Hall, on May 11th, which appeared in the *C.M. Intelligencer* for July. Copies will be supplied free of charge in small numbers. If required in large numbers, it will be necessary to charge cost price, unless special reasons exist for a larger free grant.

An Open Letter about Girls' Missionary Study Bands.—This letter has been written with the object of answering questions on the subject of such bands; copies can be obtained free on application.

Extracts from the Annual Letters of Missionaries for 1896.—Part XII. is now ready. It contains letters from the South India and Japan Missions, and one letter each from the E.E. Africa and Mauritius Missions. *Price 3d., post free.*

The Church and the Evangelization of the World.—This is the title of the Archbishop of Canterbury's address at Exeter Hall on May 4th, which can be obtained in leaflet form for general distribution free of charge.

East and West.—With reference to the paragraph in our last issue regarding this weekly paper, will friends kindly note that the issue has been stopped until further notice.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, London, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

THE LAMBETH CONFERENCE AND FOREIGN MISSIONS.



AN Encyclical Letter from the Bishops of the Anglican Communion to the members of that Communion in all parts of the world could scarcely fail to embrace many topics affecting in a more or less intimate degree the work of a Church Society whose agencies encircle the globe. It could not, however, have been foreseen, judging from the Encyclicals of former Lambeth Conferences, that fully one-fourth of the letter, five pages out of twenty, would be devoted exclusively to Foreign Missions, while the same subject is referred to in striking terms in places where the letter is dealing with other subjects. Moreover, the proportion of space still remains about the same when the Resolutions formally adopted by the Conference and the Reports of Committees are taken into account. When it is remembered that in the Reports, Resolutions, and Encyclical of 1888, the Church's duty to evangelize the world was not once referred to, the above fact must be regarded as a most remarkable one. And when we look into the nature of the utterances on this great subject which the Bishops have sent forth this year, when we observe the recognition which is made of its claim to the foremost place among all the tasks and duties which the Church has to discharge, the frank admissions of apathy and inertness in the past, the wise references to the problems both which regard the dealing with non-Christian systems and the growth and organization of infant Christian communities, and the allusions—the generous and hearty allusions—to the Societies by which the Church's missionary work has been done, we see how great and how many are the grounds for hearty praise and thanksgiving the Church at large, and the Church Missionary Society in particular, have in this document.

The Lambeth Conference of 1897 met on July 1st, and separated on the 31st. The first week was taken up with preliminary discussions on the part of the whole Conference and the appointment of Committees. During the second and third weeks the Conference stood adjourned and the Committees met to consider the subjects referred to them and to prepare their Reports. During the fourth week the Conference re-assembled, discussed the Reports of the Committees, passed certain Resolutions upon them, and adopted an Encyclical Letter. The pamphlet, published with commendable promptitude by the S.P.C.K. on August 5th, within a week of the conclusion of the sessions of the Conference, gives first two lists of the Bishops, 194 in number, who attended the Conference, the former list being in the order of the dates of their consecration, with the exception of the Metropolitans and others entitled to special precedence; and the latter arranged according to provinces. Then follows the Encyclical Letter,

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beginning, "To the Faithful in Christ Jesus, Greeting," and signed "on behalf of the Conference" by the Archbishop of Canterbury, and with the four sub-signatures of the Bishop of Gloucester, as Registrar, the Bishops of Winchester and Bath and Wells as Episcopal Secretaries, and Dr. F. W. Pennesfather, as Lay Secretary, and bearing date July 31st, 1897. The Resolutions formally adopted by the Conference, sixty-three in number, come next. And lastly, the Reports of Committees are given, preceded by an N.B. that they "must be taken as having the authority only of the Committees by whom they were respectively prepared and presented," that "the Committees were not in every case unanimous in adopting the Reports," and, further, that "the Conference as a whole is responsible only for the formal Resolutions agreed to after discussion."

There are eleven of these Reports, and in each case the names of the members constituting the several Committees are given. The subjects reported upon are the following:—(1) The Organization of the Anglican Communion—(a) A Central Consultative Body; (b) a Tribunal of Reference; (c) the Relations of Primates and Metropolitan in the Colonies and elsewhere to the See of Canterbury; (d) the Position and Functions of the Lambeth Conference. (2) The Relation of Religious Communities within the Church to the Episcopate. (3) The Critical Study of Holy Scripture. (4) Foreign Missions: (a) The Duty of the Church to the Followers of:—(i.) Ethnic Religions, (ii.) Judaism, (iii.) Islam; (b) Development of Native Churches; (c) Relation of Missionary Bishops and Clergy to Missionary Societies. (5) Reformation Movements on the Continent of Europe and Elsewhere. (6) Church Unity in its Relation (a) to the Churches of the East; (b) to the Latin Communion; (c) to other Christian Bodies. (7) International Arbitration. (8) The Office of the Church with respect to Industrial Problems—(a) the Unemployed; (b) Industrial Co-operation. (9) The Book of Common Prayer—(a) Additional Services; (b) Local Adaptation. (10) The Duties of the Church to the Colonies. (11) Degrees in Divinity.

The following list will give some general idea of the constitution of the Committees and of the length of their Reports:—

CONSTITUTION OF COMMITTEES OF CONFERENCE.

Subject.	Home Bishops.	American Bishops.	Colonial & Missionary	Chairman.	Secretary.	Pages in Report.
Organization of the Anglican Communion.	10	7	13	Bp. of Salisbury.	Bp. of Wellington.	3
Religious Communities.	8	5	8	Bp. of Oxford.	Bp. of Reading.	6
Critical Study of Holy Scripture.	9	6	5	Bp. of Gloucester.	Bp. of Colombo.	5
Foreign Missions.	11	9	37	Bp. of Newcastle.	—	28
Reformation Movements on the Continent.	13	7	4	Bp. of Albany.	—	5
Church Unity.	20	10	13	Archbp. of York.	Bp. of Southwark.	24
International Arbitration.	6	9	4	Bp. of Ripon.	—	11
Industrial Problems.	12	9	8	Bp. of Hereford.	Bp. of Washington.	10
Book of Common Prayer.	11	9	12	Bp. of Ely.	Bp. of Guildford.	7
Duties of the Church to the Colonies.	8	4	26	Bp. of Norwich.	—	11
Degrees in Divinity.	2	2	6	Bp. of Goulburn.	Bp. of Dover.	5

We propose in what follows to lay before our readers those parts of

the Letter, Resolutions, and Reports which bear on the missionary subject and on the Society's work, and to draw attention to such points of interest as appear to call for comment.

I. And naturally the deliverances of the Bishops on the general subject of Foreign Missions claim first our attention. The natural order in which to study the documents before us is to look first at the Report of the Committee, and then to compare with it the Resolutions and the Encyclical Letter which express the mind of the whole Conference.

(a) It will be noticed that the Foreign Missions Committee was considerably the largest of all the eleven Committees appointed, and that each class of Bishops, Home, American, and Colonial and Missionary, was well represented, facts which bear witness to the general interest taken in the subject. The names of ten of these Bishops are on the C.M.S. list of missionaries, viz. Bishops Tucker, Ridley, Evington, Newnham, Taylor Smith, Hodges, Williams, Tugwell, Oluwole, and Phillips, and some others, like Bishops Royston and Clifford, are scarcely less identified with us. The Committee was specially happy in its Chairman, the Bishop of Newcastle. No one could have possessed better qualifications than Bishop Jacob, in respect both of knowledge of the subject in its multifarious departments, and of well-regulated enthusiasm for the great cause of the World's Evangelization. The conjecture may safely be advanced that his share in drawing up the Report was a considerable one. The following is the text of the Report:—

REPORT OF THE COMMITTEE APPOINTED TO CONSIDER AND REPORT UPON THE
SUBJECT OF FOREIGN MISSIONS.

(a) *The Duty of the Church to the Followers of:—(i.) Ethnic Religions; (ii.) Judaism; (iii.) Islam.* (b) *Development of Native Churches.* (c) *Relation of Missionary Bishops and Clergy to Missionary Societies.*

Your Committee heartily thank Almighty God that He has kindled throughout our Communion an increasing zeal for the extension of the Kingdom of Christ our Lord, and for the salvation of souls, and that He has so abundantly blessed the efforts which have been made—a blessing granted, we doubt not, to encourage us all to far greater labours, prayers, and self-denial. In the last ten years we note especially the great proofs of the regenerating power of the Holy Spirit, and the fitness of the Gospel for all races, which have been displayed in the newly-opened countries of Africa. Yet we see that zeal in this cause is still the enthusiasm of a few, and that the Church has yet to be far more fully aroused to recognize, as a necessary and constant element in the spiritual life of the Body and of each member of it, the fulfilment of our Lord's great commission. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel; or consider that so little interest has been taken in the evangelization of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique; or whether we look at the great number of points at which Churches of our Communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India and in the new Protectorates in Africa, or at the great fields ripening for harvest in such regions as China and Japan—China, where Western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain; Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the higher Christian education, and the training of those who are to hold office in the Church.

Your Committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is intercession. The observance of a special day of intercession in connexion with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your Committee desire to urge upon the whole Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the Sister Church of America.

Your Committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword "The Evangelization of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your Committee trust that one result of this Conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realizing the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge, than ever before.

The cause of Missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the Grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.

A. (1.) *The Duty of the Church to the Followers of Ethnic Religions.*

Your Committee have had in view the non-Christian peoples, other than Jews and Mohammedans, in two great groups, those who may be called literate, inasmuch as their creed rests more or less directly on ancient writings, and implies a more or less complete philosophy of life; and the illiterate, whose beliefs and rites are matter of tradition and custom, and are not, as a rule, associated with any instruction in conduct.

We see that Christian zeal for the conversion of the Heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognize the work of God the Holy Ghost in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system as a whole supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for right conduct, or ministers to man any strength higher than his own to aid his weakness; and, secondly, that, apart from any estimate we may form of such systems, it is a matter of Divine Revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of mankind, and that to Him are due the loyalty and love of every member of our race. The books in question are known, to all but very few, by extracts only, and a few passages culled from a mass of what is generally puerile, false, or even corrupt and corrupting; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent

precepts and ideals of conduct as they exhibit are generally vitiated, for those who profess them, by a philosophy, which destroys or paralyzes the sense of responsibility.

This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce; their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of certain popular stories, and the practical religion of the masses is unaffected by them. The majority of those who are classed as believers in these literate religions, are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth, that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear, not of love or of moral conduct.

Recent attempts to establish in the light of Christianity a purified Hinduism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible Kingdom of Christ in these lands, that men who are being now detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion, and recognize as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptized. We offer an earnest caution against the waste of strength in sporadic and unsystematized Missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognize unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ.

Among the illiterate races of the world, those of Africa claim a prominent place. The recent acceptance of Christianity by many tribes of Central Africa constitutes at once an encouragement and an appeal: an encouragement, because of the evidence which is forthcoming of the readiness of the evangelized to become themselves evangelists; an appeal, because of the proof which the acceptance of the truth by these tribes affords of the preparedness of kindred tribes for the preaching of the Gospel of our Lord and Saviour Jesus Christ.

We would emphasize the necessity of stronger efforts to bring to the Native races those gifts of God which alone can form in them the character necessary to stand against the present inrush of our civilization, so deadly to the untaught Heathen. The present activity of Mohammedanism makes it the more necessary to enter quickly into the doors which are now open in those lands.

Turning to the methods by which the propagation of the Gospel is effected, we thankfully note a rapid increase in the number of women who are giving themselves to the service of the Missionary Church; a service in which a special and honourable place appears to be reserved, in God's Providence, for such devotion, especially at the present critical point in the Church's growth. Under many forms of national life and custom, it is only by women, that women, on whose influence so much depends, can be reached; and this constitutes a pressing call to the women of our own Communion to offer themselves for this work.

We notice, with like thankfulness, the increased employment of medical missionaries in the mission-field, exhibiting as their ministry does the benign character of our Blessed Lord, Who went about doing good to the bodies as well as the souls of the people.

Realizing the special dangers which arise from isolation and loneliness, we commend the practice of missionary clergy and laymen going forth two by two; and we believe that, under some circumstances, notably in great centres of work among the Heathen, there may be special advantages and safeguards in community life.

If we pass, without further remark, the great function of education as a mission-

ary agency, it is only because its importance and value are obvious and undisputed.

We would emphasize the necessity of a closer acquaintance with the smaller details of custom and life of those to whom the missionaries, men and women, are sent; ignorance of which so often causes unknown and unintended, but none the less real, friction between the workers and both converts and Heathen.

Above all there is required personal holiness in all who go into these Heathen lands from Christian countries. For while our missionaries tell us that the greatest obstacles to their work, on the side of the Heathen themselves, are the tyranny of caste without and the paralyzing influence of pantheism within, they agree that a greater hindrance still is the inconsistent life of too many professing Christians.

A. (II.) *The Duty of the Church to the Followers of Judaism.*

On the second sub-head, "Judaism," your Committee have to report as follows:—

It is difficult to ascertain the number of Jews by race and religion now in the several parts of the world. The total number is probably less than ten millions. Of these Europe contains about eight millions, America about one million, Africa about 350,000, Asia about 300,000, and Australia about 20,000. These are rough estimates, but they come in the main from a well-informed quarter. Jerusalem is again a city of the Jews, about two-thirds of its total population of 60,000 being Jews; whereas twenty years ago the proportion was trifling.

In England, which contains from 100,000 to 120,000 Jews, they are chiefly congregated in London. Five parishes in the deanery of Spitalfields, with a total population of 56,000, have 34,000 Jews.

In the United States, the largest number of Jews is found in New York. Other cities with large Jewish populations are Cincinnati, Philadelphia, Baltimore, New Orleans, Chicago.

Several agencies exist in connexion with the Church for the purpose of evangelizing this people, viz. the London Society for Promoting Christianity amongst the Jews, the Parochial Mission to the Jews' Fund, the East London Mission to the Jews, Jerusalem and the East Mission Fund; and the Society for Promoting Christianity among the Jews, in connexion with the American Board of Missions.

There are besides other active agencies carried on by other bodies, or of an undenominational character.

The number of these Missions, and their independent action, lead often to an overlapping of their operations, which must be both wasteful and hurtful; and Jewish inquirers are apt to wander from one to another without obtaining lasting benefit from any.

The Evangelization of the Jewish people is beset with special difficulties.

At the outset we are met with the formidable difficulty of finding duly-qualified missionaries. For this work men need to be well acquainted with Jewish modes of thought, and in a large number of cases it is advisable that they should be able to speak in languages with which the Jews are familiar. They have to do with a people who are either strongly imbued with rationalistic views, or deeply attached to their traditional forms drawn, as they hold, from a religion once divinely given.

Again, the consequences of receiving baptism are of the gravest character, the convert being cut off from his family and people as one dead, and cast adrift on the world; severe bodily suffering and loss of goods being sometimes inflicted besides. It is everywhere found that the fear of these terrible results keeps back from baptism many whose life and practice appear to point them out as believers in our Lord; and the necessity of providing in some way for those who have the faith and courage to confess Christ, increases the difficulty of the case.

The evidence at the disposal of your Committee appears to show that the great mass of the poorer Jews know practically nothing of the Old Testament. But it seems clear that the Jews are increasingly willing to listen to Christians who speak to them of the Scriptures of the Old Covenant, and are learning to regard as a great teacher Him Who is the theme of the New Testament.

The New Testament, which has been translated into Hebrew and other languages or the use of the Jews, is widely read by them; but the doctrines of the Holy

Trinity, and of the Atonement, seem almost insurmountable obstacles in the way of many.

When religious knowledge has spread among the Jews, the breath of the Holy Ghost may come, and the dry bones will live again. Our position with regard to the Jews is specially favourable in this respect, that their Scriptures are our Scriptures, and their God and Father is our God and Father.

It is impossible to doubt that a fairly considerable number of Jews in each year do earnestly and honestly seek baptism, and from such it should not be withheld. But we read the signs of modern times in the ancient prophecies (Isaiah xxvii. 12, Jeremiah iii. 14), "Ye shall be gathered one by one, O ye children of Israel"; "I will take you one of a city, and two of a family, and I will bring you to Zion."

Medical Missions are carried on in many places with much success.

The Anglican Church appears to be fitted in a special manner to gain the goodwill of the Jews, first, because the English-speaking people show themselves just and kindly towards their race; and also because the liturgical services of the Church are such as to win their attention and admiration, their own worship being of a similar character. The Book of Common Prayer has been translated into Hebrew and circulated among them.

But one of the greatest hindrances which impede the work arises from the strange lack of interest manifested by the Church in the Evangelization of the Jews. But scant attention is given to their religious needs, and Missions to Jews have shared but little in the rising tide of evangelistic effort which marks our age.

Yet our Lord gave them precedence and the Gospel is the power of God for salvation to the Jew first.

Why should not similar zeal be shown for the conversion of the Jew as of the Gentile? Why should the Annual Day of Intercession be held in behalf of the Mohammedan and Heathen world only and not also for the salvation of Israel? If this great work were given its true place in the missionary efforts of the Church we might surely expect that a far richer blessing would descend on her labours than even now is vouchsafed her.

As to the means to be employed, it appears from the evidence that the Jews receive the visits of Gentile Christians more readily than those of Jewish converts to Christianity; while, on the other hand, it is agreed that the latter understand very much better the Jewish mind, and can deal more clearly and effectively with Jewish difficulties. This being so, the Committee can only advise that both agencies should be employed, and that care should be taken to use in each place the kind of agency best adapted to its circumstances.

A. (III.) *The Duty of the Church to the Followers of Islam.*

(A) Islam is distinct from both Judaism and Heathen religions, and needs special attention and treatment. Your Committee would base the claims of Islam on the missionary energy of the Church on the following considerations:—

(1) *The Number and Distribution of Professed Mohammedans.*

The total population of the world is estimated at 1,500,000,000, of these one-seventh are Mohammedans, distributed as follows:—

In Europe	5,750,000
In Asia and the Eastern Archipelago	169,000,000
In Africa	40,000,000
In Australasia	25,000

More than one-fourth of these are citizens of the British Empire, the Mohammedan portion of the population of India alone being returned at the last census as 57,321,164, and therefore have a special claim on the charity of their more favoured fellow-subjects.

(2) *The Character of Islam.*

The amount of truth contained in Islam, such as the doctrine of the Unity, Personality, and Sovereignty of God, and some good habits inculcated, such as the habit of Worship, and Temperance in certain matters, may be used as a foundation on which to build the superstructure of Christian Truth.

(B) With regard to what has been done, and what is now being done, the Committee would call special attention to the inadequacy of our efforts.

Until the present century very little systematic spiritual effort appears to have been made to convert Mohammedans.

As regards the work of the present century there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work such as has been begun in the Diocese of Lahore, and some other parts of India, and which has already borne considerable fruit.

The attention of the Committee has been called to the following special works already undertaken :—

- (1) The temporarily suspended work in Constantinople;
- (2) The educational and other work in Egypt, Palestine, and the adjacent countries;
- (3) The pioneer work in Persia and Arabia;
- (4) The work in India, especially in the Punjab, and in Madras;
- (5) and last, but not least, the efforts of the Bible Societies to circulate the Bible among Mohammedans.

(C) The opportunities of the present time.

Under this head it is to be noticed that—

- (1) Never since the Crusades has the attention of Western Christendom been so forcibly directed to Islam and its followers as at present.
- (2) The optimistic view of Islam lately held by many Christians has been effectually destroyed by the history of the Armenian massacres.
- (3) The toleration which follows in the wake of civilization generally, and especially in the British Empire, has reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity. As has been pointed out by an eminent writer, India is the place where Christian and Mohammedan can meet most fairly with a prospect of mutual understanding. This rare opportunity involves a corresponding obligation which the Church should not be slow to recognize.
- (4) The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia.
- (5) The abolition of the legal status of slavery in parts of Eastern and Western Africa sets slaves free from the necessity of professing the religion of their masters.
- (6) Some recent political events in Africa have tended to lower the military prestige of Mohammedanism in that country.

(D) The methods to be employed.

The Committee would call the attention of those concerned in this work to the following points :—

- (1) That one of the chief needs of the present time is clear, accurate, reasonable statements of positive Christian truth, especially with regard to the Nature of God, the Holy Trinity in Unity, the Divine Sonship of Christ, the Character of God, the balance of Moral Attributes in God, the essential character of morality, the nature of sin, the need of Atonement and Holiness.
- (2) That it is essential that there should be on the part of missionaries a thorough and patient study of Mohammedanism, also a knowledge of Arabic; that they must show absolute fairness in dealing with the doctrines of Islam, and the character of Mohammed; and that care should be taken not to lose sight of the points of contact between Christianity and Islam, whilst discussing the points of difference.
- (3) That missionaries should, as a rule, not be sent singly, in order to avoid those false charges against their moral character which are a favourite weapon of attack.
- (4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(E) The direction which our efforts might most profitably take.

It is to be noted under this head—

- (1) That there are special opportunities for such work at the present time in the dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the Central Sudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

B. *Development of Native Churches.*

In considering the "Development of Native Churches" your Committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts have listened to statements about the present condition of the work from Bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same Bishops.

It seems to them that the method of the development of a Native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the Native race is one which is already decadent and likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject regarded from the side of race seems naturally to be divided into four heads:—

1. Races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand and the Indians of North America.

2. Races which will continue numerically vastly in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, Equatorial Africa, and some of the Pacific Islands.

3. Races wholly distinct, and existing side by side, where both are expanding and not amalgamating, as in South Africa.

4. Races independent and likely to work out their own development, and to form independent National Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while Native ministry exists ministering to the Maoris, it does so under the constitution of the Church of the Province of New Zealand. There is, therefore, no need for the separate organization of a Maori Church.

Similar evidence has been given as to the Indians of North America. Though they are vastly more numerous than the tribes of New Zealand, and perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a Native ministry, the facts seem to show that a separate Indian Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as the result of missionary labours, autonomous Churches supported and governed in whole or in part by the Native races of these countries. As the problem arising in each country is a separate one, and as it is impossible to give in detail all the facts as presented to us, we have tried to summarize in each case the main facts, and to indicate where development is evident. In doing this we have had regard to the development of the Church (a) in its organization, and the establishment of a Native ministry, (b) in self-support, (c) in spiritual character, and (d) in self-extension. If, in any case, a Church is developing in all these directions, we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one Faith and one Communion in the Church Catholic.

India.—(a) Organization.—The Church in India has attained to a considerable degree of organization, both by the development of the episcopate, and by the formation of diocesan and other councils; yet it must be admitted that the native portion of the Church has not yet reached an adequate consciousness of corporate life. There are as yet no Bishops of Indian race. So far as pastoral work is concerned, the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained Native missionaries directly engaged in evangelizing their own countrymen is small.

(b) Self-support.—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this respect. This is due in part to a mistaken policy in the early development of Missions in India.

(c) *Spiritual Character*.—There are many earnest and faithful Christians, lay as well as clerical, who, with their families, are lights among the Heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative, and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counterbalanced by fruitfulness in the milder graces of gentleness, patience, sobriety, and meekness.

(d) *Self-extension*.—With some bright exceptions, especially in parts of Southern India and of Ceylon, there is a want of definite effort for self-extension originating in the Church itself.

Africa.—(a) *Organization*.—In Africa, south of the Zambezi the Church possesses a provincial organization; in dioceses lying north of the Zambezi, e.g. Equatorial Africa and Sierra Leone, the Churches are still in direct connexion with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the missionary jurisdiction of Cape Palmas and parts adjacent, which embraces the Republic of Liberia, there is an organization under the fostering care of the American Episcopal Church, and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing Churches self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas of the American Episcopal Church, two African Assistant Bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba Country. The appointment of Native Assistant Bishops would appear to be an important step towards the realization of full native control. In West Africa, and, to a certain extent, in Central Africa, the Native clergy commonly hold more or less independent cures; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b) *Self-support*.—In South Africa considerable financial support is still received from English societies. In Zanzibar, with the exception of some voluntary help on the part of the Native Christians in building churches, mission-houses, &c., the Mission is supported by grants from England. In West Africa, the Churches in Sierra Leone, in Lagos, and in the Delta of the Niger are self-supporting, with the exception of the support of the Bishops; while in the interior the Churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church, but increasing local contributions are also made towards it. In Uganda, so far as the Native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c) *Spiritual Character*.—In Uganda the standard of Christian life is high—very high as contrasted with the standards of the Heathen. In South and West Africa the lives of the clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d) *Self-extension*.—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the West of Africa greater missionary vigour is to be desired.

Your Committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the drink traffic on the West Coast of Africa, and of the hindrance which it presents not only to the development of Native Churches but also to the acceptance of Christianity by Heathen tribes.

South Pacific Islands.—The Mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea, is confined to Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported labourers from other islands. In Melanesia the Native clergy are about equal in number to the white clergy, and take their place among their white brethren on equal terms. This Mission has distinguished itself by determining to work, as far as possible, through the Natives themselves from the very beginning.

Spiritual Character.—A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

Self-extension.—The Native ministry, however, is not yet supported by the Native Church, but the first steps to attain this object have been taken. The

Melanesians have shown marked missionary zeal, as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The Committee have heard with thankfulness that the Mission to New Guinea is about to be revived by the Australian Church, under the leadership of a Missionary Bishop.

China and Japan.—In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American Missions have united to form one Japanese Church called Nippon Sei Kō Kwai, having its own constitution and canons, though as yet presided over by the English and American Bishops. There is a strong body of Japanese clergy, and self-support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the Nippon Sei Kō Kwai are drawn chiefly from the middle classes, the highest and lowest strata being as yet very little touched. That the upper classes should come in slowly and one by one is not surprising, for since their old religions have lost their hold upon them they are very generally agnostics, and their circumstances lead them to look at Christian doctrine in a purely critical and utilitarian spirit. Meanwhile the influence which Christianity exercises on those who do accept it is seen in the very large extent to which they are to be found in minor posts of public trust, as judges of small districts, heads of local police, &c., where strength and uprightness of character are especially required. Though disappointments are frequent among others, especially as regards purity of life, the clergy have proved themselves to be men of stability and high Christian character. From the first the Church has recognized its missionary duty, and it has instituted funds, though not on a very large scale, for extension both in Japan and in the newly-acquired Island of Formosa.

In China there is a considerable number of Native clergy who are counted by their Bishops most zealous and faithful men, and the number of Christians is steadily increasing in spite of much persecution and the hostility of the literary and ruling classes. Self-support advances slowly owing to the poverty of the people, but is steadily worked for in all the Missions; and the stability of the Chinese character assures us that the work will be permanent, and that a strong Chinese Church will be formed in the future. The first step has been taken this year in the coming together of the English and American Bishops in conference at Shanghai, for union among the various Missions must naturally precede the establishment of a National Church.

Overlapping Episcopal Jurisdiction.—The President of the Conference having referred to the Committee on Foreign Missions a resolution passed unanimously by the Conference of English and American Bishops held at Shanghai on April 3rd, 1897, in reference to certain questions arising out of overlapping episcopal jurisdiction of independent Churches in full communion with each other, with other documents, including an important communication from the Board of Managers of the Domestic and Foreign Missionary Society of the American Episcopal Church, the Committee, having before them the records of the Lambeth Conferences of 1867, 1878, and 1888 (*see* pp. 97, 130, 175, 283, 321, S.P.C.K. Ed.), recommend this Conference to adopt the following resolutions:—

Resolved—That this Conference affirms and confirms the following principles:—

(a) That, while it is the duty of the whole Church to make disciples of all nations, yet in the discharge of this duty independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith.

(b) That where such rights have through inadvertence been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to

be made by an amicable arrangement between them with a view to correcting as far as possible the evils arising from such infringement.

(c) That when any particular Church contemplates creating a new foreign missionary jurisdiction the recommendations contained in resolution I.* of the Conference of 1867 (p. 97, S.P.C.K. Ed.) ought always to be followed before any practical steps are taken.

Conclusion.—It will be seen that we have dealt with the matter entrusted to us in its broad outlines without attempting even to mention all the Missions which in an exhaustive review would have claimed our attention, and we express the belief that the problem of the establishment of completely autonomous Native Churches, while it is still in process of solution, is being surely worked out by patience, and charity, and apostolic labours.

c. Relation of Missionary Bishops and Clergy to Missionary Societies.

Missionary Societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the General Convention, being the representative body of the whole Church, is also a Board of Missions, and its executive is a Board of Managers, selected by this Board of Missions. There is also a Church Missionary Society which acts as an auxiliary to the Board, assigning its funds to the missionary jurisdiction which it desires to assist, but not claiming to appoint or assign the several spheres of work to the clergy. The Missionary Bishops, selected by the House of Bishops, appoint their clergy, with the approval of the Board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds, and this continues until the diocese is fully organized.

The Missions of the Church of England have been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the especial care of societies within the Church, and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

The Committee desire, however, to place on record their conviction—

1. That in the failure of the Church as a whole to realize her bounden duty to be the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great Society to do what is the work of the entire Church, and that the Church owes to the great societies a debt of deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the Missionary Societies has been the Providential way in which the Church has been gradually realizing the truth that the call to evangelize the world was given to the Church as a whole, and that thus the societies have not merely been enabled to do a great evangelizing work, but have supplied a Providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found Churches, retiring from the work when the Missions pass on to the stage of organized Church life, and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the Mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principle that those who subscribe the funds are entitled to a substantial voice in the administration of the funds, subject to

* The words are as follows :—"That it appears to us expedient, for the purpose of maintaining brotherly inter-communion, that all cases of establishment of new Sees, and appointment of new Bishops, be notified to all Archbishops and Metropolitans, and all presiding Bishops of the Anglican Communions."

the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of a Church representative body, it is yet legitimate to offer funds for missionary, as for other purposes, impressed by the donor with a special trust, either for special localities, or for the carrying out of such special work, and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down—

1. That clergy in any missionary jurisdiction whatever should be subject to the supervision of a Bishop, and that societies should use their power and influence in striving to foster a wholesome diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organized in any part of the world, the Society should seek to transfer, as early as possible, to representatives of the diocese powers which it naturally exercises in early stages of the Mission.

3. That as soon as a definite diocesan organization has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such Diocesan authorities, subject to trusts securing the rights or recognizing the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops and Diocesan Authorities to deal with.

5. That in the event of the founding of a Theological College for the training of candidates for the Ministry within any diocese or missionary jurisdiction, the Bishop of the diocese or missionary jurisdiction should be the visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organization has covered a given area, e.g. India, the further organization, provincial or diocesan, within the area is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or diocese.

EDGAR NEWCASTLE,
Chairman.

The references in the above Report to the rapid increase of the number of women "giving themselves to the service of the Missionary Church," the increased employment of medical missionaries, the work among Mohammedans in Egypt, Palestine, Persia, the Punjab, and Madras, the consecration of two African Assistant-Bishops, the progress in West Africa towards self-support, and in Uganda the evangelistic fervour of the Native Christians, and to the "blood of the martyrs" in China, indicate that some at all events of the salient features of the Church Missionary Society's recent history were well in evidence before the Committee. The references to the S.V.M.U. and to its watchword, "The Evangelization of the World in this Generation," will also be noted with pleasure by our readers. The "noontide missionary prayer drawn up by the American Church" alluded to in the Report can be had at the C.M. House. These prayers are used, and have been since the Anglican Missionary Conference of 1894, by the C.M.S. at midday at the monthly meetings of Committee.

What will, however, inevitably attract most attention in the Report is the section on the relation of Missionary Bishops and Clergy to Missionary Societies. There are two positions which have been and are either tacitly or avowedly adopted by some High Churchmen towards Missionary Societies. By a few who have influence, though happily a limited influence, in Church circles the view is entertained that societies, at any rate Evangelical societies, however desirable for a hundred and one objects at home, are in the sphere of

Foreign Missions an unmitigated and almost intolerable nuisance, and would be well got rid of at almost any cost. Very few doubtless would have the courage to state and defend a formal thesis in the above sense, but it underlies the animus which finds expression now and then in some Church papers and in conversation. What does the Committee of Bishops say on the subject? They say three things. Firstly, they say that in the past the formation and support of societies have been not only justifiable but necessary if Christ's command was to be obeyed. The Church as a whole and the Bishops of the Church took no steps towards, and provided no opportunity for, the fulfilment of the duty which had been laid upon His people by the Lord, and therefore individual members of the Church on whom that duty was equally laid, those of them who realized their responsibility, had no other possible way of discharging the duty than by forming organizations for themselves. The Church, therefore, so far from speaking detrimentally of societies, must gratefully recognize that it is indebted to them for doing the work which it ought to have done but left undone. That is what the Committee of Bishops say in the first place. In the second place, they say that not only is the Church under an obligation to societies for doing its work, but it is further indebted to them for teaching it its duty in the matter. The Bishops say in effect that it appears to them probable that but for societies the Church would to-day be as apathetic on the subject of Missions as it was in the past, and that God has used societies in His providence to lead His whole Church to a higher conception of its duty and privilege. And, thirdly, the Bishops, having been led to see God's gracious Hand in the missionary efforts made by some of His people, are able to look forward to the ultimate issues with confidence. They say that any departures from the ideal and what should be the normal order of things which the Church's past negligence has necessitated will not be perpetuated. Societies have avowedly only a temporary aim. They are anxious not to linger in the spheres of their activities, but to fulfil their function and then to pass on. When a measure of spiritual maturity, a "stage of organized Church life" which can safely be left to stand alone, has been attained, societies will disappear from the scene, and self-supporting, self-governing, self-extending Churches, embodiments of the very ideals of all earnest Churchmen as of all enlightened members of missionary societies, will fill up the landscape. Thus the Bishops who formed the Committee vindicated the existence of societies.

But there is another position. Let it be granted that societies are useful though not ideal, and that they cannot be dispensed with, still there are societies and societies, and those societies which accept responsibility in full measure for the administration of every penny of their funds are less commendable on grounds of principle, to say nothing of convenience, than those which make block grants to Bishops to be expended at their discretion. If the existence of missionary societies is not necessarily irreconcilable with right views of Church order, the concession must be limited to such of them as place implicit confidence in the Church's leaders, and allow them without questioning

to dispense their funds. What do the Committee of Bishops say on this point? They say that it is legitimate for individual members of the Church to devote their funds for carrying out missionary work on special lines, so long as such lines are consistent with the belief, order, and discipline of the Church. That being so, the case stands as follows:—1st. It cannot be thought inconsistent with the belief, order, and discipline of the Church to send out Evangelical members of the Church to preach Christ according to their lights in heathen lands. 2nd. It is therefore legitimate to offer funds impressed by the donors with a special trust for this end. And, 3rd, the societies which accept such gifts must be held responsible for seeing that the trust is duly discharged. In other words, in the view of the Bishops on the Foreign Missions Committee, Church order has nothing to say against a society which takes all proper safeguards to secure that its funds go exclusively to support such agents as the donors of those funds wish to support, always supposing that the agents in question accept the Church's belief, observe the Church's order, and are amenable to the Church's discipline.

The Resolutions of the Conference bearing on Foreign Missions, which will be found quoted in full below, do not in terms endorse that portion of the Report which we have been just considering. The Conference contents itself with "earnestly commending it to the consideration of the Church of the Anglican Communion." The distinction is not unimportant. The Encyclical distinctly says, "The Reports of Committees can be taken to represent the mind of the Conference in so far only as they are reaffirmed or directly adopted in the Resolutions." A comparison of the Resolutions with the Report will show that a considerable part of the latter is thus reaffirmed or directly adopted, and it must be presumed that for some reason it was not the will of the Conference to give its express *imprimatur* to this section of the Report, but merely to commend it earnestly to consideration.

This, of course, applies also to the recommendations which close the Report. Whatever intrinsic value they possess, they can be regarded as "having the authority only of the Committee by which they were prepared," and possibly the Committee itself may not have been unanimous in respect to them. Regarded as abstract propositions, no doubt a good deal might be said about some of them as to the time for and the manner of applying them to the almost infinite variety of conditions found in the different fields. The terms are manifestly too general to be made the basis of an agreement. We regard some of them as the Committee's contribution to the practical solution of problems which will eventually press, but which do not press at the present moment. Others, for example the 1st and 4th, express truisms so far as the C.M.S. is concerned, though there is room, no doubt, for difference of opinion as to what "a wholesome diocesan Church life" implies. The expediency of No. 5 seems to us to be open to question, though of course much would depend on what powers the Bishop as Visitor would acquire. Where a training college is the property of a missionary society and its tutors are the agents of the society, the ultimate control must lie with the society,

and it appears to us very doubtful whether a Bishop would be wise in seeking an official relation to an institution in which his authority would not be paramount and final. Cases exist, moreover, in which theological colleges are for the training of candidates in several dioceses: for example, the one of the C.M.S. at Osaka, Japan, is for the Society's work in the dioceses of Osaka, South Tokio, Kiu-shiu, and Hokkaido. Would the Committee in such case make all four Bishops Visitors? Bishops have, of course, the power indirectly of determining in a large measure the course of study in theological colleges by selecting certain books for their ordination examinations, and we cannot conceive a case in which their visits to such institutions would not be heartily welcomed and their counsels gratefully entertained by those in charge.

(b & c) Next in order we come to the Resolutions adopted by the Conference and the paragraphs contained in the Encyclical on the subject of Foreign Missions, which for convenience we print in full in this place, giving the numbers which the several Resolutions bear in the pamphlet for ease of reference in the subsequent comments. The Resolutions were the following:—

RESOLUTIONS ON THE SUBJECT OF FOREIGN MISSIONS FORMALLY ADOPTED BY
THE CONFERENCE.

14. That while we heartily thank God for the missionary zeal which He has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognize as a necessary and constant element in the spiritual life of the Body, and of each member of it, the fulfilment of our Lord's great commission to evangelize all nations.

15. That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellences of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of Mankind, should be vigorously corrected.

16. That a more prominent position be assigned to the evangelization of the Jews in the intercessions and almsgiving of the Church, and that the various Boards of Missions be requested to take cognizance of this work; and particularly to see that care be taken for the due training of the missionary agents to be employed in the work.

17. That in view (1) of the success which has already attended faithful work among the Mohammedans, (2) of the opportunity offered at the present time for more vigorous efforts, especially in India and in the Hausa district, and (3) of the need of special training for the work: it is desirable—

(A) That men be urged to offer themselves with a view to preparation by special study for Mission work among Mohammedans.

(B) That attention be called to the importance of creating or maintaining strong centres for work amongst Mohammedans, as, for instance, in the cities of Delhi, Lucknow, and Hyderabad (Deccan), and elsewhere.

18. That while we feel that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of Native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent action, which is closely connected with the establishment of a Native episcopate, ought not as a rule to be confided to Native Churches until they are also financially independent.

19. That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them, and nothing is required of them

but what is of the essence of the Faith, and belongs to the due order of the Catholic Church.

20. That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the necessity of holding the Catholic Faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young Church, and prevent any departure from Catholic and Apostolic unity, whether through heresy or through schism.

21. That due care should be taken to make the diocese the centre of unity, so that, while there may be contained in the same area under one Bishop various races and languages necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.

22. That Bishops and Clergy engaged in missionary work should give to those of their flock who may travel to other countries letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travellers.

23. That this Conference desires to give expression to its deep sense of the evils resulting from the drink Traffic on the West Coast of Africa and elsewhere, and of the hindrance which it presents not only to the development of Native Churches, but also to the acceptance of Christianity by heathen tribes.

24. That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

25. That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution I. of the Conference of 1867 ought always to be followed before any practical steps are taken.

26. That this Conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.

27. That in the Foreign Mission-field of the Church's work, where signal spiritual blessings have attended the labours of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit," which should ever mark the Church of Christ.

And the following were the words of the Encyclical on the same subject:—

Lastly, we come to the subject of Foreign Missions, the work that at the present time stands in the first rank of all the tasks we have to fulfil. We have especial reasons to be thankful to God for the awakened and increasing zeal of our whole Communion for this primary work of the Church, the work for which the Church was commissioned by our Lord. For some centuries it may be said we have slumbered. The duty has not been quite forgotten, but it has been remembered only by individuals and societies; the body as a whole has taken no part. The Book of Common Prayer contains very few prayers for missionary work. It hardly seems to have been present to the minds of our great authorities and leaders in compiling that Book that the matter should be in the thoughts of every one who calls himself a Christian, and that no ordinary service should be considered complete which did not plead amongst other things for the spread of the Gospel. We are beginning, though only beginning, to see what the Lord

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would have us do. He is opening the whole world to our easy access, and as He opens the way He is opening our eyes to see it, and to see His beckoning hand.

In preaching His Gospel to the world we have to deal with one great religious body, which holds the truth in part but not in its fulness, the Jews; with another which holds fragments of the truth embedded in a mass of falsehood, the Mohammedans; and with various races which hold inherited beliefs ranging down to the merest fetichism. In dealing with all these it is certainly right to recognize whatsoever good they may contain. But it is necessary to be cautious lest that good, such as it is, be so exaggerated as to lead us to allow that any purified form of any one of them can ever be in any sense a substitute for the Gospel. The Gospel is not merely the revelation of the highest morality; it reveals also the wonderful love of God in Christ, and contains the promise of that grace given by Him by which alone the highest moral life is possible to man. And without the promise of that grace it would not be the Gospel at all.

The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work.

For preaching to the Mohammedans very careful preparation is needed. The men who are to do the work must study their character, their history, and their creed. The Mohammedans must be approached with the greatest care to do them justice. What is good in their belief must be acknowledged to the full, and used as a foundation on which to build the structure of Christian truth. They have been most obstinate in opposing the Christian faith, but there seem now to be openings for reaching their consciences. It is easier for them to join us than it was. In some lands the intolerance, which was their great bulwark, is showing indications of giving way. In India the Christian and the Mohammedan meet on equal terms, and a Mohammedan can become a Christian without danger to his life. It seems as if the time for approaching them had come, and that the call to approach them was made especially on ourselves. To this end it is necessary that we should have the services of men specially trained for the purpose. Such men will, as it seems, be most effective if working from strong centres, such as are to be found in Delhi, Lucknow, and Hyderabad (Deccan). To find such men and urge them to the work; to provide for their thorough training in proper colleges, and to send them forth, never singly, but, if possible, in large groups, appears to be the best means of dealing with the whole Mohammedan Body.

The remaining religions of the world require a varied treatment in accordance with the circumstances of each particular case. It is often said that we ought to aim at developing Native Churches as speedily as possible. But it is necessary to move with caution in this matter. It is of real importance to impress the converts from the first with a sense that the Church is their own and not a foreign Church, and for that purpose to give them some share in the local management and the financial support of the body which they have joined. But before it is justifiable to give them independent action it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry. Nothing ought to be laid on them but what is of the essence of the faith or belongs to the due order of the Catholic Church, but they should be perpetually impressed with the necessity of holding the Catholic faith in its integrity, and maintaining their unity with the Catholic

body. That unity should be sought first in the unity of the diocese, and when members of the Church move from diocese to diocese they should be supplied with letters of commendation to persons who will interest themselves in the spiritual welfare of such travellers.

The work of Foreign Missions may occasionally bring about apparent collision between different Churches within our Communion. In all such cases pains should be taken to prevent as far as possible the unseemliness of two Bishops exercising their jurisdiction in the same place, and the synods concerned ought in our judgment to make canons or pass resolutions to secure this object. Where there has been already an infringement of the rule the Bishops must make all the endeavours they can to adjust the matter for the time.

In all cases we are of opinion that if any new foreign missionary jurisdiction be contemplated, notification should be sent to all Metropolitans and Presiding Bishops before any practical steps are taken.

We think it our duty to declare that in the Foreign Mission field, where signal spiritual blessings have attended the labours of missionaries not connected with our Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit" which should ever mark the Church of Christ.

In conclusion we commend to the consideration of all our Churches the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of Missionary Bishops and Clergy to Missionary Societies.

Language could not more tersely and strongly express the importance of missionary work than is done in the above quotations. It is "the work that at the present time stands first in rank of all the tasks we have to do." The Bishops "recommend that prompt and continuous efforts be made to arouse the Church to recognize as a necessary and constant element in the spiritual life of the body and of each part of it the fulfilment of our Lord's great Commission to evangelize all nations." It is, however, specially worthy of notice that the conviction thus expressed was so profoundly entertained by the Conference that it was repeated in other connexions where it had no necessary relation with the subject in hand. In a paragraph dealing with the duty of the Church to the Colonies the Encyclical has these words: "The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the Heathen World, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making." And a little later: "Our duties to the Colonies in all spiritual matters are undeniably heavy. But the great task of evangelizing the human race is largely put upon us, and we cannot shrink from bearing the burden." For such words we are deeply thankful. We are so also for the words both in the Encyclical and the Resolutions regarding the development of Native Churches. "It is necessary," says the Encyclical, "to move with caution. . . . Before it is justifiable to give to Native Churches independent action it is necessary to wait until they have acquired that sense of duty which is needed to keep them in the right way. They must have learned to realize the high moral standard of the Gospel in their ordinary lives, and they must have learned to fulfil the universal duty of maintaining their own ministry." These are wise words and strike us as deliberately intended to give the

weight of the Conference's support to the attitude adopted a few years ago by the C.M.S. Committee towards the aspirations of some African Christians. We rejoice, too, at the Resolution (23) regarding the Drink Traffic on the West Coast of Africa and elsewhere, and at the one (27) regarding relations with missionaries sent out by Nonconformist Churches or Societies.

Resolution 19 is one of great importance, and the words of the Encyclical on the Book of Common Prayer show the same broad and wisely elastic and accommodating spirit. It runs:—

The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion. The great doctrines of the Faith are there clearly set forth in their true relative proportion. And we hold that it would be most dangerous to tamper with its teaching either by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine. We do not speak of any omission or modification which might have the effect of practically denying an article in one of the Creeds, for that would be not only dangerous but a direct betrayal of the Faith. Nevertheless it is true that no Book can supply every possible need of worshippers in every variation of local circumstances. We therefore think it our duty to affirm the right of every Bishop, within the jurisdiction assigned to him by the Church, to set forth or to sanction additional services and prayers when he believes that God's work may be thereby furthered, or the spiritual needs of the worshippers more fully met, and to adapt the Prayers already in the Book to the special requirements of his own people. But we hold that this power must always be subject to any limitations imposed by the provincial or other lawful authority, and the utmost care must be taken that all such additions or adaptations be in thorough harmony with the spirit and tenor of the whole Book.

The "whole Book" we assume includes, in the Bishops' intention, the 39 Articles. Without them indeed the Book of Common Prayer cannot rightly be called "the authoritative standard of the doctrine of the Anglican Communion." It is worthy of note that the words of the Resolution (46) on the subject are, "provided also that any such adaptation shall not affect the doctrinal teaching or value of the Service or passage thus adapted." The two rules excellently supplement each other: the additions and adaptations must not alter the doctrinal teaching or value of the Service or passage adapted, and must be in thorough harmony with the spirit and tenor of the whole Book. On the other hand we must confess that even these important qualifications do not fully reconcile us to the strong words of the 45th Resolution, "That this Conference recognizes the exclusive right of each Bishop to put forth or sanction additional services." Whatever the legal aspect of the question may be, we should have supposed that the Church body—whether Synod or by whatever name it might be called—representing the clergy and laity in the diocese should have a voice in so important a matter.

II. The Church's Duties to the Colonies is a subject which, like Foreign Missions, is new to the present year's Conference, and a more opportune occasion for its consideration could not well have been found. More than two-thirds of the Committee were Colonial or Missionary Bishops; the Bishops of Bath and Wells, Newcastle, and St. Albans were the only English Diocesans upon it. The Report of the Committee makes grateful acknowledgment of supplies of men and means which the S.P.C.K., S.P.G., C.M.S., C.C.C.S., and the

Council of the Colonial Bishopricks Fund have contributed to promote the Church's work in the Colonies in the past, and regarding the future the Committee make allusion to proposals of some of the above societies to reduce and eventually withdraw their grants for Canadian dioceses in the following terms :—

Your Committee have heard with alarm and apprehension of proposals even to withdraw generous help previously afforded, on the ground that it has been long given, and without any adequate appreciation of the true position of affairs. A comparison of the progress of the various religious bodies in the Dominion of Canada, according to the census returns of 1881 and 1891, would suggest lessons as to the serious danger of any premature withdrawal of financial support. The principle of gradual withdrawal according to the growth of the Colony is undoubtedly sound, but special circumstances require special treatment, and liberal aid in the early stages of a rising community, in any special time of distress, and at epochs (such as the present in North-West America) on which the issues of the whole future largely depend, is from every point of view wise and true policy.

The proposals referred to are plainly those which have emanated from the S.P.G. and C.M.S., but especially the former. Formal notice was sent out by the Society for the Propagation of the Gospel in 1896 to the effect that a reduction from all its grants of ten per cent. would be made in 1897, and that no grant must be looked for after the termination of the present century. The S.P.G. was then spending 9400*l.* per annum on the work in the Dominion of Canada, of which about 6000*l.* went to Manitoba and the North-West. The C.M.S., as long ago as 1890, determined to make an annual reduction of one-twentieth from its grants for work among the Indians in some of the dioceses, such as Rupert's Land and Saskatchewan, where colonization is more advanced. The extent of the reductions effected, in proportion to the whole sum expended in Canada, has so far been very trifling. In 1896 the total sum withdrawn from the lump grant amounted to only 132*l.*, while the total expenditure of the Society on its Missions in the Dominion, namely in North-West Canada and British Columbia, was 20,303*l.* The facts as regards the C.M.S. are very inadequately realized by Churchmen in Canada, and such language as that in the Committee's Report is very liable—though of course not intended to do so—to mislead Churchmen at home. A more precise and complete statement of the whole case would in our judgment have been much preferable to the course adopted. We are far from saying that there is no ground for the anxiety expressed. On the contrary, no one, we believe, can read Archbishop Machray's statement of the conditions of his diocese without realizing the great difficulties which beset him, and with which he has struggled so courageously and successfully. The Resolution of the Conference was as follows :—

56. That while the principle of gradual withdrawal of home aid to the Church in the Colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances of each case most carefully examined before aid is withdrawn from even long-established dioceses.

While the Encyclical, after referring to the advantages to the Colonies and to the Home Church of an interchange of clergy under certain limitations, says :—

To this claim of the Colonies must be added the claim on behalf of some of

them for continued and, if possible, increased pecuniary aid. Many of the Colonial Churches cannot yet stand alone. The provision of colleges and schools and of endowments for Bishoprics and the like, though we are bound to contemplate its withdrawal in course of time, yet must be maintained for the present, if we do not wish the work already done to be undone for want of funds. The colonists are our own kin, and we cannot leave them to drift away from the Church of their fathers. And the demands on us will inevitably increase. God is opening to us every day new gates of access to the Heathen World, and we must enter those gates, and yet what we are already doing will still need to be done if we are to be true to the call which the Lord is making.

We fail to notice in the Report of the Committee, and we think the omission is regrettable, any reference to the remarkable development of missionary interest in the Colonies both in connexion with the C.M.S. and in other ways. A Church movement which has led out into the mission-field to labour for Christ among the Heathen in connexion with the C.M.S. alone, forty-one men and women from the Colonies during the past five years, and which has raised the means for their support from the members of the Anglican Church in the Colonies, is a ground of spiritual encouragement which the Committee might well have noticed. Another omission of the Committee was happily rectified by the Conference. The Report makes no reference whatever to the Native races, the original inhabitants of the lands which British colonists now possess. The Conference Resolution on this subject is as follows:—

60. That it is the duty of the Church to give all possible assistance to the Bishops and Clergy of the Colonies in their endeavour to protect Native races from the introduction among them of demoralizing influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilization and a hindrance to the spread of the Gospel of Christ our Lord.

Before passing from the Colonies, we should mention a Report which was agreed upon by a Sub-Committee appointed by the Committee on the Church's Duties to the Colonies to consider the operation of the Colonial Clergy Act of 1874. The operation of that Act is precisely the same in the case of missionaries to the Heathen who have either been ordained out in the field, or who have been ordained at home on the title of a missionary society and for foreign work, as in the case of the Colonial clergy. In view of the difficulty of carrying fresh ecclesiastical legislation through Parliament, the Sub-Committee did not find themselves able to recommend any attempt to procure the repeal or alteration of the Act itself. They express a hope, however, that the Archbishops and Bishops in England will administer the Act in a generous and moderate spirit, especially in dealing with the case of Colonial clergy of long experience and proved efficiency. In making the above request it is clear from what precedes that the Sub-Committee differentiated in their minds colonial and missionary clergy whose education for the ministry has been received at the expense of missionary societies from those who were not so educated. It is clear because, among instances of soreness which has resulted from the operation of the Act, they give the following illustration:—

The *non*aly—that clergy who were ordained in England for the Colonies by

an English Bishop, and therefore have passed the ordinary English examination for Holy Orders, and were in no way pledged by the manner of their education to foreign or missionary work, and afterwards return to England, after approved service, with the sanction of their Bishop, find a difficulty in being licensed in England on the same terms as clergy who have been ministering in England.

The distinction appears to us to be a reasonable one, and the C.M.S. has certainly not found Archbishops and Bishops in England disposed to administer the Act in an ungenerous or inconsiderate spirit when on adequate grounds men have withdrawn from the mission-field.

III. Islington men, and future candidates in the Colonies for missionary service, will take an interest in another subject which was before the Conference, that of Degrees in Divinity. The Report of the Committee, in referring to the difficulties under which the Colonies labour, and the steps which have been taken by some of them to meet these difficulties, and especially by the General Synod of Australia and Tasmania, which has recently founded an Australian College of Theology under the direction of the Bishops with power to award certificates in Theology after examination, proceeds:—

Your Committee feel that the granting of such certificates should not be left entirely to the initiative and direction of particular Churches, and that their value would be greatly enhanced if they formed part of some general scheme recognized by the Anglican Communion throughout the world. The Lambeth Conference appears to be the only body able to formulate such a scheme, which, among other advantages, would create a bond of union between distant provinces; would tend in many places to raise the qualifications of candidates for Holy Orders, and the theological attainments of the Clergy; and might ultimately lead to a great Central Examining University for promoting the study of Theology under the direction of the Church, whose certificates or degrees would command universal respect.

But, short of this, your Committee would respectfully urge upon the Conference the desirability of approaching, in the name of the whole Conference, some of the recognized Universities which have shown themselves favourable to local examinations, or their Boards of Divinity, with the view of obtaining from them some modification or extension of their rules, so as to place within reach of colonists and others the advantage of an examination in Theology with a degree or certificate.

They also venture humbly to suggest that a Lambeth degree of B.A. might be utilized, under well-considered regulations, as one which might be taken after a final examination in Theology, just as it is now possible to take a B.A. degree at Oxford and Cambridge in a final theological school, after previous examination in general subjects. This might be followed, after an interval of years and further examination, by the B.D. degree.

Your Committee respectfully ask for the careful consideration of this Report, believing that though the subject may at first appear, in comparison with others, of small immediate moment, it is yet of grave importance to the future study of Theology in various provinces of the Church, and bears very directly upon the maintenance among the Clergy in such provinces of a high standard of theological knowledge.

The Conference passed the following Resolutions on the subject:—

61. That this Conference commends to the consideration of the duly-constituted authorities of the several branches of the Anglican Communion, the Report of the Committee on "Degrees in Divinity" with a view to their taking such steps as to them may seem fit, to meet the need of encouraging, especially among the Clergy, the study of Theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in the Report, with a view to action in the direction indicated, if His Grace should think such action desirable.

62. That this Conference is of opinion that, failing any consent on the part of existing authorities to grant degrees or certificates in Divinity without requiring residence, and other suitable conditions, to residents in the Colonies and elsewhere, it is desirable that a Board of Examinations in Divinity, under the Archbishops and Bishops of the Anglican Communion, should be established, with power to hold local examinations, and confer titles and grant certificates for proficiency in theological study.

IV. The subject of Church Unity is the last one to which our space, already taxed, permits us to advert.

(a) The words of the Encyclical, "recognizing with warm sympathy the endeavours that are being made to escape from the usurped authority of the See of Rome as we ourselves regained our freedom three centuries ago," and, repeating the words of the Conference of 1888, expressing "sympathy with the brave and earnest men of France, Italy, Spain, and Portugal, who have been driven to free themselves from the burden of unlawful terms of Communion imposed by the Church of Rome," indicate clearly the attitude of the Conference towards the Church of Rome, and our readers will rejoice both at the reference to our own Reformation and at the holding out the hand of sympathy and help to those who are now following the example set by our fathers.

(b) The attitude of the Conference towards the Churches of the East will probably be regarded with somewhat other feelings by most of our readers. It will be recollected perhaps by some of them that the Committee appointed by the Lambeth Conference of 1888 to consider and report upon Church Unity made a distinction in their Report between the Greek Church and the other Churches of the East. Regarding the Greek Church, the Committee of 1888 reported:—

It would be difficult for us to enter into more intimate relations with that Church so long as it retains the use of icons, the invocation of the Saints, and the cultus of the Blessed Virgin; although it is but fair to state that the Greeks, in sanctioning the use of pictorial representations for the purpose of promoting devotion, expressly disclaim the sin of idolatry, which they conceive would attach to the bowing down before sculptured or molten images.

While regarding the other Eastern Churches the testimony of the Report was:—

And if these communities have fallen into error, and show a lack of moral and spiritual life, we must recollect that but for them the light of Christianity in these countries would have been utterly extinguished, and that they have suffered for many centuries from cruel oppression and persecution.

And the Resolution of the Conference expressed a hope that the barriers to fuller communion between the Anglican Church and the Eastern Churches might be in course of time removed by further intercourse and extended enlightenment. The *Intelligencer* pointed out at the time * that no ground existed for the distinction favourable to the other Eastern Churches, for they as well as the Greek Church had diverged from the simplicity of the faith. The Conference of 1897 makes no distinction. When it refers to "important differences

* See *C.M. Intelligencer* for October, 1883.

which exist between the teachings and customs of the Anglican and the Eastern Churches," the latter term is evidently intended to include the Greek Church; and the Resolution of the Conference deals with all alike:—

36. That the Archbishops of Canterbury and York and the Bishop of London be requested to act as a Committee with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern Patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern Churches with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion; and that under the direction of the said Committee arrangements be made for the translation of books and documents setting forth the relative positions of the various Churches, and also of such Catechisms and Forms of Service as may be helpful to mutual understanding.

To ourselves it would seem that "the use of icons, the invocation of the saints, and the cultus of the Blessed Virgin," which are common, we believe, to all these Churches, must until they are abjured oppose an insurmountable difficulty to intimate relations between those Churches and our own. No objection, however, can apply to the proposal to translate books, catechisms, &c., as a help to mutual understanding.

While on the subject of the Eastern Churches we may express a hope that we are warranted in the presumption that all occasion has now ceased for urging English Christians "to abstain from efforts to induce individual members of the Orthodox Eastern Church to leave their own Communion," as neither the Report nor the Resolution nor the Encyclical of this year makes any reference to the subject. We are glad of this, but we must add that we are not aware of any change whatever in the practice of our missionaries, to whom the Bishops in 1888 manifestly referred.

(c) The attitude of the Conference to other Christian bodies, viz., other than the Eastern and Roman Churches, is one which appears to us to be eminently satisfactory and the most calculated of any that could be adopted to promote the interests of unity. The basis of reunion—the Scriptures, the two Creeds (Apostles' and Nicene), the two Sacraments, and the historic episcopate—which was adopted in 1888, having been set forth two years before by the two Houses of the American Church, are repeated unaltered in the Report given this year; but while in 1888 the Conference by resolution requested the authorities of the various branches of the Anglican Communion "to make it known that they *held themselves in readiness* to enter into brotherly conference with the representatives of the other Communion of the English-speaking races," the Committee this year considers "that the time has now arrived in which the constituted authorities of the various branches of our Communion should not merely make it known that they hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities in the English-speaking races, but should themselves *originate such conferences and especially arrange for representative meetings for united humiliation and intercession.*"

And the Minute of Conference accordingly is as follows :—

40. That the Bishops of the several Churches of the Anglican Communion be urged to appoint Committees of Bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked in this matter. That these Committees confer with and assist each other, and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect.

While the Encyclical, to remove all doubt as to identity of intention between the Committee and the Conference, says, "We recommend that committees of Bishops be appointed everywhere to watch for and *originate* opportunities of united prayer, &c." The Committee on Church unity was a strong one, having twenty home Bishops, ten American, and thirteen Colonial and Missionary Bishops upon it. With how much fervour and longing desire for visible unity, and with what feelings of esteem they regarded those whom they desired to approach, abundantly appears from the following eloquent tribute and appeal :—

In this renewed spirit of unity we trust that our beloved Church will have a large share. We speak as brothers to these Christian brothers who are separated from us. We can assure them that we fail not in love and respect for them. We acknowledge with a full heart the fruits of the Holy Ghost produced by their lives and labours. We remember the fact, so glorious for them, that in evil days they kept up the standard at once of family virtue, and of the life hidden with Christ in God. We can never forget that lessons of holiness and love have been written upon undying pages by members of their communions, and that the lips of many of their teachers have been touched with heavenly fire. We desire to know them better—to join with them in works of charity. We are more than willing to help to prevent needless collisions, or unwise duplication of labour. We know that many among them are praying like many of ourselves, that the time may be near for the fulfilment of our Master's prayer that "they all may be one." Surely in the unseen world there is a pulsation of joy among the redeemed; some mysterious word has gone forth among them that Christ's army still on earth, long broken into fragments by bitter dissensions, is stirred by a divine impulse to regain the loving brotherhood of the Church's youth. May we labour on in the deathless hope that, while in the past, unity without truth has been destructive, and truth without unity feeble, now in our day truth and unity combined may be strong enough to subdue the world to Christ; and the Muse of the Church's history may no longer be hate but love. May he grant us (in Bishop Jeremy Taylor's words) "uniting principles, reconciled hearts, and an external communion in His own good season."

"Strong enough to subdue the world for Christ." Thank God indeed that once again in the most touching and persuasive of all the weighty deliverances in this remarkable pamphlet the leaders of our Church set before them the Master's own end, not the aggrandizement of our Church, but the subduing of the world. "I pray that they all may be one, that the world may believe that Thou hast sent Me." When the Spirit, helping the Church's infirmities, brings it to desire the thing for which Christ Himself prays, and to desire it for the end which He approves, we may indeed hope for mighty results. May God bring to pass beyond our expectations or our hopes "that truth and unity combined may be strong enough to subdue the world for Christ."

G. F. S.

THE COMMAND OF COMMANDS.*

"Then the eleven disciples went away into Galilee, unto a mountain where Jesus had appointed them . . . : and, lo, I am with you alway, even unto the end of the world. Amen."—*St. Matt. xxviii. 16-20.*



THESE words have been called the "Charter of Christian Missions," but they are usually referred to as the *Command of Commands*. Now many Christians urge that all our Lord's commands are of equal weight; that it is as great a sin to neglect the partaking of the Lord's Supper as it is to steal. Such people are apt to resent the use of such an expression as the "Command of Commands" in reference to these verses.

Let us then look into the question to see if these words are fraught with such importance as we have hitherto been led to believe.

The usual plea urged to show that our Lord regards the conversion of the Heathen as a work of the utmost importance, is that this commission was His *last command* to the disciples. This alone would make us ponder the words solemnly, although *all* the orders of Christ Jesus demand our humble obedience. Note that these verses do not stand alone in their appeal to impart the joyful news to others. The Risen Lord lays the greatest stress on active service. No longer is it, "Follow Me," but "*Go and tell.*" "Fear not: *go quickly and tell the disciples.*" "Be not afraid. *Go, tell My brethren.*" "Touch Me not. *Go and say.*" "Feed My lambs." "Feed My sheep." These were home missionary commands, but the foreign missionary commands are just as explicit. The very first evening of His risen life He appears to the disciples saying, "Thus it is written that the Christ should suffer, and rise again from the dead on the third day: and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem" (Luke xxiv. 46, 47). Then, again, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem . . . and unto the uttermost part of the earth" (Acts i. 8). Our Saviour "appeared to the eleven as they sat at meat. . . . And He said unto them, Go ye into all the world, and preach the Gospel to every creature" (St. Mark xvi. 14, 15).

Why, then, should we single out this nineteenth verse of the twenty-eighth chapter of St. Matthew's Gospel and call it "the command of commands"?

Not merely because it is the last known commission of the Risen Lord, but *because every circumstance points to it as of the very greatest moment.* The urgency of a command depends upon many considerations. "Who is it that commands?" is of paramount importance. But so much often rests upon the answers to the questions, "When, where, and why is an order given?" All these points must be considered before we can sum up its importance. An excited cry bidding us to stay our steps would be obeyed instantly—whoever raised it—were

* The substance of a sermon preached at St. Clement's Church, Ipswich, on May 23rd, 1897, by the Rev. A. E. Richardson.

we climbing down the face of some precipitous cliff; were we crossing some dangerous quicksand, or passing through a dense forest infested with wild beasts. But the same order to stand still would be met with careless indifference if we were traversing some well-known path in a private park which we knew full well to be free from peril. Or, again, an exhortation urging us to undertake a definite work would carry greater weight had we been bidden to await these pressing instructions—to look forward to receiving our marching orders—had a time been specially set apart, a meeting especially convened for their deliverance, than if the request had been made in a casual way during a chance conversation with a friend met accidentally. The instructions of a commander-in-chief immediately before a great conflict would be of infinitely greater moment than his parting comments before a review or a church parade. What, then, were the circumstances leading up to the issue of this commission to make disciples of all nations? Had our Lord given the command in the Sermon on the Mount, or at the Ascension, or in Jerusalem, it would simply take its level—and that a high one—amongst other Divine commands. But this one commission stands out prominently—is lifted above all other requests to service by the extraordinary occasion of its delivery. This is an astounding statement to make, and one which needs substantiating. Go back then in memory to that last supper on the eve of the Crucifixion. “When they had sung an hymn, they went out into the Mount of Olives. Then saith Jesus unto them, All ye shall be offended because of Me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. *But after I am risen, I will go before you into Galilee.*” What a remarkable addition to make! What can our Lord mean to imply? How could His going before them into Galilee be of any comfort?

The stress seems to be laid not so much upon the Resurrection as upon His going before them into Galilee. What great event, then, was to take place there?

Again, on the Resurrection morning the angel said unto the women, “Fear not ye : go quickly, and tell His disciples that He is risen from the dead ; and, behold, He goeth before you into Galilee ; there shall ye see Him : lo, I have told you.” “He goeth into Galilee,” “*Lo, I have told you.*” Even the angel seems to regard this message as fraught with consequence of singular import. “There ye shall see Him.” That could not be of so much moment, for they had scarcely set out from the sepulchre before the Lord Himself *was* seen of them. They see Him at Jerusalem. Why trouble to go to Galilee for such a sight?

If the women had such thoughts they were speedily dispelled. “Go, tell My brethren that they go into Galilee, and there shall they see Me.” Yet that very day had not closed before the Lord appears to the disciples themselves. What does it all mean? The women urged to go into Galilee—there to see the Lord, and He forthwith appears unto them at Jerusalem. The disciples are bidden to go into Galilee to see the Risen Lord, and the self-same day He manifests

Himself to them also. Hence the conclusion is forced upon us that our Lord regarded His appearance to the disciples in *Galilee* as of extraordinary importance.

We can understand *why* He should appear in Galilee—the country of His early childhood, the scene of His labours and ministry, the home of the greater bulk of His followers. But surely there is no need for the disciples now in Jerusalem to travel all that great distance in order to obtain a fresh view of the Lord, Who *could* appear and *had* appeared to them in the city of Jerusalem? (For, remember, they were bidden to return to Jerusalem almost immediately, and to stay there till the coming of the Holy Ghost.)

But obedience is the key to power. The disciples go to Galilee—no doubt full of eager curiosity, keen anticipation as to what would happen there. What did happen? Our Lord appeared to seven disciples on the Lake of Galilee. But this incident, recorded by St. John, seems to us not to be the great object of that Galilean visit, for was it not an unexpected manifestation? The disciples little expected Him at that early hour. No. We are irresistibly led to the conviction that the closing verses of St. Matthew's Gospel declare the great cause of our Lord's appearance on Galilee. He had parting instructions to deliver to the whole body of disciples. At last the hour arrives. More than 500 disciples are gathered together upon a mountain which the Risen Lord had appointed them. How long they had waited, how long their faith and patience had been tried we know not. No doubt they eagerly discuss the coming event, wondering *why* they had been brought thither. What would the Master say? What would He do? At length the Lord appears—perhaps suddenly manifested—and they worship Him. "But some doubted, and Jesus came and spake unto them" (such is His treatment of honest doubt). But now mark His words: "All power is given unto Me." "*Go ye therefore, and teach all nations.*" "I am with you alway." Let no difficulties, no thoughts of weakness, no doubts as to your capabilities, no reflexions on the impossibility of the task, deter you. "All power is given unto Me." "I am with you alway." "*Go ye therefore.*"

Such was the result of this meeting—afore-appointed, looked forward to, waited for. Simply the old command which many of them had heard before. Surely, then, we are justified in claiming that as the Command of Commands. It was not given haphazard, but was the substance of the marching orders given to the Church at the only public meeting ever convened by our Lord when upon earth. "*Go ye therefore.*"

A PREACHING TOUR TO RUJHAN.

DIARY NOTES BY THE REV. A. E. DAY, OF DERA GHAZI KHAN.



Y companions were Padri Izhaq, "deacon evangelist"; Ghulam Qadir Shah, "junior catechist"; and Khair-ud-din, one of the hospital assistants, who, besides preaching, dis-

pensed medicines. We had a good supply of physic and Christian literature. Dr. Summerhayes also was with us during part of the time, attending to the sick and helping in the preaching. In the smaller villages where

Hindustani is not understood I could take very little part in the work, having then very little knowledge of the vernacular of the district.

Jan. 19th, 1896 (Sunday), Kot Chutta.—Visited the shrine of a Mohammedan saint which is frequented by pilgrims, and had an interesting time with the Sayids in charge, one of whom, having his legs covered with sores, was a living witness of the inefficacy of prayers offered to the dead man. In the evening the people listened attentively to the preaching in the village.

20th, Mana.—Our audience here was composed entirely of Hindu shopkeepers, who at first appeared to be quite indifferent, but soon became interested and appreciated what was said. In front of us, in the middle of the narrow street, was one of the little mounds of earth commonly met with in Hindu quarters, freely anointed with oil, in which the people from time to time place lighted tapers. Khair-ud-din took this as an object-lesson to show the folly of idolatry.

24th, Jampur.—Went to the principal mosque to see the Mulla, Maulavi Imam Bakhsh, who was said to be a man of considerable learning; but he was in his school for young Mullas teaching the Koran, so we could not see him. Preached in the bazaar and had attentive listeners. In the evening preached there again, and some of the mosque students came to say that the Maulavi would see us then if we would go at once, but we did not wish to stop preaching while we had the people round us, so the students remained to obstruct, though their efforts were nothing compared with those of a *patwari*, Khair Muhammad, who did his best to silence us. Next day we went to Maulavi Imam Bakhsh's school. The students were having their morning meal, and said that their master would come in a few minutes. Khair Muhammad then came and invited us inside, where we sat and chatted while people who had come to hear the discussion were assembling, amongst them being the Sayid who had built the mosque and school, and was supporting the Mulla and his pupils. The Maulavi after a short time sent to say that he was busy teaching and could not come, so as there were about thirty people present, I began to read to them from the Sermon on the Mount. Khair Muhammad objected

that the book I had was a translation in which there were many mistakes, and that the original alone could be depended upon. Having heard this objection often enough before, I had come armed with my Greek Testament, and from this I read and translated, with the result that Khair Muhammad was put to silence. I then produced the three questions I had intended for the Maulavi: "Prove from the Koran that (1) Mohammed is sinless; (2) that he is a mediator (*shafi*) between God and man; (3) that he worked miracles: all these being asserted by Mohammedans without a shadow of proof in the Koran; and when these are swept away they have very little else to boast about, save the conquests of Mohammed and the delights of Paradise. The *patwari* did his best to produce the required proofs, and was greatly relieved by the arrival of the Maulavi, who had apparently altered his mind and had come to the rescue. The Maulavi frankly admitted that no miracles of Mohammed were recorded in the Koran, but produced a verse to show that God had forgiven his sins, and therefore he must be sinless (their usual argument, showing how little they understand of the meaning and necessity of a sinless advocate); and another to the effect that Mohammed had been sent as a *mercy* to the world, and that *therefore* he is also the advocate between God and man. His position was so weak and defenceless that he frequently waxed angry during the discussion, as we showed up the hollowness of his proofs, and quoted other verses from the Koran to show that he was wrong, and he could not refrain from calling me a "blackguard" (*badmaash*) and "lacking in brains," and it did not make him better pleased to see that we smiled at his compliments. The discussion had lasted three hours, and as nothing more could be done we left, feeling satisfied that we had had a good dig at the foundations of Islam, and that some of those present would not forget what they had heard. I must say that the Maulavi's rudeness was due to his not knowing that I was an Englishman, for I was wearing Afghan clothes and was considerably bronzed from exposure to the sun.

In the evening the *patwari* Khair Muhammad met us, and greeting us in a most friendly way, expressed great regret that the Maulavi had shown so

much ill-temper. He talked with us for a long time, said that he had never heard of the defects in the Koran before, and purchased a New Testament.

Next day, Sunday, we preached again in the bazaar, with much opposition from the Mosque students. Khair Muhammad came again in the evening and had a long talk, hearing more about the Gospel. Apparently a great stir had been made by the discussion the day before, the people being greatly struck by our forbearance which some openly attributed to the teaching of the Gospel.

On Monday we started for Dajal, but left Khair-ud-din to doctor the Tahsildar, who showed him great kindness and promised him protection from the mosque students. This Khair-ud-din needed, for I heard from him afterwards that while we were discussing with the Maulavi, some of the boys sitting near him (he is a little man) amused themselves with pinching him and digging their fists into his sides, but he bore it with Christian fortitude, though he felt it difficult at times to sit still: He was sitting a little behind me, so I did not notice it.

27th.—Camped half-way to Dajal, at a well where there is a guard-house and two policemen. Close to us was an encampment of some 250 Afghans who pay annual visits to this spot during the cold weather to feed their camels, cattle, and goats; but as much of the land has now been preserved by the Forest Department, they have sent their camels in the direction of Muzaffargarh, and will most probably discontinue their visits here. The *chawkidar* (watchman), a Multani Afghan and an old pupil of the Multan Mission-school showed us no little kindness in procuring us a few necessities. In return I gave him some quinine, a copy of St. Matthew's Gospel, and a little light about the Koran which made him resolve to get a translation and read it. I suppose some friends might consider this undesirable, but I believe that the more Mohammedans read translations of the Koran, the less they will reverence it. It is the curious influence which Arabic, rolled out with solemn reverence by their Mullas, has over them, and the fascination of its rhythm when properly read, which even Christians must acknowledge though they may not know much of Arabic, which convinces so many Mohammedans of

the divine inspiration of the book. There are very few who know Arabic here, and yet you see them listening with rapt attention and reverent demeanour while the Koran is being read, occasionally uttering exclamations of admiration as though they understood thoroughly what was being read. But nearly all the enchantment vanishes when a Hindustani translation is read to them.

28th, Dajal. — Arrived tired and hungry. This is Izhaq's native village. He and his cousin Muhammad Hussain are *maliks* of a clan of about 1000 people known as *Machi* (fishermen). The town is situated in the midst of a great wilderness, which is almost a desert now, as owing to want of rain the crops have failed and all vegetation is dried up. It is supplied with rain-water from neighbouring mountains, which is stored in large tanks, and which becomes more and more filthy and thickly denized with loathsome creatures as the water gets lower. Khair-ud-din joined us here next day, and told us that Maulavi Imam Bakhsh had expressed regret for his ill-temper, and that he was convinced of defects in the Koran, but said, "What can I do? I must make a living." We had attentive listeners here at our bazaar-preaching, but there were some objectors who said that Maulavi Ahmad Yar would quickly silence us if present. Next day we called upon the Maulavi and found him writing and willing to enter into conversation. He could read and translate the Koran, but could not produce proofs of Mohammed's sinlessness, miracles, &c. He talked quietly, but took refuge in assuming an attitude of superior intelligence, treating our questions and statements as very foolish indeed, and smiling at our ignorance in trusting in an abrogated Gospel. He could not suppress a little abuse occasionally, and more was bestowed by the twenty or twenty-five men and youths who were sitting round, a dwarf Pathan being especially impolite. Seeing it was useless to remain any longer, as they would not listen while we tried to tell them of the true way of salvation, we left.

In the afternoon we preached in the bazaar. It was Friday, the Mohammedan Sabbath—and many Mohammedans stopped to listen. The street was narrow, and an officious policeman began to drive the people away, so we

moved to a shop where there was more space in front. We had a large number of listeners, but Satan hindered us. The dwarf Pathan was sent to stand beside us and read the Koran, so as to draw away the attention of the people. Izhaq managed to keep him fairly quiet while Khair-ud-din was preaching, and he was so agitated—some said from fear, others from rage—that he could not raise his voice to the required pitch. Still there was so much confusion and divided attention in the crowd that we felt little good could be done. Ultimately the dwarf was dragged down and sent away by his co-religionists, and we were able to say a few quiet parting words to the dwindling crowd.

Feb. 2nd (Sunday), Naushahr.—A quiet day. A few acquaintances of Izhaq's came to see him. In the evening, after prayers, Khair-ud-din and I started for a half-hour's walk. We walked for about a mile and then turned back, as we supposed, in the direction of our camp, but village and camp seemed to have disappeared and we could find them nowhere. As the stars appeared we took bearings by them and started off again, but with no better success. We wandered about in the jungle hopelessly lost, sometimes stumbling into thorn-bushes and tumbling into ditches, and once I went plump down into a canal nine or ten feet deep, but fortunately dry. The grunt I gave on reaching the bottom warned Khair-ud-din just in time to prevent him following me. Paths crossed one another bewilderingly, and when we followed one of them it was sure to terminate abruptly, leading to nowhere. Sometimes we walked in the direction from which we heard the bark of a dog, but the bark would cease or apparently move off in some other direction. Sometimes we heard the beat of a drum and started off in that direction, but the drumming ceased and we were left as forlorn as before. We at last found an empty hut in which we determined to spend the night, but it was not a pleasant prospect as the night was cold and we had no cloaks with us. The moon was now shining brilliantly, so noting the position of the hut on a dry canal bank, we wandered along the bank for a little distance. Presently we heard a dog bark and walked in that direction, and in a little while lighted on a field shelter in which we found a watchman sleeping. We roused him

and learned that we were six miles from camp, and he kindly consented to guide us back. We arrived at midnight, and found Izhaq in much concern about us, a dozen men having been sent out to search the jungle. We certainly could not boast of our skill as pioneers, so thought it best to hide our diminished heads under the blankets. We heard next day that it is not an uncommon thing for people to lose their way in these vast wastes, where the main road is a mere foot-track which may be crossed in the night without being observed.

Next day we went into the village and found a large number of men sitting idle, for, owing to want of rain, there is no field-work going on. This was a grand opportunity, and we were permitted to preach the Gospel plainly with very little interruption.

7th, Rajanpur.—A fairly large town. Remained for three days, preaching outside the principal entrance to the bazaar. There is a small English church here and several bungalows, but the only residents are an Assistant Commissioner with his wife and sister, with whom we had Holy Communion on Sunday. A youth who had been a pupil in the Multan Mission-school for seven years favoured us with the following wise syllogism: "It is written in the Gospel, 'Love your enemies.' Satan is our enemy. Therefore we must love Satan. But this is absurd, therefore this teaching of the Gospel must be incorrect."

15th, Miranpur.—Met two Baloch chiefs; one of them, who belongs to the party not in favour with the British Government, presented us with a lamb and sat talking for a long time. He did not appreciate what we told him of Christ as the only Mediator between God and man, and said that though he did not know the Koran and was not a learned man, he was so convinced of the truth of his own religion that it was absolutely useless for us to try to turn him from it.

17th, Rujhan.—There are two villages here: the old one, inhabited mostly by Hindus; and the new one, the residence of Nawab Imam Bakhsh Khan, who has been made a magistrate by the British Government, and honoured with the title of Nawab. We pitched our camp at a little distance from the old village, and near the *Klangah* or burial-place of the Khans, [where there are two

handsome mausoleums built of brick and Multan tiles, and beautifully painted inside. The district is very sparsely populated, the high-road running through wide-spreading jungle, with small patches of cultivation appearing here and there. In the jungle we noticed a bush we had not seen before. It is called *jhit*, is something like a lime-tree, grows abundantly, and is much appreciated by camels. We remained here till the morning of the 22nd, preaching daily in the bazaar. The people were mostly Hindus, and showed no opposition whatever and very little appreciation. Hindu boys evinced a great desire to purchase tracts, and Khair-ud-din was often besieged by a crowd of them after the preaching, but not one Mohammedan boy came forward to purchase. This is an illustration of the great lack of enterprise which Mohammedans here suffer from. They are nearly all of them in debt to Hindu money-lenders, to whom they have mortgaged their lands. One afternoon half a dozen Hindus visited us in our tent and listened attentively while we told them the message of salvation, but we could see they were more interested in us than in the Gospel.

Next day we visited the Nawab in New Rujhan. We found him sitting in a large room with his youngest son, Ghulam Hyder, who acts as his scribe, busy with a number of Baloches, whose cases he was hearing. He rose to greet us, and we saw that he was quite blind. He seated us beside himself on his carpet (as I was not wearing English clothes, otherwise he would have offered chairs), and after exchanging the usual civilities, he, much to our surprise, asked us what the substance of our preaching was. He listened quietly while we told him the main facts of the Gospel, and then said that though there was much that he appreciated, there was much else that he could not accept because it was contrary to what Mohammedans believe. A Mulla was then called in, and a discussion followed, during which both the Nawab and his son showed much impartiality. As the call to prayer was heard we took leave, feeling thankful for this opportunity of quietly witnessing for Christ.

27th.—Walked about twelve miles to Mithankot. Had tea at the *dak* bungalow. Through jungle nearly all the

way. Pitched on the camping-ground near the police-station. This town used to be much more flourishing than it is now. There used to be an Assistant Commissioner here, and a large and wide bazaar was built with bricked road between; but owing to the establishment of a cantonment in Rajanpur, the prosperity of the place declined, and now about half the shops are closed. Still it is a very busy place, and has about 3000 inhabitants.

We had good times in the bazaar on February 28th, 29th, and March 1st. The first day we sat on one of the wooden benches—very much like a large bedstead—which the shopkeepers have in front of their shops for the use of passers-by, and had very attentive listeners as we told them of Christ, His teaching and works. Next day the Hindu shopkeeper, apparently having found that our presence hindered his trade, politely requested us to “move on.” So we changed over to the other side of the bazaar, where we found an unoccupied bench which we used during that and the following evening. At the end of each day’s preaching we had most interesting conversations with a Mohammedan of wonderfully gentle disposition, and we really hoped that he would accept Christ as his Saviour, but he did not get so far as that before we left. He is attendant to a Sufi *pir* who has a shrine at a village about two and a half miles off.

We paid two visits to the neighbouring mosque, adjoining a beautiful shrine at which offerings are presented by pilgrims. The first day we found Maulavi Mahmud with his pupils and others—in all about twenty-five—sitting in an outer chamber of the mosque. We had a long discussion with him, and he talked quietly, but was not open to conviction. When we showed him passages in the Arabic Koran with literal translation in Urdu, he declared that it was impossible for us to understand it, and that the translation must have been made by some ignoramus, though we showed him the signatures of the well-known translators. In cases such as this the Mulla’s reputation depends on his not giving way an inch, so that whatever his convictions may be, he never allows them to be seen, and it is impossible to tell how far our teaching has affected him or those who are sitting round. These discussions are very wearisome, and yet

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they often seem absolutely necessary, for there are certain fundamental errors received by Mohammedans which must be assailed and overthrown before they can see the necessity of fleeing from Mohammed to Christ.

March 5th.—Marched to Sikhanevala, about ten or eleven miles, visiting three villages on the way. The march was an unusually pleasant one, sometimes through wide-spreading corn-fields, and along the river bank for a short distance, a slight breeze tempering the sun's heat. The first village visited was Khudai di Kotli, four miles. Sat under a large banyan-tree outside a small mosque, one of the villagers kindly bringing us a *charpai* to sit on. We asked for Maulavi Ahmad, and he came and sat down with us, bringing his little son with him. He was a mild-looking man, and conversed in a friendly way, and though he evidently knew very little, he did not attempt to hide his ignorance in bluster or anger as so many do. Six or seven villagers took part in the conversation, and we had, I think, a profitable time. There were also three Pathans, with whom I talked in Pashtu, one of them being an uneducated Mulla from Ghazni, who was as rude and dogmatic and verbose as such men often are, reminding me of past experiences in Peshawar.

The second village, Andaron da Kotla, is picturesquely situated in a grove of trees. The river is close under some of the houses, and the town is doomed if the river works further this way. We found about a dozen people sitting in the bazaar, so we sat down with them on one of the "bedstead" seats, and Izhaq and Khair-ud-din conversed with them. Numbers gradually increased to about thirty, mostly Hindus, and one old, white-bearded Hindu took a very lively interest, making remarks and asking questions. On our departure he accompanied us to the village bounds with another Hindu, who shook hands cordially on parting, saying that he had heard the preaching in Dera Ghazi Khan.

The third village, Sher Muhammad da Kotla, was about three miles further on. A Hindu there was very eager in making objections. With reference to purity of heart, he said there were many *sadus* (Hindu *faqirs*) on the river bank who had attained to purity of heart. When asked to show in what way their purity of heart manifested itself, he

said that they were absorbed in continual meditation about God and were able to live without food and drink. It did not take long to convince him, however, that man might spend his time in apparent abstraction without possessing purity of heart. He subsequently asked to see some Hindi tracts, but unfortunately we had none with us.

Sikhanevala.—We preached here to a number of people who listened quietly, then walked to Mihrwala, about one and a half miles off. Sat down in the bazaar and talked with a *faqir* whom we had met in the morning. While talking to another Mohammedan about "the kingdom of heaven," Darwesh Muhammad Khan with a Mulla and some eight or nine people came up, and having shaken hands sat down for a talk. He had brought the Mulla to have a discussion with us. The Mulla started with the absurd condition that if we wished to discuss with him we must acknowledge the inspiration of the Koran, and say nothing in depreciation of it. We reminded him that he had come on purpose to converse with *Christians*, and that if we acknowledged the inspiration of the Koran we should be Mohammedans and there would be no room for difference between us. As he continued to be unreasonable and showed a good deal of asperity, another Mohammedan sitting by tried to bring him to reason, and when he failed I suggested to the Khan that we should drop the discussion and that they should listen to Christ's teaching. To this he readily agreed, and Gospel-teaching was listened to for a considerable time, a few objections and questions being brought forward. As it was now dusk we had to leave, and darkness falling before we reached the camp we had some difficulty in finding our way.

March 9th.—Left for Dera Ghazi Khan to be present at the annual horse fair, which is attended by large numbers of Baloches and Jats. We had a large tent pitched near the race-course, and on the 12th, 13th, and 14th preached at intervals from 3 to 6.30 p.m., and frequently had a good number of listeners standing round while the Gospel was preached simply and pointedly. On the 13th, one Mohammedan hindered us very much with his objections which he persistently obtruded and with

equal unreasonableness refused to listen to the answers. His questions were mostly about pork-eating and they amused the multitude, who were highly entertained with some of his unclean remarks. We anticipated a good sale of religious books, but very few were disposed of.

At the end of the third day a young man, who had listened attentively for a long time, said he had been much impressed and wished to inquire further, though ultimately his inquiry came to nothing. Beyond this no visible good fruit was apparent. One does long to see the people coming out on the Lord's side, and earnest prayer goes up to the Lord of the Harvest to show us why our labours are seemingly so barren of result, for the only thing we desire is the salvation of the souls of men, and anything short of this is equivalent to no result at all. It is nothing to us that men are well-disposed towards us if they are still *outside* the Kingdom of God.

16th.—Left Dera Ghazi Khan again to re-visit Jampur. We were disappointed to find that the best part of the interest aroused by our previous visit had subsided. Preaching in the bazaar we were again interrupted by students from the mosque. I refused to answer any questions until they had listened quietly for ten minutes. This they did with some difficulty, and we then answered a number of questions; but the Hindu shopkeeper objecting to our

occupying the front of his shop for so long, we adjourned to the Municipal Committee House, which was at the time unoccupied. In the evening we had a fairly quiet time in the bazaar and a few books were sold.

18th.—Quiet preaching in bazaar. Called on Maulavi Imam Bakhsh again. He did not rise to greet us and refused to listen when we urged him to accept the Gospel since he could not defend the Koran, so we had to leave.

19th.—Camped at Shahjamal on our way back to Dera Ghazi Khan. In the evening we went into the bazaar and found the people (students from the mosque and others) apparently expecting us. They were in an excited condition, and bringing out their books demanded a discussion at once, saying that they could easily give us the answers we failed to get in Jampur. We told them we should be glad to meet them next day, but at present did not intend to have any discussion. As we left we were treated to a few stones and jeers. Next day we met them according to promise, and as you already know of the way in which we were hustled and thumped out of the village [see *C.M. Intelligencer*, August, 1896, p. 620], I will pass it by with the remark that we rejoiced that we "were counted worthy to suffer shame for His Name." This was a convenient place for violence as there were no police to interfere. Thus ended our itineration.

THE WRECK OF THE "ADEN."

The following narrative of the wreck of the ill-fated vessel in which two C.M.S. missionaries, Mrs. Collins and Mrs. Smyth, with two children of the former and one of the latter, and two ladies of the C.E.Z.M.S., Miss Lloyd and Miss Weller, were among the victims, was written by Mr. F. Gillett, one of the passengers who survived out of the thirty-one, including fourteen children, who were on board. This graphic and touching account was written on board the *ss. India* when nearing Plymouth, and appeared in the *Times* of July 17th, from which we extract it. Apart from the interest with which we feel assured it will be read by such as have not already seen it, we are glad of the opportunity of putting on record in our pages a faithful description of the awful scenes of suffering, suspense, and privation, in some of which our dear sisters shared.—Ed.]



We left Colombo on June 2nd at about 1.30 a.m., and here our troubles began, as within one day after leaving, the monsoon began to break upon us with considerable force, the seas ran high, violent squalls of wind accompanied by blinding rain and spray were constantly met with, and the ship, although behaving throughout as a first-class sea boat, began pitching and rolling heavily. Day by day as we proceeded the weather increased in violence, seldom was the sun visible, and the squalls increased in force, while the

waves began to get truly mountainous. Naturally things began to take rather a depressing shape on board the ship, many were the vacancies at the table at meal-times, the children got fractious and restless, and the sufferers from seasickness were numerous, my own wife being one of the worst and utterly unable to leave her cabin the whole time, and as everything, of course, was closed up, your readers will understand that the moist heat of the air in the cabins was stifling in the extreme. Not more than three or four days had elapsed before the big seas washing over the port or weather side began to break up the stack of coal on that side of the ship, and it was found necessary to get it shifted by the crew in baskets down to the bunkers, an operation by no means without danger to life and limb, taking into consideration the rolling of the ship, the slippery decks, and the increasing violence of the seas that broke over us aft. Things got from bad to worse until June 7th and 8th we were running in the teeth of such violent monsoon weather as was described to me by Mr. Carden, the chief officer, a bluff, good-hearted seaman of the kind that one likes to meet, as by far the worst that he had ever met with in his experience. The seas were tremendous, and the tops of the waves were carried along in blinding spray by the violent squalls which constantly struck us. At the same time, be it said, there was nothing in the nature of a typhoon or cyclone, the wind was always in one direction, somewhat west of south-west, and it must simply be described as of extremely violent monsoon force. The waves were breaking over the hurricane deck both fore and aft, and the good ship was rolling to such an extent that we took in seas on the lee side over the scuppers on the upper hurricane deck. Although ordinarily steaming twelve knots, or better in fair weather, our last twenty-four hours' run was recorded as only 188 miles, a trifle under eight knots, and the unfortunate coal left on the starboard side had been washed away to such an extent that it was anticipated by the chief engineer that even if all got in the bunkers it would be short by thirty or forty tons of the 100 tons first taken on board. Early, therefore, on the morning of the 8th the captain decided to head the ship up nearer into the wind and slow down to half-speed, so that by lessening the heavy rolling it might be possible to clear away the balance of the coal, and get it safely stowed in the bunkers. This change of course doubtless carried us down a little further south than where we should otherwise have been, but as we were going so slowly the deviation from our original course was probably of small extent, and by about 11.30 a.m. on June 8th the coal was all cleared and the ship headed round in a north-west direction to clear the eastern end of Socotra Island, which it was expected would be reached somewhere about ten or eleven o'clock that night.

During all this time Captain Hill, whom we shall always remember with affection for his unfailing geniality and kindness, had been doing his best to cheer up the distressed ladies and their children by kindly words and assurances that it would be the last bad night, and that before dawn we should be running into smooth water on the northern side of Socotra, and protected by it from the extreme violence of the monsoon. Would to God that it could have been so, and that the morning of the 9th might have seen us still sound and running on safely homeward, instead of lying a dismantled wreck on that fearful reef off Socotra! What was that fatal error in judgment that brought us to that pass, it is not for me to consider; the matter will be doubtless made the subject of official inquiry, and I must pass on to what I have now to tell your readers of the horrors that ensued. The rolling of the ship on the night of the 8th, together with the discomforts consequent on the fact that the seas washing over us had entered many of the cabins on the starboard side alleyway, induced many of the lady passengers to seek rest by having their mattresses brought into the saloon, and placed together on the floor, and the appearance of the saloon that night was more like a camp hospital than anything else, it being difficult to cross it without treading on somebody. The few male passengers were mostly wandering about the ship unable to sleep, I myself being still in my day clothes and trying to get a little rest on a seat in the companion way at the top of the saloon stairs. Thoroughly tired out I must have dropped asleep on my rather uncomfortable seat, and it was with a dreadful shock that I was awakened at about 3 a.m. on that fatal June 8th, by feeling four violent bumps in quick succession towards the fore part of the ship, followed immediately by a horrid, grinding noise somewhat nearer the part where I was, and the horrible certainty was forced upon me that the good ship had struck.

As I jumped from my seat and rushed down the saloon to seek for my wife and child, I met them leaving their cabin with agonized faces and in the lightest of sleeping dresses, and after begging my wife to be brave I rushed into our cabin to secure for them extra clothing.

Meanwhile, shouts were heard from above, "All passengers on deck," "Bring your lifebelts," and tearing down the three belts placed in our cabin I hurried out again to join my dear ones and get them up on deck. Ere we had crossed the saloon the steam was coming in thickly, presumably from the engine-room, and immediately also the electric light, which had been burning brightly, went out, leaving the saloon full of horror-struck ladies and children in utter darkness, frantic in their efforts to reach the staircase and get to the upper deck. There was an awful crush on the stairway, and the screams of women and children were piteous and heartrending; but, eventually, the stairway was cleared and we passengers found ourselves huddled together on the lee side of the upper deck, most being totally unprotected from the violent wind and sheets of spray which had already begun to dash over us as the seas were hurled over the port side forward. The night was hideous in its blackness, faces were impossible to distinguish, and it was only by imploring cries heard on all sides that one could form an idea of those who were round about us. It was not until some little time and the immediate shock had passed that one could gather who particularly wanted relief in clothing or protection, but now stewards and others began bringing up articles of clothing and blankets, &c., which were passed round for those who required them; and the poor, frightened creatures hurriedly wrapped themselves in anything that could be found for protection against what was really a cold night air, and made infinitely worse by the sheets of spray coming over us.

Meanwhile the officers and crew were busily engaged in getting ready for lowering what boats remained on the wreck, which, of course, were carried inboard when at sea. The three boats on the port side had been all carried away almost immediately the ship struck, and also a little dinghy that hung over the poop, so that but three boats on the starboard (lee) side remained, and when eventually dawn began to steal upon us preparations were made to lower away the after boat. In the act of lowering, however, she was carried away by a heavy sea, which also threw into the water three of the native crew who were in her to ease off the tackles. These men, however, succeeded in getting into her and recovering a few oars, and in a half-waterlogged condition she gradually floated away from the ship's stern. Seeing this the chief officer, Mr. Carden, jumped overboard with a lifebelt on to endeavour to swim to her assistance, but as far as I can find out no one seems to have seen that he succeeded even in reaching her, and he was never seen again by us left on the wreck. . . . If that was his last act in life it was one of noble self-sacrifice at the call of duty, and may it comfort those dear ones who mourn his loss to know how bravely he gave up his life in his endeavour to help the distressed.

Seeing the disaster to the after boat, the centre boat was then launched by the second officer, Mr. Miller, who himself had sustained serious injury from a ghastly wound on the head caused by some falling wreckage when the ship struck. This boat was only a cutter, and was manned by about twelve of the native crew with Mr. Miller at the helm, and started to pull off with the hope of bringing back the other boat. It was, however, soon apparent that they had no chance of keeping her in the wished-for direction. She was carried away by the force of the wind and sea, and was soon lost to view, and so far as we know never sighted again. Then the third and last lifeboat was taken in hand by the third and fourth officers, Mr. Ralph Manning and Mr. E. Hurlstone, and calls were made for provisions and water to put into her before lowering away. These were passed up by the stewards from below, and after being handed in the third officer, two able-bodied quartermasters, and the stewardess took seats in the boat. While she was being lowered, however, by some mischance, either from defective tackles or a heavy sea, the after tackles gave way and the boat hung by her fore tackles only; the four occupants, together with all stores and contents, being precipitated into the water. The three men succeeded in keeping themselves afloat by grasping floating oars and spars, while a lifebuoy was flung over and grasped by the stewardess, who, however, appeared to be in imminent danger of drowning right under us, through her abortive attempts to get into proper position in the

lifebuoy. By this time, however, the boat had been launched, and the fourth officer, young Hurlstone, who had got into her, plunged from the side to swim to the assistance of the stewardess, amidst the cheers of all on deck, and succeeded in bringing her back and getting her safely into the boat. Then the remainder of the foreign quartermasters and carpenter took up positions in the boat, and calls were made for ladies and children to come aft to be lowered away, the boat having been passed back nearer the stern to avoid the heavy seas breaking over the fore portion of the ship. Using a sling as the means of lowering, and under the superintendence of the captain, the surgeon, Mr. Forman, who worked most manfully to assist the frightened passengers, and two of the stewards, the following passengers were gradually lowered:—Mrs. Reilly and her two children, Mrs. Collins and two children, Miss Hogan, Mrs. Robertson and three children, Mrs. Smyth and infant, Mrs. Suttie and infant, Mrs. Sanderson, and Miss Hewitt. Calls were then made for the remainder of the ladies and children, but, although I cannot say that I heard the order distinctly given, it would seem that word was passed along that the husbands would not be able to go that trip in the boat, but would have to wait for its hoped-for return. On this, however, both Mrs. Strain, Mrs. Pearce, and my own wife declined at once to be separated from their husbands, nobly preferring what then looked like imminent death to all on board, through the ship breaking up or heeling over, to being parted from them at that fateful time; and for some reason, I do not know what, Miss Weller and Miss Lloyd remained behind also; and thus it came about that when the boat left the wreck seventeen passengers were left behind, who were as follows:—Mr. and Mrs. Strain, two infants and Chinese nurse; Mr. and Mrs. Pearce, two infants and Chinese nurse; Miss Weller, Miss Lloyd, Mr. Valpy, the Chinese nurse employed by Mrs. Smyth, my own wife and little girl and myself.

Probably with the view of securing a strong crew for the boat no native sailors were taken, and seats were occupied by the first and second engineers, Mr. Carmichael and Mr. Chisholm; the surgeon, chief and two other stewards, Carey, Rolls, and Barrow; and the winchman, W. Atkins; and was under the charge of the third and fourth officers. The boat left the side, and, after being partially bailed out, was pulled away from the wreck in the direction of the nearest land, about one mile or more distant. Very soon, however, after leaving the partial shelter afforded by the ship, it became once more painfully evident to those left on board that the chances of the boat being able to reach land in the direction intended were most remote, and, after straining our eyes to watch their manifold efforts for over half an hour, we saw at last that they had to put the boat about and let it run before the heavy monsoon sea on a course which might have crossed the track of any ships passing between Colombo and the Gulf of Aden, but which, with that track once crossed, could only leave them at the mercy of the wind and waves, with no chance of reaching any nearer shore than the remote coast of India; and if, as I believe to be correct, the boat left without anything in the way of provisions and water, let your readers picture to themselves the awful prospects in store for the poor occupants, of whom so many were half-clad ladies and children of tender years! What were our feelings on board as we saw them drift further and further away I can scarcely tell you. All hope of rescue now seemed gone; there were no more boats; the weather was increasing in violence every minute, and it seemed to us only a question of how long before we should be called upon to meet our deaths through the breaking up of the ship. Besides us seventeen passengers there remained now only the captain, whose reason, I firmly believe, was to some extent unhinged by the fearful calamity; the third and fourth engineers, Mr. T. A. White and Mr. Peter Kelt; also a youth of about nineteen years, Wallace Cave, who had served in the ship in the capacity of writer: each of whom on some impulse preferred standing by the ship to going in the boat.

And now comes what, for me, is the hardest part of my story, which to write about, even at this considerable interval of time, I am not ashamed to say still causes that gulp in the throat which even the strongest man cannot at times conceal, and that is to relate the agonizing and heartrending sights of the remainder of that awful day, when gradually we had to see so many of those who were left, one by one, oftentimes maimed, bruised, and bleeding, with broken limbs and weakening powers, dashed backwards and forwards on the wave-swept deck,

and eventually carried away by the angry seas, until nearly half our number had gone. May it be less painful to your readers than it is to me! The picture remains so vividly in my mind that now, lying awake at night, I many times seem to live the whole scene of horror over again. By the time we had lost sight of the last boat it was getting on well towards 8 a.m., and we had taken up our positions on the lee side of the engine-room bulkhead, sheltered to some extent from the immense seas breaking over us by that as well as by the wooden structure forward, which then remained intact. We were holding on for dear life to an iron rail which ran along the side of the bulkhead, my wife and little girl being at the extreme forward end of it, while I was grasping the sides of an iron ventilator just ahead of it, and next to the captain, who declined to hold on to anything, and stood shivering, and with a nervous twitching movement of his hands, just outside the saloon companion way. I several times begged him to catch hold of one side of the ventilator with me, we being the nearest exposed to the seas breaking over from the weather side; but he always refused, and his replies to anything said to him were so strange and incoherent that, as I have already stated, I fear that the good, kind fellow had partially lost his reason. The seas from the fore part still increased in violence, and often one or another was torn away from our shelter and swept along the deck. But for some time we managed to bring them back to comparative security; but ere long there began to rise up from the lee side, above the level of the scuppers, near to where we were standing, immense green seas, which would come licking over the side of the ship from the after part forward toward us, fearful return waves which we who remained on that ship so long a time never remembered to have witnessed; and these waves, as they steadily increased in volume, until sometimes they came sweeping over in one solid green wall as high or higher than our heads, were for the most part the cause of the awful havoc amongst us. They rose up and came over entirely without warning, and as from our position our backs were towards them, they could not be guarded against like the bigger but more broken waves coming over from the weather side.

I think the first to go was the little infant son of Mrs. Pearce, torn from its mother's arms; and, at the risk of venturing to tread on sacred ground, we can hardly think of this otherwise than as the act of a merciful Providence, as it is barely possible to conceive that we could have kept alive without suffering an infant of such tender age on the scanty provisions left to us during the long seventeen days we were together on the wreck. Mrs. Strain's little infant in arms was also early taken. . . . Mr. Strain and his wife were soon afterwards carried right forward, he being immediately carried overboard by a sea from the weather side, while Mrs. Strain got her leg jammed under a piece of iron broken away from the winch-pipe, and was only extracted after several minutes' hard work, through the assistance of the captain and others, who managed to lift up the iron and brought her back to the shelter torn and weakened, but still able to hold on. Time went on. A Chinese nurse employed by Mr. and Mrs. Pearce, whose cramped feet had made it painfully difficult for her to retain her foothold on the seething deck, was seen to be lying cut and maimed on the deck within a few feet of where the rails were broken away, and although offered assistance and implored to come back to shelter she wearily declined, and waived away all help as she waited for the next sea, which mercifully soon came, to carry her away.

Not long after this poor Mrs. Strain, who was already fearfully weakened and horrified at the loss of her husband and infant, was torn away from the rail by another of the green monsters and hurled along the decks forward with fearful violence against the iron rail, the sea as it swept past and over her denuding her of every particle of clothing, and she was left lying there perfectly naked, with right arm broken close to the shoulder, rising and falling loosely on the seething water. She was yards away from any of us, and must have been from her appearance, thank God, quite unconscious. . . . We could only turn away our eyes from seeing her carried away by the next sweeping sea. Her little girl Jeanie, two years of age, was left behind, and I had her passed on from hand to hand up to where I was standing, so as to be able to do what I could to protect and shield her. I had myself been washed away and swept along the deck several times already, but, although probably badly bruised and battered about, I do not remember feeling sensibly weakened up to that time; but before long

another enormous green sea caught us all, and, it coming on me solid fully as high as my shoulders, I was swept away with the child right up to the forward end, and dashed with fearful violence against the rail, only there to be met by a wave from the weather side, which cast us both back again past all the rest to about ten yards lower down, leaving me lying on the extreme edge against an open space where the rails had been broken away, and with little Jeanie about a yard further on. With both legs and feet torn and bleeding, nose and forehead gashed, and both lips badly cut, while scarcely a breath remained in my body with the awful violence from which I struck the railings, I distinctly remember, even now, feeling that it was no use to try and hold on against such odds; that to prolong life was not worth the struggle, and that it was easier far to be there where I was and wait for the next sea to wash me quietly overboard. Truly for me then the bitterness of death was passed, and I only felt the desire to keep my eyes on my wife and little girl and see the last of them ere floating overboard. But missing me, after saving herself and our child from the effects of those last dreadful seas, my wife turned round and saw me lying there, and, bidding our little Evelyn to hold on tight, she rushed aft to me and implored me to brace up, at the same time throwing out both hands to assist me. I told her, "it was no use"; but, as she again begged and implored me, I remember reaching out one arm to pull little Jeanie towards myself and her, and finding just enough breath to say, "Help Jeanie; I'll come." With the help of her own hand as she grasped the child I managed to crawl on to my knees, and eventually once more regained our place of shelter. Truly to that heroic act of my dear wife I owe my life at this moment, as by myself I should never have attempted a further struggle.

Gradually recovering strength at the rails, I stood still endeavouring to shield between us the poor little girl Jeanie, who was sobbing pitifully; but her troubles were soon over, as the next big sea that struck us carried her away to join her parents. I have omitted to mention that during this time my wife had been carried away herself several times, and once must have struck with fearful violence some iron loose on the deck, as on being helped back to the rail by me she had felt horrible pain, and saw blood flowing at her feet, and, turning aside the loose dressing-gown that she wore, had discovered an awful open gash fully three inches long in one of her legs. She had turned ghastly pale, and seemed likely to fall immediately away in a fainting condition; but being implored on both sides by Mrs. Pearce and myself to brace up and hold on, she bravely responded, and succeeded in shaking off the faintness.

Meanwhile the captain had been several times washed about, although now holding on when he could; but at last a big sea coming over from behind us, carried away both himself and me, and after recovering from its effects I found him lying a little distance off, sitting on the deck with his left leg broken, there being a horrible gash about three inches wide in the forepart of the leg above the ankle, through which the jagged end of the bone was protruding, while the foot hung loose in the retreating sea. He had not lost consciousness, and calling upon me by name, asked me to help him up, as, of course, he could not stand.

We were only able to drag him aft to partial shelter, he easing himself along on his hands and with the other leg. We kept him there, covered as far as we could by our legs, but it was hopeless to try and save him, as after he had been once or twice washed away and brought back again, a bigger sea than usual carried him right away from us forward over the rail, and we never saw him more. He stayed by his good ship to the last, saying farewell to her and life together.

The next to suffer was poor Miss Weller. She was a rather short, heavily-built lady, and at one time of her being washed about by the seas must have sustained some serious injury to her lower limbs, as she was quite unable to rise, and sat rolling her head in a partially unconscious condition. Her friend, Miss Lloyd, who, so far as I know, was uninjured in limb, sat down beside her, leaving the rail, and rested her head upon her shoulder with one arm thrown around her, and although they were only a yard or so from us, and we implored them to take our hands and come back to safety, Miss Lloyd, with perfect self-possession, calmly refused, and said she would sit there with her dear friend. . . . She had not long to wait for the rest from her troubles, as another big sea swept both these ladies right forward, leaving poor Miss Weller an inert and helpless body

against the rails forward, while it carried Miss Lloyd right out over the side, and as she had still her lifebelt round her chest, we saw her floating quickly out to sea, still waving an arm above her head as a last "Good-bye" to us all.

All these accumulated horrors had so preyed on our minds that we had scarcely thought of the lapse of time or of our own or children's condition through lack of any sustenance whatever since morning, it being then well on towards 4 p.m. But by this time the whole of the woodwork structure in front had been carried away, the bridge and chart-room, captain's cabin, and roofing and sides of the companion way, leaving the stairway to the saloon open to the seas and unprotected; and as now for a little time the extreme violence of the seas began to abate, we took advantage of any opportunity to look down in the saloon, with a view to seeing whether it might not be possible to get better shelter there. . . . So, after a hurried consultation together, those who were left—viz. the Pearces and ourselves, with Mr. Valpy and our children—determined to make a shot for it and get down below. To do this we had to go round forward to the weather side, in front of where the captain's cabin had been. We managed to get all round and down. . . . Wandering about we came across the third and fourth engineers and the writer, who were together in a little room, used as the bar, on the port side alleyway, where they had found a few stores, liquors, &c., which had been brought there for the daily use of the ship; and, on their suggestion that our small party should join them, we assembled there later on, and after getting a little food and drink—the first that had passed our lips that day—we decided to remain together for what the night might bring us, there being in all ten of us huddled together in that little box, nine feet by four feet, Mr. Valpy and Cave finding a bunk elsewhere. We, of course, were in a dreadful state, all of us having sustained more or less serious injuries, while the third engineer had his left arm useless, and believed he had broken his collar-bone. This we eventually found was not the case, but that the trouble was dislocation of the shoulder, a far more serious matter, which we without any experience, although trying to pull into joint, failed utterly to move. Of course we none of us slept; seas continued breaking over us all round and smashing things right and left, and we knew not what to expect at any moment. But dawn at last came, and with slightly quieter weather. Kelt, fourth engineer, managed to find for us somewhere a bottle of water, which was very welcome and reserved for the little boy.

Throughout the second day, the heavy weather continued almost unabated in its fury, and late in the afternoon we very nearly lost one of our small number. Kelt, who, it would seem, although he never remembered how it all happened, had been trying to get aft to the poop for more water. I was sitting in this bar, after a heavy sea had rushed past the door, and looking out, and at the far end of the alleyway aft I noticed what I took to be a mattress floating in the rush of water; by-and-by more big seas came over, and again looking out to watch their effect I saw an arm waving on the water above the dark object. I rushed out and down the alleyway and, reaching the end by holding on with one arm inside a doorway, was just able to seize poor Kelt by the belt and stop him from being carried out and away. I shouted for help, because, with my right arm and side quite useless from the effects of rheumatism, I was unable to do more than stop him, and hearing my shout my wife also rushed out, and calling on Mr. Pearce also to come along, quickly came to our help, and between us we dragged the helpless body, which I had already noticed was frothing at the mouth and was apparently three-parts drowned, back through the seething water and got it on a slab in the pantry, the next room to where we were. There we found that poor Kelt had two frightful gashes on the scalp, besides a deep cut in one of his hands, which was bleeding profusely, and after tying up the wrist as tight as we could to stop the severe flow of blood we proceeded to try and induce respiration by the usual artificial means, there being no sign of breathing in the body. We worked at him more than an hour before succeeding in getting what we thought with our scanty knowledge to be sufficient signs of returning life, and even then had only managed to get a little of the water out of his body, which we could hear gurgling inside. To shorten my story, we were working at him in turns for between four and five hours before we felt it safe to relax our efforts and leave, and for fully five days afterwards he lay in a comatose condition, just taking sustenance when

forced on him, but scarcely ever opening his eyes, and then evidently without recognition.

The second night we also passed together in that confined space, but it was dreadful work, and as next morning, June 11th, brought us rather calmer weather, we determined to make a sortie with the idea of trying to find better quarters. Eventually, on the starboard side, the lee side of the ship, we found three passenger cabins fairly sound, one of which was allotted to the third and fourth engineers, Valpy and Cave, while the other two, which had been partially knocked into one by the smashing of the wooden partition, was taken possession of by the remaining party—viz. Mr. and Mrs. Pearce and their little boy of two years (Bobbie), my wife and myself and our little girl (Evelyn), and the two Chinese nurses whom we had thus taken under our protection. We got shifted round all stores that we could lay our hands on, and found that our staple food must be Barcelona nuts, of which we had found a tinful, of about 10 lb. in weight, about half a tin (5 lb.) of small biscuits, one or two tins of fruit, and a fair supply of liquor in the shape of soda water, tonic, and such like, with two or three bottles of whisky. . . . We instituted what I am thankful to say we kept up day by day during all the time we passed on that awful reef—namely, meeting together after breakfast, and again at night after dinner, to pray for our safety and rescue.

OPENING OF THE WEST RIVER—VISIT TO WU CHAU.

LETTER FROM THE REV. W. BANISTER.

Hong Kong, June 15th, 1897.



OUR letter of May 7th reached me just as I was starting on a visit on behalf of the Society to the newly-opened port of Wu Chau on the West River. The opening of this port is an event in the history of South China which has been long looked forward to by the merchants of Hong Kong as a new outlet for trade, and they are expecting a great expansion of commerce in the direction of Kwang-si, Kweichau, and Yunnan, three great provinces which have hitherto been untouched, or barely so, by the commercial activity of our country. I believe the new Minister has been chiefly instrumental in pressing the authorities at Peking to fulfil their long-made promises of opening new ports on this magnificent waterway. June 4th was the day given for the formal opening of these places, Wu Chau Fu in the Kwang-si Province, and Sam Shiu in the Canton Province, with Shiu Hing, Kong Mun, Kom Chuk, and Tak Hing as ports of call. On June 4th two steamers left for these ports; the *Leung Sang* from Canton, and the *Wing Tong* from Hong Kong. They have been running regularly ever since. It is now possible to reach Wu Chau Fu from Hong Kong in two days, a distance of 222 miles from Canton and nearly 300 from Hong Kong. You will thus see how near the great province of Kwang-si has been brought by a stroke of the pen at Peking.

I left Hong Kong on Tuesday evening, June 11th, in one of the fine steamers which run to Canton, and early next morning my ear was greeted by the thousand voices of the crowded boat population of the Canton River. It was an interesting sight to see for the first time a portion of the boat population which lives on the many branches of this stream. I am told there are 500,000 around Canton alone, and yet that is only a portion of the multitudes who find a home in the boats which float on its surface and make it a scene of ceaseless activity.

I soon transferred myself and my Native companions to the smaller steamer, the *Leung Sang*, and only a few minutes after we got on board she loosed from her moorings and we were on our way to the West River. The course lay down the river towards the old anchorage of Whampoa, and then we turned into one of the thousand creeks of the delta of the Canton River system. It was afternoon before we entered the real West River, which finds the sea near Macao. All the day we were passing by the numerous large towns which we found in such numbers all over the delta, and which contain some of them over 100,000 souls. I was deeply impressed by the immensity of the population. There is room in the delta alone for the work of an entire Mission. Along the broad stream of the West River we sailed past well-built towns and crowded villages, meet-

ing numbers of sailing craft of all kinds and shapes and sizes, until at 4 p.m. we drew up at the large town of Kom Chuk. It lies on the north bank of the river, and is a large and populous place of trade. The well-built houses and buildings in good repair all proclaimed the place as prosperous and well-to-do. A Customs officer boarded the steamer and took the toll of the passengers. He, like the steamer, was new to the place, and was living in a native boat moored to the bank. The people crowded on the edge of the river to see the steamer, but as no passengers came off we soon steamed away again on our way to the next port, called Sam Shiu. The river now begins to remind one of the Min in Fuh-Kien: the only thing which plainly tells us that we are in Kwang Tung and not Fuh-Kien is the armed boats which pass us from time to time. Guns and small cannon seem to be part of the ordinary equipment of the craft which sail up and down the river. I believe piracy abounds all through the delta and all up the West River, and therefore these boats must arm in their own defence.

We arrived at the port of Sam Shiu at about eight o'clock, and could not see much in the darkness; but the river seemed alive with boats, and their lights fitted to and fro, making the scene a lively and interesting one. Three streams meet here, the West and North rivers going right up the country for hundreds of miles. I think this will be a place of great importance, and, I think, will be the best place for our missionaries to live who are to manage the work in the Canton Province. Our stations of Shiu Hing, Kong Mun, Hok Shan, Heung Shan, and Tsang Sheng are all easy of access from this place. This city lies at the mouth of the North River, which goes right up into the Province of Hunan. On the upper part of the North River the Wesleyans are working and are doing a good work. It is their most prosperous field, and they are meeting with great encouragement.

After a brief stay at Sam Shiu, "The Three Waters," we again ascended the river towards Shiu Hing, where we have a station, but which I was not able to visit owing to the short stay made by the steamer. It was nearly midnight and we had only one passenger to land. The faint light of the moon was not sufficient to enable me to see what

the city was like, but I am told it is a prosperous place, and being a Fu city it is of course a place of some importance; and though not such a central location as Sam Shiu, yet it would be a useful centre for work within the borders of that prefecture. I hope to make a longer visit to Shiu Hing as soon as the hot weather is over.

Early next day we passed the city of Tak Hing, where we once had a chapel and a catechist, but now, alas! nothing. It is, however, not deserted, for the London Mission have now work there under the patronage of the local mandarin, who is not ashamed to give his interest and influence to Christianity.

Before we arrived at Wu Chau Fu we saw the white pagoda which is built on the opposite side of the river reflecting the rays of the midday sun. We came in sight of the city at about 1 p.m. after entering the long reach of the river which brings us to the city. A picturesque little island seems in the distance to divide the river in two, but as we drew nearer we found it nearer the south bank than the middle of the river. It was with much interest that I reflected that I was now in the Kwang-si Province, and that the town to which we were approaching was destined to be the centre of evangelistic effort for the whole of that great province. We anchored off the city at about 2 p.m. It reminded me very much of the more familiar Chiu K'au, on the Min River, on the way to Ku-cheng. Houses lined the bank of the river, while hundreds of boats lay moored on the edge of the stream. The city lies behind this long row of houses and shops, its wall, surmounting one of the hills, being visible from the steamer. Just before we anchored we passed a steam-launch fastened to a native boat, and I saw two foreigners on board whom I learnt were Dr. Mackdonald and the Rev. W. Bridie, of the Wesleyan Mission. I soon made my way to them and found that they too had just arrived, and were just about to go on a tour of inspection through the city. They kindly and readily acceded to my request that I should accompany them.

The city of Wu Chau is small, very small indeed, for a prefectural city. It is not so large as Ku-cheng or any of the cities in Fuh-Kien which are occupied by us. The streets are narrow even for Chinese streets, and we were

able to traverse the whole city in a comparatively short time. There is, however, a fairly large and busy suburb which occupies the bank of the stream, and extends some distance up another smaller river on the west of the city. This is where all the business is done, and I am told that the commercial prospects of the place are very great. There is, of course, a large boat population, and there is water communication with all parts of the province. This fact makes the place of strategic importance, both from a missionary and a commercial point of view.

The Committee's Instructions did not permit me to take any steps towards the purchase of property, but there was no objection to my renting a piece for the catechists I had brought with me. This, I trust, the Committee will approve of, as not adding to the immediate responsibilities of the Committee.

I took with me Mr. Fok, one of the senior and most experienced catechists, and a young student helper; my object being that for the present Mr. Fok should superintend the stations now in Kwang Tung in the absence of the missionary, made all the more necessary by the resignation of Mr. Grundy, and also that he should hold the place until such times as a more permanent arrangement can be made when we get our new Bishop.

It was not possible for me to obtain a house during the short time at my disposal, and indeed the business could be better and more quietly done by Mr. Fok alone. I therefore left him there with instructions to rent a suitable house and report to me as soon as he had done so. I may soon go up there again if I hear he has been successful. I have not yet heard from him, but hope now to hear in a few days.

As far as I can see there are only three other societies who meditate extension work at the present time in the Kwang-si Province. The Wesleyans are hoping to begin medical work there, and with that object in view Dr. Mackdonald and Mr. Bridie visited Wu Chau at the same time as myself. The other two societies have already sent missionaries to live at the city. . . . Should the C.M.S. ultimately settle at Wu Chau and adopt Kwang-si as a field, there will probably be a division of the province into spheres of influence. . . .

I trust that the outcome of the present deliberations of the Committee with regard to this Mission will be progress and extension both in Hong Kong and on the mainland. . . . My prayer is that God will hasten the day for the more effective evangelization of these two great provinces.

PIONEER WORK IN KURANKO, THE HINTERLAND OF SIERRA LEONE.

LETTER FROM MR. T. E. ALVAREZ.

Sinkunia, Sierra Leone, June 6th, 1897.



IN the evening of March 4th a Dismissal Meeting was held in the hall of the Fourah Bay College, followed on the next day by a celebration of the Holy Communion at 6.30 a.m. in the College Chapel, when the students and a few of our friends joined us around the Lord's Table a few hours before we started on our journey. About 1.30 p.m. we made a start from the College wharf, which was lined with our school children and the students, for Port Lokkoh, at which place our land journey was to begin.

I must pass over our many varied experiences on the long journey from the coast; we had—as most of our missionaries have—very great difficulties with our carriers—but our little party

arrived safely at Sinkunia on the morning of March 25th, and very thankful were we to God for His loving care and protection during our twenty days' march.

We are four in all: two—Algernon Thomas and Samuel Marsh—who are to be my fellow-workers here are short-course students from the College, whom I have known and loved for some three years now. Of these Thomas has served his time as a shoemaker, and Marsh has all but completed his apprenticeship as a carpenter, while both have some knowledge of gardening. I am not sure that I ought not myself to be regarded as hailing from the College in Freetown, as it has been my home during the last three years. The fourth—a youth of nineteen, Edward Griffiths—himself

hopes one day to become a missionary ; but for the present he leaves our little College School to be my Eliezer for the next ten months, and, if possible, get hold of the language.

The town of Sinkunia, which will be our headquarters—at any rate, during the rains (i.e. to the end of October)—is some 210 miles from Freetown, and about 140 miles beyond Ro Gbere, our nearest C.M.S. station. For the first forty miles our goods are brought up in our own mission-boat, after which they have to be carried on men's heads for some 170 miles. Sinkunia is a fine old town, surrounded with a belt of magnificent cotton-trees, higher than our English oaks, which give it a most imposing appearance. It is really situated on an island, as we are surrounded by water—the river Mongo on one side being some 120 feet wide and full of alligators. Some five years ago the Sofas raided this country, and a great number of the Yalunkas (who speak a dialect of Susu) were killed or enslaved. Now, however, that this country is part of the British Protectorate, and native troops are stationed at Falaba (eighteen miles from here) under the command of an English officer, confidence is restored, and many of the old towns which were destroyed are being rebuilt. The town proper lies on a slope some sixty to eighty feet above the river, with open level ground extending from a quarter to half a mile to the water-side in every direction, and just beyond the river and streams are hills varying from 400 to 1000 feet above the river-level. Altogether the situation is a very pleasant one, and I am hoping that it will prove healthy too, as for some time, at any rate, I shall be the only European here.

I am living with my helpers in four country huts, made of wattle and mud, and each about twelve feet in diameter. Our quarters are dark certainly, and neither spacious nor luxurious, but we are very thankful indeed to say that the roofs are watertight, and we feel that, all things considered, our accommodation is good, though there are no windows at all in our houses, but only two doors in each.

Yenuba Modu, a very fine type indeed of an African chief, has given us a very gracious welcome, and I think that he is really glad to have us in his town. His house is only about fifteen feet

from my own, and so we see a good deal of one another. He likes to pay me visits and examine all my belongings, and more often than not he chooses his time when I am busy eating, and declares himself to be very hungry indeed! The chief professes Mohammedanism, but is not well instructed in it, and very many of his people are not even Mohammedans in name. One of our many encouragements here is the willingness with which the chief and his head men listen to our message and the kindly welcome they have given us all. This means all the more because Yenuba Modu has power over most of the larger towns and villages within a radius of some twenty miles ; and into these places I obtain an entrance as the chief's "white stranger."

Our first and undoubtedly difficult task will be to master the language, and reduce it to writing. We sit together with an interpreter, who does not know very much English, and take down the sounds of the words from any one of the natives whom we can persuade to sit with us and help us for the time being. The children are very interested and amused with our efforts to learn their language. They are most affectionate little people, and love to pay us visits morning, noon, and night, often bringing us little titbits of food, the giving of which means some self-denial at times. We believe that it is God himself Who is drawing their hearts to us, because He longs that the lambs should be fed, and taught of the Saviour's love. Will you pray specially that we may soon be enabled to sow the precious seed in the fresh, rich soil of these young hearts?

Another part of our work has been to travel about in the neighbourhood and have interviews with the chiefs, to tell them our purpose in settling among them. I have only just returned from a deeply-interesting journey which led me for three days alongside of the French boundary-pillars to within thirty miles of the Niger River. On every side the chiefs made me welcome. My main object in writing this is to enlist your prayers on behalf of our pioneer work here ; we feel often very weak and unable to grapple with the difficulties around us, but the Lord is faithful, "Who shall stablish us, and keep us from all evil" (2 Thess. iii. 3).

AFRICAN NOTES.



THE treatment meted out by the French colonial power to Protestant Missions in Madagascar is exciting very general indignation in German Protestant circles. The supersession of Laroche by Galliéni was attributed to the pressure of the clerical party at home; his departure from the island was, as is well known, the signal for what a prominent French official designated as war to the knife on the part of the Jesuits against the Reformed Church. And in this strife those representatives of the clerical party serving in the French battalions have not been found wanting. General Galliéni himself, despite his avowedly increasing confidence in the English Christian workers, regarding whom, in the Gallic mind, so great a misconception prevails, has perforce yielded substantial tolerance to a body whose influence may not be condemned in the home councils of the motherland. Ostensibly guaranteeing religious freedom, practically countenancing Jesuit robbery and terrorism, it is now small satisfaction to us to chronicle that some of the buildings confiscated have been returned to their owners. Nor are we greatly gratified by the tardy announcement published in a late number of the *Paris Journal des Missions Évangéliques*, that, in accordance with express commands received from Paris, no further attempts at the appropriation of Protestant places of worship will be allowed. The colonial records of the Republic have during the last year been stained by deeds of unrighted wrong and arbitrary invasion of the liberty of the subject. Nor have the English workers alone suffered. Against the Norwegian agents no plausible indictment of covert disaffection or insubordination towards the newcomer could be urged. Norway, whatever might be said of Great Britain, has no colonial greed. Nevertheless, from spoliation our Scandinavian friends have not been exempt. They have learned experimentally that "the violence and wickedness of the Jesuits surpass our previous belief."

Attention is drawn by two German writers to the lengthened silence maintained by *Les Missions Catholiques* regarding the late progress of affairs ecclesiastical in Madagascar. "We have," says our contemporary, "awaited vainly for months past a Romish presentation of recent events in the island, and have only just perceived in the June number an article upon that subject, in many important particulars a direct perversion of the truth. The old fable of English religious-political influence is revived, . . . complete parity and religious freedom are audaciously advocated." A certain significance attaches to the figures given in *Les Missions Catholiques*, indicating Romish advance since the French occupation. Before the war, the Christian School Brethren, the Jesuits, and the Sisters of Joseph claimed in all 26,790 scholars. This number at the close of last year had risen to 68,582, and was accompanied by a corresponding increase in the number of stations and communities. From other sources we may gather how far Rome has recruited her strength by a forcible kidnapping of Protestant children and an unscrupulous oppression of their parents.

We have pleasure in recording the safe arrival of five * agents of the Paris Mission and their families. A female teacher for a high-school is urgently needed, as also a married couple for the superintendence of an orphanage which the Mission proposes to open at General Galliéni's request.

Appalling accounts continue to reach us regarding the distress in the northern districts of the Transvaal. The rinderpest, whose propagation

* Unhappily, one of these has since been murdered by the Natives.

appears connected with the presence of innumerable swarms of a large red-headed fly, has attacked and carried off all the Koch-inoculated cattle of the Spélonken. The failure of a preventive from which so much was eagerly expected has been followed by an unprecedented mortality among the white and coloured population alike. The locust has reappeared, and a drought of considerable severity has threatened, if not inaugurated, a famine of even greater dimensions than that of the previous year. Corn at the time of writing maintained its price of 100 to 125 francs per sack; maize was procurable at 60 francs per sack; children are exchanged for a handful of grain, and young girls are sold for 6*l.* each, or a handful of grain. The restless feeling engendered throughout South Africa by the divisions between Dutch and English has been increased by the presence of the terrible disease which is depriving the black of his one great source of wealth, and expectations of native risings in various quarters thus intensify the gravity of a situation already sufficiently critical in its other aspects.

"As a seething mass," says a contemporary, "of unassimilated elements, it would be difficult to produce a counterpart to the South Africa of the present day. From the Zambezi to Cape Colony there is neither unity, coherency, or security." The acuteness of divisions fed by racial feeling between Dutch and English, black and white, is not relieved by the foreshadowed possibility of a conflict between England and the Free States. Such an event may degenerate into a burgher war, and would inevitably bring hordes of murdering savages upon the defenceless farms and villages throughout the country.

It may not be generally known that, by a recent decree of the King of Abyssinia, all the members of the Swedish Mission have been expelled from his dominions.

The year 1896 marks a development of some importance in the home department of the Swiss Romande Mission since the Intercantonal Pact for Mission-work, sanctioned in 1895 by the Synod of the Free Vaudois Church and the Presbytery of the Free Church in Geneva, has also been adopted by the Synod of the Independent Church in Neuchâtel. The association therefore, of a third Church with those two already engaged in foreign work, has necessitated the revision of the *Traité d'association* of 1883 and the introduction of a new element into the Romande Committee; in accordance with a law recently framed, this is, for the time being, composed of seven delegates from the Vaud canton, six from Neuchâtel, and two from Geneva. The foreign department of the Society's work also displays evidence of progress. By the Native Church in Lorenzo Marques, which with its annexes numbers nearly 900 converts, there was recently handed to the Swiss agent a purse of 500 francs, or to speak more correctly, a tobacco-pouch containing that sum in farthings! Lorenzo Marques is beginning at length to taste the sweets of restored peace: the assertion of Portuguese power, unhappy in its action, has proved beneficial in its effect. Heathenism in the overthrow of Goungounyane has been stripped of its prestige, its elements have lost their cohesive force; trouble, in this wide sphere, has opened many new doors and softened many obdurate natures. As if in anticipation of such an emergency, a larger number than usual of candidates have been led to offer for foreign service—thirteen in all—thus making the year 1896 a record one in its valedictory aspect. In common with a sister agency, the American Mission, the Romande Society has, within the last twelve months, been subjected to the various annoyances incidental to an unfriendly official attitude. Accused of com-

plicity in the native rising, its agents have run the gauntlet of an unfavourable home press and sustained the unenviable attentions of an adverse colonial opinion. From the charge of fomenting rebellion, Portugal having seen fit to remove the imputation, they now, happily, stand absolved.

The North German Missionary Society is this year celebrating the jubilee of its work in Evheland, on the Slave Coast. The half-century of its occupation there has witnessed the growth of a Native Church, at present numbering two thousand members, including a staff of forty-eight Native helpers, and the opening of twenty-nine stations and out-stations, three of the former lying in German Togoland. The European staff numbers at present thirty-four; sixty-four male and female workers have sacrificed their lives to the evangelization of the country. The Evhe tongue has been reduced to writing, the Bible and various educational works have been translated into it. Of those German agents at present in the land, none have remained longer than sixteen years, the deadliness of the climate proving an insuperable obstacle to protracted labour upon the part of the European. The two millions of Evhe people must therefore be evangelized by the Evhe themselves, and this object has been steadily kept in view by the Bremen Society, who, since relinquishing work in the East Indies and in New Zealand in 1884, has concentrated all its energies upon its West African sphere. A late number of the *Monatsblatt* mentions the opening of another station, Sadame, one which, from its central position, offers considerable opportunities for exercising an influence over the surrounding population.

Some important information is given in a recently-issued Blue-Book respecting the official attitude towards the liquor trade in West Africa. Earnest attention, we are told, has been bestowed upon the methods feasible for the restriction of illegitimate traffic. The Chambers of Commerce of London, Liverpool, Manchester, and Glasgow, having been communicated with, offer no objection to an increased duty on imported spirits, provided a like restraint be exercised by the adjacent Powers; but, unhappily, the negotiations opened for this purpose between the Foreign Office and France and Germany, the two Powers which with this country possess the largest interests in West Africa, have not proved successful. Had the uniform rate of 3s. a gallon desired by Great Britain been agreed upon, there seems little doubt that Portuguese Guinea and the Congo State would also have acquiesced in the proposed reform. The idea of a conference between ourselves and the Powers concerned, similar to that held at Brussels in 1889, has therefore been mooted, and is the more acceptable in that the liquor provisions of the Brussels Act of 1890-91 contain a clause rendering their revision compulsory in the year 1898. The opportuneness of an international discussion and agreement, in view of the above fact, has already been pressed upon the Government. It behoves, therefore, the friends of Africa to emphasize during the next few months the importance of concerted action.

It is but fair to ourselves to mention that, with the exception of one French possession, the duties imposed by the British Power are far higher than those of any other country. A glance at the sources of the spirit supply is also instructive. To the Gold Coast 100,000 gallons are despatched by Great Britain, while 300,000 gallons reach it from Germany, and from the United States of America 650,000 gallons are sent. By Lagos 3000 gallons are imported from England, while 1,600,000 gallons are supplied by the German

distilleries. The Native trader has long since discovered that without gin, trade either on the coast or in the interior is an impossibility. Ten shillings' worth of gin procures him more than twenty shillings' worth of cloth.

The latest intelligence regarding the Congo Free State is not of a satisfactory character. Although nothing definite has been ascertained, it seems probable that serious difficulties have arisen between the native troops and their European officers. The revolt of Major Leroi's column, and the mutiny of a battalion attached to Baron Dhanis' expedition, were reported in May last and have been followed by the announcement from Boma that in consequence of serious trouble with the forces in the Upper River district, who were despatched against the Arabs and Mahdists, all available whites are being sent to the front from the Lower Congo as quickly as possible. The progress of the railway has also been retarded by a sharp conflict at N'Tumba between the Sengalese and the Sierra Leoneans employed on the line, in which twenty combatants are reported to have been killed and forty wounded. N'Tumba has been selected by the Government, instead of Lukungu, as the chief town of this district. As representing the railway terminus and offering more favourable commercial prospects by its position at the intersection of the routes leading to East Kwango and the Portuguese possessions, it is undoubtedly preferable to Lukungu. The construction of the telegraphic and telephonic lines between N'Tumba and Inkissi is being energetically prosecuted; it was hoped they would be in working order over a distance of 310 kilomètres by August. The railway was to reach Inkissi by July.

The commercial movement of the year 1896 as represented by 31,000,000 frs., exceeds in its exports and imports that of 1895 by some 7,000,000 frs. Belgian imports preponderate largely over those of other countries, and it is satisfactory to record that the importation of spirits has shown a marked decrease. In 1894 it amounted to 1,747,732 litres. The following year it had diminished by some 300,000 litres, and now, according to the *Bulletin Officiel*, it is 1,215,726 litres, representing 378,580 frs., or 1·37 per cent. of the entire value of the commerce. Great Britain supplies 3 per cent. of the alcoholic drinks and 1 per cent. of the arms and ammunition imported by the State. Great success is attending the growth of the rubber trade. Antwerp, which in 1889 imported only five tons, received 1116 tons in the year 1896. A provisional estimate of the crop for 1897 places it so high as 1500 tons. As regards quality we are told that the careful methods of preparing Congolese rubber for export have rendered that article almost perfect, and it commands a ready sale at paying prices.

Tripoli of late years has attracted little attention in Western Europe. According to a recent report of affairs there, trade in the Pashalik languishes, for although the traffic with Wadai is not interrupted it is restricted with the Sudan and wholly closed with Bornu. In the early part of last year hopes were entertained of the reopening of the Bornu trade, overtures having been made by Rabbah for that object, but it soon transpired that the roads had been rendered unsafe by the hostility of the Tuaregs and by a rupture between Rabbah and the Sultan of Sokoto. Tripoli's chief exports include esparto fibre, ostrich feathers, skins and hides, barley, cattle, and sponges. Of these Great Britain receives the barley and Marseilles the skins. The chief imports are British clothes, colonial produce, tobacco, provisions, and flour. England of these sends about one-third, while she receives one-half of the exports. France and Turkey come next in importance.

CONSTANCE C. ENSOR.

Y Y

THE MISSION-FIELD.

WEST AFRICA.



LETTERS from the West Coast give particulars of the death of the Rev. F. S. Allen, which occurred at Port Lokkoh. The Rev. W. J. Humphrey wrote on July 9th:—

We knew nothing of his illness here until the Mission boat arrived on Wednesday, June 30th. I at once determined to go to Port Lokkoh, but as I was superintending the College of Preceptors' examination at the Annie Walsh School (in place of the late Rev. W. S. Cox), I was unable to start till the following day, Thursday. Halfway to Port Lokkoh I met a canoe bringing me a letter from Mr. Alley to say that dear Allen had passed away at 2.45 a.m. on Wednesday, that is before we had heard of his illness at all.

I continued my journey, however, and was very glad I did so, for I found Mr. Alley had been down with fever, and Mrs. Alley was in bed. Further, on Friday, I had to doctor Dauphin (one of the agents from Ro-Gbera), and on Saturday Caldwell went down and very shortly became delirious. All three were up and about, however, before I left. I had my turn too on Sunday, but felt it wiser to return to Freetown on Monday afternoon, and after two days in bed have shaken off the fever, though I am still weak.

Caldwell tells me that when Frank Allen left Ro-Gbera on June 16th, he

Miss A. J. Edwards and Miss S. Hickmott, who left England on May 29th, arrived at Sierra Leone on June 11th.

The following account of the funeral of the late Rev. J. B. Wood is sent by Mr. E. Fry:—

The funeral took place on May 25th, at 3.45 p.m. It was the desire of the Christians and pastors to bury him in the churchyard, but as it was his own special request to be buried with his fellow-Christians in the cemetery they had to give way to his wishes. The funeral was arranged entirely by the five Native pastors of Abeokuta and was all that we could have wished for, quiet, orderly, and very simple, but as they said afterwards, "Its like had never been seen in Abeokuta before." The school-children led in procession, singing sweetly and softly. Each of the pastors took part in the service, which was as follows:—From the house: hymn, "We shall meet, &c."; opening sentences, the Rev. S. Doherty, of

was apparently in unusually good health. He stayed a few days at Makomp that Mr. Lewis might help him with his Temne. Then on Tuesday (22nd) he walked to Port Lokkoh. He arrived very exhausted, showing that he was in a weak state. The next morning he actually sat down to begin his language examination, but at once felt ill and had to leave the room and go to bed. Miss Hickmott and Mrs. Alley nursed him most assiduously night and day. Mr. Alley would have sent him to town by the Mission boat on the 29th, but he was then too weak to be moved, and in fact died a few hours afterwards.

I need hardly say to you what a blow this is to our work in the interior, that is humanly speaking, for we must never forget it is God's work, and He makes no mistakes.

Of course I was specially attached to Frank Allen through our connexion at Tunbridge Wells, and I admired and loved him very much. But every one he came across liked him, and his influence over the agents at Ro-Gbera was very great. The whole of the people of Ro-Gbera, I am told, were greatly moved at the news of his death.

Igbore; Psalms, the Rev. D. O. Williams, of Ake; lesson, the Rev. J. A. Lahannmi, of Ikereku; sermon (2 Tim. iv. 5, 6), the Rev. D. Williams, of Ikija; hymn, "Days and moments." Hymn on the way to the cemetery, "We shall sleep but not for ever"; sentences, the Rev. E. W. George; committal, the Rev. D. Williams; responses, the Rev. D. O. Williams; prayers, the Rev. J. A. Lahannmi; hymn, "Hush! blessed are the dead"; the Grace, the Rev. D. Williams. On the way home the children sang, "Here we suffer grief and pain," and when they reached the compound the Rev. D. O. Williams addressed them briefly.

Mrs. Wood, the Misses Hudson and Duncum, Mr. Gifford of the Wesleyan

Mission, and myself were the only Europeans present, but there were some seven or eight hundred people in the church, and about twelve

Mr. Fry adds:—

It is needless for me to say how Mr. Wood was respected and esteemed, the letters of sympathy from the Governor of Lagos, the other Missions (Roman Catholic, Wesleyans, and Baptists), journeys of two and three days made by the Native Christians and others, all show how far his influence extended, and the respect paid to him, and yet he never shrank from speaking plainly, no matter who it was, and very often he had to do so. Of all men he was the most humble-minded I ever met, and I think the most considerate. I have lived with Mr. and Mrs. Wood for nearly two years, and they have been to me as parents. Indeed, I owe much to Mr. Wood for his ready counsel, and never once did we have

hundred at the graveside, and yet in spite of the native customs of wailing and making noises, great consideration was shown and not a sound was heard.

any unpleasantnesses. He always was most considerate and respectful, no matter what position any one held under him, and being of a very sensitive nature himself he always felt and acted towards others as he would be done by.

His loss to the Mission is irreparable. humanly speaking, but we know God can work by the few as well as the many. Where are those who are going to fill up the gaps and be in readiness to *carry on* the work? God knows, and we will pray Him to thrust them forth. It has been a very trying time this wet season both to Europeans and Natives alike. I am glad to say the rest of the party here are well, and Mrs. Wood keeps up wonderfully.

The Principal of the C.M.S. Training Institution at Oyo (the Rev. F. Melville Jones) reports that the institution is now established in more permanent buildings, and that the students have increased to seventeen, besides three prospective students who live at the institution as house-boys. The new class for the year (ten in number) was received at Easter. Prayer is earnestly asked for this increasing and important work.

Of the T.Y.E. in Oyo, Mr. Melville Jones says:—

We hear of a great deal of what the T.Y.E. is doing at home, perhaps it will be interesting to friends to know what we are trying to accomplish during the three years in this corner of the Mission-field; for certainly if the T.Y.E. is to do any real good it must not end in a stir-up at home, but must reach to the ends of the world. Oyo is a large heathen town of about 60,000 inhabitants. Hitherto we have had but one station with its church and school in the place. Lately, however, it was decided to plant a new Training Institution here, and the carrying out of this plan has brought us an increased staff of workers, including the European Principal and his wife and the tutor (Mr. Ogunro). This large band encouraged us to try some extension work; the pastor (Rev. S. Johnson) called the Church elders together, and the result of their deliberations was a plan to build a small meeting-place at Awe, and a new church for the present station—the old one being rather small for our growing congregation. The first year of the Enterprise has seen the accomplishment of the first part of the

programme. Awe is a good-sized village about three-quarters of an hour's walk from Oyo. For a long time past the place has been regularly visited by our Scripture-reader, and the result has been several have become Christians, and there is a little band of inquirers who have given up their idols and are being instructed for baptism; but till just now they have had no building in which they could hold their classes or meet together for worship. The Christians have had to come all the way to Oyo on Sundays, and the distance has no doubt been a hindrance to getting hold of more of the Heathen; so the first part of our scheme was to build a small church in their midst. The work was begun last December, and since then the Christians have worked with a will at it, giving sometimes one or two days in the week as the work required. The walls of mud were built and the roof thatched by them, while those who could not help in that way subscribed to get a carpenter to make the windows and doors. On Ascension Day last week we had the joy of first using the neat little chapel, and the

opening service was very hearty and inspiring. Will our friends at home pray that many souls may be converted in this new church and that the Lord may rehearse when He writeth up the people that this man and that man was born again there?

The other part of our scheme remains yet to be accomplished. After further discussion it was decided that a better plan than the building of a new church for the old station would be to extend our borders by opening a new station in a part of the town where there is no regular work being carried on at present. We have been looking at different sites

and have found two very good pieces of land which the king is willing to let us have. I expect we shall ask the C.M.S. to build us a teachers' house there, and we shall ourselves try to build a place for use as church and school. As some of our present members live near the proposed new station they would form the nucleus of the new congregation, and thus the overflow from our present church would be provided for and a new centre of light and blessing be established in this dark town. Please pray that the three years may see this accomplished.

Mr. Melville Jones has been down with an attack of blackwater fever, but we are thankful to say he was convalescent at the date of our last despatches.

Dr. Harford-Battersby arrived at Accra on June 19th, where he spent a few hours with the Governor, Sir William Maxwell. He was hoping to reach Burutu on June 21st, where he would be transferred to a Niger launch, and probably reach Onitsha a day or two later. The voyage had been a pleasant one and he was in excellent health.

Writing on May 25th, the Rev. P. A. Bennett says, "Last week I baptized our first converts at Obunike (nine of them)."

EASTERN EQUATORIAL AFRICA.

Mr. D. Deekes, of Mamboia, in Usagara, has been greatly encouraged by signs of repentance in some backsliders. Mr. Deekes also reports progress in the special preparation class started by the Rev. A. N. Wood at the request of Bishop Tucker for advanced scholars, with a view of bringing forward intelligent and spiritually-minded young men for further training at the coast. Two young men are now in training at Frere Town under the Rev. J. E. Hamshire, and Asani Mugimwa, a former pupil of Mr. Hamshire, is practically carrying on the work left by Mr. Wood at the hill station, Mamboia. Inquirers are coming forward. The school in the valley, conducted by Miss Colsey, has an average attendance of about seventy. Attendance at the Valley Church averages about 300. The Hill Church is not so well attended, having an average of about 100. The average number of patients at the dispensary is about 100 weekly. The missionaries have built a little hut to accommodate the sick of passing caravans. Miss Colsey continues to visit regularly the villages, and keeps herself well in touch with the people.

We hear with great sorrow of the death in May last of the Rev. J. S. Callis, of Toro. No particulars are given in the brief message. Mr. Callis (son of the Rev. J. Callis, Rector of South Heigham, Norwich) was accepted by the Society in June, 1896, and located to the Uganda Mission. He sailed for the Mission in the autumn following. He was educated at St. Catherine's College, Cambridge, and Wycliffe Hall, Oxford, and was for some time Curate of All Saints', Plumstead. Our last letter from him was dated Toro, March 28th. It will be found in full in this month's *C.M. Gleaner*, but we must print here two paragraphs giving an account of Mr. Callis' first celebration of Holy Communion in Luganda, and first baptism of converts, both which took place in Toro:—

On Sunday, March 21st, I celebrated the Holy Communion for the first time in Luganda. Mr. Lloyd read the prayers

and preached. Twenty stayed to the Communion, including the king, his wife, and his mother. On the Satur-

day, at the weekly afternoon prayer-meeting, the king had prayed very simply and earnestly for wisdom to guide his people. He has a very difficult task, as some of his chiefs have been persuaded to become Roman Catholics, and they treat him with scant courtesy, at the instigation of their religious advisers. When the king was baptized he took the name of David in place of his heathen name of Kasagama. He wished the name of his capital to be changed also, and the hill upon which his house stands is now called Bethlehem, the city of David.

On Wednesday morning, at 9.30, fourteen persons (eight men) were baptized in the river. We had a most delightful service, and we felt it was a very real time of blessing. The king, his wife, his mother, and about four hundred people came to the river-side and were seated on the high bank. We began with several hymns and then, amid perfect silence and a deep sense of the Divine presence, I began to read the service. The candidates were several young chiefs and some of the

young girls of the Namasole's (the king's mother's) household. They stood in front of the congregation, with three witnesses to answer the questions, which they did most feelingly. Whilst we sang a hymn—"I am coming, Lord, coming now to Thee"—they walked round a short distance and across a bridge to the opposite side of the river. I then baptized them one by one in mid-stream, and they passed to the congregation on the shore. It was a most intensely interesting service. Not only were the candidates themselves in real earnest, but all the congregation followed the whole service most devoutly. The glimpses of their faces from the shore were wonderful. The Namasole embraced the girls of her household in a most loving way, greeting them afresh as true sisters in Christ. The Namasole is a most sweet Christian soul, and her influence is very great. The service ended with the hymn, "Oh, happy day that fixed my choice," after which I gave the Benediction, when the big congregation went home with shouts—real expressions of joy.

PERSIA.

A Persian woman who had suffered much persecution for Christ's sake was baptized by Bishop Stuart on May 16th. She is only about seventeen years of age, but very courageous and well established in the faith, and has for many months been urgently pleading for baptism. She has often said to the lady missionaries, "I believe that I shall be put to death for my faith in Christ, and I want to be baptized and be a full member of the Christian Church before I am killed."

BENGAL.

Miss H. J. Neele, of the Girls' Boarding-school, Calcutta, contributes to the North India localized *Gleaner* a short account of three events of importance in their school life:—

First came the confirmation on April 8th, when eleven of our pupils were confirmed, as well as our assistant matron, an elderly woman, who was only baptized as a convert about a year previously. Our lame punka-puller (also a recent convert) was confirmed at the same time. Most of those who were confirmed took their first Communion on Easter Sunday; but being a school holiday some of the number were away at their homes that day.

The next event happened on Easter Tuesday, when we were cheered by hearing that three of our pupils had been successful in passing the Calcutta University Entrance Examination, two in the second division and one in the third. . . .

Our third event took place on Sunday,

May 2nd, when three of our pupils were baptized. One had been residing in a district far removed from a church or clergyman. The father of the second had been engaged in a Baptist Mission, but after his death his little daughter came to reside with her mother's relatives connected with our Mission. The third is the daughter of a convert from Brahmoism. She has been adopted by a Bengali lady who, though not resident in Calcutta, was able to be present at the baptism. It was really a solemn service.

Our earnest prayer is that all those who were confirmed and those who were baptized may, with the help of the Holy Spirit, live up to the vows they have taken upon themselves.

Further particulars have come to hand of the great destruction of buildings caused by the earthquake of June 12th. The Rev. G. H. Parsons, of Calcutta, says:—

So far as I have heard, the worst wreck of C.M.S. property has been the destruction of Chupra Church. The tower crashed through the main roof, and made a complete ruin of the buildings.

Though our Jubilee thanksgivings have been shorn of much outward

manifestation, yet *Laus Deo* is constantly welling up from our hearts as we more fully realize His great mercies. Let the C.M.S. as a whole give Him most humble and hearty thanks for all His goodness and lovingkindness to us in Bengal.

Of Krishnagar, the Rev. A. Le Feuvre sends an account which is published in full in this month's *C.M. Gleaner*. The extract here given will show the extent of the damage:—

After a walk through the town, where cracked walls, unsafe top storeys, and here and there fallen houses, were to be seen, I returned and took in the extent of the damage done to our fine little church. All round on the outside were desperate cracks, and inside the repairs will almost necessitate the rebuilding of the walls from the tops of the windows. The view from the front showed the lightning-conductor brought down through the fall of part of the steeple, the first pieces of which had fallen outwards, but the second or larger piece had crashed right through the roof, smashing down the west wall (inside the church), the font, and five rows of seats on one side of the church. It took four men five days to clear away the *débris* caused by the fall of

this one piece of masonry. The havoc wrought by its fall will cost over Rs. 1000, and one hardly likes to think of what the cost will be to repair the whole building.

We hear that the Public Works Department can do nothing towards its repair, as the C.M.S. has taken over the building from the Government, so that our only hope is in the interest of friends who have been connected with Krishnagar in the past, or who are interested in the work carried on during the present time. If we can possibly repair our church without troubling the C.M.S. it would be a great help to the latter, who have to face an expenditure of over Rs. 30,000 for the repairing of buildings damaged by the earthquake.

At Bhagalpur the earthquake happened before the missionaries had recovered from the shock of being burnt out of house and home (see *C.M. Intelligencer* for July, p. 458), and while Mrs. Mylrea was at Darjeeling. The following is from a private letter to the Rev. A. W. Crockett, from his brother, Mr. O. G. Crockett, who is living at Bhagalpur with the Rev. C. G. Mylrea:—

We have been visited by a severe earthquake, so severe in parts that it is said there has not been one like it in the memory of man. At a few minutes past five on Saturday afternoon a vibrating trembling began, accompanied by a most weird sound; the whole house then began to rock in the most alarming manner. The bearer looked at me with terror written in every feature of his face, and ran out of the house, I shortly following him. A most awful sight greeted me on running out, the whole house shaking together like a pack of cards, and large portions falling away. The ground undulated like waves at sea, making it almost impossible to

stand, and palm-trees and other trees were like skittles on a shaken board, rocking to an angle of 45°. The sight made one feel indescribably sick and ill. The shock lasted about three and a half to four minutes. Simultaneously all the animals made a noise, and people ran shrieking out of the bazaars. Our station (English) Church is in ruins, and our Hindustani Church greatly damaged: the walls of the burnt mission-house, on which they had some hopes of putting a new roof, are now past all repair. Many of the catechists' houses are damaged, and I don't think a house on the station has escaped without damage of some kind.

Through the Rev. F. T. Cole we have received extracts from the diaries of the

pastor and others working in the Christian colony at Santalpur, on the borders of Assam. The Rev. Baijonath Murmu wrote:—

The earthquake on June 12th was very severe. The whole surface of the land rose and fell. The country is broken up with large fissures. There were many narrow escapes. The earth threatened to engulf us. From the fissure columns of hot water and sand spurted up eight or ten feet high. The whole land seemed as if it would be destroyed by floods.

We had just had our usual Saturday prayer-meeting. Owing to the awfulness of the scene we were terrified,

imagining every minute that our last hour had come. We all rushed to the church and commended ourselves to God. We remained in prayer the whole night. The shocks were incessant, and continued for more than a week. Owing to fear many were rushing hither and thither, asking, "How shall we escape?" It has been a time of testing. Some are reading their Bibles and are constantly engaged in prayer, and hardly any one is thinking about his crops.

On the 20th Mr. Murmu preached on Matt. xxviii. 18-20, and administered the Holy Communion to 166 persons. For some time past there has been a spirit of inquiry amongst the various tribes who live around the Christian colony. Some days before the earthquake the Native missionary supported by the Crewe parishioners wrote:—

To-day we visited the market, and after our address we offered books for sale. There was such a demand for them that we quickly sold twenty books and tracts, all we had, and the people said to us, "Come to our village and stay the night, we want to hear more. We believe the Christian religion is the right one." Many of the 700 Christians

who have emigrated to the colony are indeed letting their light shine before the Heathen. They support an agent for preaching to the surrounding tribes.

During the week following the earthquake numbers of these people came to us, and we had an opportunity of telling them about our hope. They seemed to feel themselves safer when with us.

NORTH-WEST PROVINCES.

The following are extracts from private letters about the famine, received from the Rev. Eustace D. Price, of Marpha:—

June 24th, 1897.

When the grain ran short last March the people had nothing to live on for seven days but some peas or lentils we had here. The grain I had paid for was never delivered, but the price of it was returned. You have often heard me speak of the Baigas: they are a tribe wilder than the Gonds. They subsist by cutting down and burning forests when not stopped by Government. We have about fifty Baigas living at Marpha. They are great hunters. I hear that the Tehsildar (head policeman of the district) is only sixteen miles to the north of this. He is distributing the Mansion House Fund, but is not giving to many of the villagers near this, several of whom are starving in consequence. I am going to see him about it. This evening two men sent by me to tell the inhabitants of a village four miles from here that I was about to get money for them, met two tigers when on their way there and have run back. We have had Jubilee celebrations. We paraded on

Sunday morning and marched to church. We had a big congregation, 200 inside and 100 outside, for whom there was no room inside. Sunday-school was also crowded—some thirty were outside. An extra dole of food was given in honour of the Jubilee. The last two days quite a number of people have come here for seed corn. Alas! I cannot supply them, nearly the whole of the stock of seed having already been given out.

July 3rd.

I only returned here last night, after a long march of sixty miles out and sixty miles back. I started off last Saturday with twenty men to a village called Bajag to see the Tehsildar about the distribution of Mansion House money to some of the villagers round here. This is being distributed to enable people to buy seed grain to sow in their fields. But for this help their ploughed land would lie fallow. Many of the villages to the north of here had not received a share, and I went to see about it. Starting with twenty men

at 6 a.m. we had a lovely ride through forests to a village called Garna. Here we had some food, then a sleep, and then off again. We went on in this way until Friday night, Sunday only excepted. On reaching Bajag I found that the Tehsildar had gone on the previous day to Karanjai, which is as far again as Bajag from Marpha. As there is a C.M.S. rest-house some six miles from Bajag I decided to spend Sunday there. I found the inhabitants of a village in great straits, the owner of it having stopped them from sending in their names for relief by undertaking to supply them himself, which he had not done. On learning this the Tehsildar ordered him to appear with his tenants at his court, which he at first refused to do, but he had to appear the next day. On Sunday I had to buy food for starving children at Singpur, and to have it cooked at once. I wrote down the names of fifty children, and opened a soup kitchen in this village. The next thing was to write down the names of those to receive relief from the owner of the village for the guidance of the Tehsil-

dar. Then I had to see about getting another pony. In the evening we had a good meeting, but I think it was the most secular Sunday I ever spent. We were off again early on Monday morning. Near a village, we passed the corpse of a poor man who had evidently died of cholera. I ordered it to be buried. We rode on till about 11 a.m. and then stopped, and had food and rested. We were off again at 3 p.m., and rode on until it was too dark to see the pathway. In every village we passed through the inhabitants were crying out for food and for grain to sow. They are eating now the unwholesome fruit of the serai-tree, which is said to bring on dysentery. There is a want of rain here at present. With another week of heat like the last, quite half the seed sown throughout the district will wither, and the famine next year will be fearful. If you see by the London papers that the drought continues, pray for us in church. No food anywhere excepting at the Government relief works and here.

PUNJAB AND SINDH.

A telegram was received at the C.M. House on August 11th, announcing the death on the previous Sunday, at Leh, in Kashmiri Tibet, of Miss Irene E. V. Petrie. Miss Petrie was engaged mainly in zenana-visiting in Srinagar, Kashmir, and in her Annual Letter for 1896 she mentioned that she had paid over six hundred zenana visits during the year, and among her sixty pupils were ladies from Bengal, the North-West Provinces, the Punjab, Jamma, Nepal, Punch, Gilgit, the Afghan frontier, as well as Sikhs, Dogras, and Kashmiris. In only two houses did she meet with direct opposition. The husband of one pupil bought a Bible, and made it his constant companion, reading it aloud boldly to those who went to his shop.

WESTERN INDIA.

On June 22nd a deputation of the Native clergy of the Bombay diocese met Bishop Mylne in the C.M.S. Divinity School, Poona, in order to offer him a farewell address on the occasion of his departure from India and resignation of the see of Bombay. The address, as below, was signed by all the Native clergy, including the Revs. Lucas Maloba, S. B. Lotlikar, D. L. Joshi, R. Dhawle, Keshari Prasad Shinde, Jacob A. John, Annaji Kaushik, G. Yesudian, D. K. Shinde, and A. Cornelius :—

We, the undersigned Indian clergy of the Diocese of Bombay, desire to approach your Lordship with feelings of deep respect and esteem; and express our heartfelt regret at your Lordship's departure and retirement.

During the twenty years of administration as Bishop, your Lordship has taken a very deep interest in the Mission work carried on by the various

Church of England societies in the diocese; and often cheered and encouraged workers in Mission stations by personal visits, help, and counsel. As regards the Native Church it has progressed in numbers, and, we trust, grown in grace; and, we know, your Lordship has always taken a fatherly interest in everything that affected her welfare. Under your spiritual super-

vision, the number of Indian clergy has increased; and we cannot help remarking on one fact which forms a close tie between your Lordship and ourselves, viz. each one of us has received his orders (deacon's or priest's) at your Lordship's hands.

Personally, we gladly take this opportunity of expressing our gratitude to you and Mrs. Mylne for extreme courtesy and kindness shown to us, putting each one at his ease im-

mediately by a sympathy which encouraged all to complete confidence and esteem. We beg to request that your Lordship will be pleased to accept this present as a very small token of our regard and gratitude.

Finally, we pray to Almighty God that He will grant your Lordship journeying mercies, and that His richest blessing may rest on whatever work He may commit to you to do, to His glory, in the future.

On Trinity Sunday, June 13th, Mr. Gnanamuttu Yesudian, formerly of Nallur, in Tinnevely, was admitted to Deacon's Orders by the Bishop of Bombay. Mr. Yesudian has been working for some time as Tamil catechist in Poona, and during the last year has been studying at the Divinity School for his examination. We learn from the Bombay localized *C.M. Gleaner* that the Tamil congregation showed their grateful appreciation of Mr. Yesudian's services by presenting him at a public meeting with an address and a handsome copy of the Bible and the S.P.C.K. Commentary (seven volumes).

SOUTH INDIA.

Of the ravages of famine and cholera among the Kois, Mrs. Cain, wife of the Rev. J. Cain, of Dummagudem, in the Telugu Country, wrote in a private letter at the end of June:—

At present all our efforts are strained almost to breaking point to keep people alive, and we are not managing to do that with famine and cholera all round. A poor beggar woman died here this morning, another with her baby is ill under a tree, and the monsoon has begun. We have had two big rains.

The Kois are perishing from starvation or dying of cholera. I am afraid to write for fear of exaggerating, but at present it is like a reign of terror. Miss Graham is kept hard at it in the dispensary almost night and day. We do not nurse the people, only give

medicine and to the poorest rice and salt to make *cungee*. Rice is very dear.

To-day all the shops are closed in the bazaar. Cholera is keeping every one at home, and lots of them are starving. People are afraid to venture out. We have had no washing done for a fortnight. No boatmen will go and try to bring up grain for the people. Some starved, but one man got cholera and died. A Christian woman was attacked at six last evening and buried this morning; another attacked at ten in the morning died in the afternoon. No one knows who is safe. Pray for us.

CEYLON.

The Tamil Cooly Mission established in 1854 to promote the moral and religious welfare of the Tamil people in the planting districts, mainly immigrants from South India, has issued its forty-first annual report. The Mission is worked by forty-two Native agents, under the direction of three European superintendents (the Revs. J. D. Simmons, J. Ilsley, and W. Welchman) to whom a fourth (the Rev. H. C. Townsend) has recently been added. There are about 1500 tea and coffee estates in the island, 1000 of which are regularly visited by the agents. Forty-four adults were baptized during the year besides 102 children, as against 31 adults and 105 children in 1895; and 91 are being prepared for baptism. There are now 2749 Tamil Christians connected with the Mission, of whom 929 are communicants. There are fifty-four schools, with an attendance of 2138 children. The income from subscriptions, &c., in Ceylon and private friends at home amounted to Rs. 8303, and the expenditure was Rs. 11,285. The difference was made good by the C.M.S. grant of Rs. 3000, but it is hoped that earnest efforts will be made to render the work self-supporting, except

the allowances of the European superintendents, for which the Society is responsible.

The Rev. R. W. Ryde, of Trinity College, Kandy, was married to Miss E. Loveridge at Trinity Church, Kandy, on June 18th.

JAPAN.

Mrs. Warren, wife of the Archdeacon of Osaka, has been ordered home on medical certificate. The Archdeacon accompanied his wife to England and arrived in London on July 18th. The duties of the Secretaryship of the Osaka Jurisdiction have been undertaken by the Rev. H. McC. E. Price, and the Rev. W. R. Gray takes temporary charge of Monoyama School as Vice-Principal.

We extract the following particulars of Miss Hamilton's special work amongst the Police force from the Osaka "station report," presented to the Spring Conference of Missionaries of the Osaka Jurisdiction:—

Amongst the most encouraging work of the year has been that with the Police. Permission having been received from the Head Inspector, classes for English, followed by a Bible-lesson in Japanese, were begun last spring. The classes are held in the Keisatsu-sho, books, &c., being provided. In addition to the instruction received at the classes, many of the men have come to receive further teaching in Bible-classes held three times a week at No. 12, and have taken a keen interest in what they have heard. At the end of the year a special effort was made to bring the men to a decision. At the close of each class those who were really in earnest were asked to return to No. 12, to meet and talk with

Mr. Terasawa, the pastor of Trinity Church. It was not an easy thing to stand in a large class and show their willingness to do as they were then asked, before they had come to a decision. However, from ten to fifteen men came each day after their classes in the Keisatsu-sho were over, and remained till 5.30 or 6 p.m. Finally eight decided for Christ. Out of this number seven have already received baptism, and the remaining one is to be baptized soon. One of the class who left in November to become a soldier and is stationed at Kumamoto, has been passed on to Mr. Brandram. He is a Christian at heart. May he be led on to confess Christ! . . . The number of men at present under instruction is fifty.

The Rev. R. H. Consterdine, who had been in charge of Tokushima during Mr. Chapman's absence on furlough, gives in his "station report" an account of some special itinerations. For some years past the six Japanese catechists have engaged for about a fortnight each spring and autumn in attempts to reach a number of places beyond the usual radius of their work, and holding special preachings. In the spring of 1896 the meetings were chiefly in villages which had been visited before, but in the autumn it was decided to go to places hitherto altogether untouched, in the mountain regions. Mr. Consterdine writes:—

In the heart of the county of Awa is Tsuru gi Zan, the highest mountain (or almost so) in the island of Shikoku. From this centre there radiate high ranges, which form natural boundaries to the *kori* or sub-divisions of Awa. These intermediate spaces are themselves full of mountains, which divide them into innumerable small valleys. Our plan was to go two and two up the main valleys of these different *kori*, and preach and distribute tracts as we had opportunity. In the main this plan was carried out. Mr. Horace Warren, who was with me for part of the almost eight months of Mr. Chapman's absence, our six evangelists, and myself set off in

four pairs. Some of the men got well up their respective valleys, crossed the dividing ranges, and came round by a different route. Many deeply interesting incidents were met with. I rather regret that some of our Japanese brethren like to set off on these travels in foreign clothes. Two of them, thus attired, visited a priest in a solitary temple high away in the hills. Great was his relief to find that they were teachers of the Gospel and not Government officials, as from their clothes he had imagined. In the path taken by these two there were, after the first day, no villages, but only many scattered houses; but their tracts were always

gladly received, and they had many conversations, for in these parts are many who have never even heard that there is such a thing as the Faith of Jesus Christ, call it by whatever Japanese name you will. Two others (Kodani and Hori) visited a still more remote part, where a class of people are living who are descended from some fugitives who took refuge here long ago, after a great battle in the main island. I believe this must have been the first time that any one had ever gone specially to tell

Prior to leaving Japan for the Lambeth Conference, Bishop Evington addressed a "Pastoral Letter to the Clergy of the Nippon Sei-Kokwai (Japan Church) in Kiu-shiu." The paragraph we extract from the letter refers to the Japan Church as a whole, and will, we hope, call forth the prayers of our readers:—

In Japan the waves of change are much shorter than in many lands. When we look back at the year 1883 and remember the great impetus that seemed to be given to the spread of the Gospel, and contrast that time with the present, we find many a sanguine hope has been sobered down, and the contest between Christ and the world is as fierce as ever. The retirement of some prominent men from the ministry on account of changing theological views, the change that has come over the management of the Dōshisha, the wide spread of unorthodox Christianity, and the fact that for the last two years there has been practically no advance in the total number of Christians connected with the different

these secluded settlers of the good news of salvation in Christ. Paths that seemed intended for wild cats rather than for men, and gullies crossed by bridges made only of long creeping plants twisted together, were among the accessories met with by these two. The people heard them willingly.

My own companion and myself had a shorter journey at this time; but at each place where we stopped and preached in our valley, we were told it was the first time.

Protestant Churches, although 2500 have been baptized each year, should make us pause and think. In 1894 the number of Christians was given as 39,240; in 1895, 38,710; and in 1896, 38,361: i.e. a reduction of 879. Even when the children have been taken off, as mentioned at the foot of one of the sheets, the fact remains that our advance is slow. I note with grief that in the three years the number of persons excommunicated (omitting those of our own Church) make a total of 2831, or 1208 of these during last year. I am thankful to say that there has been no distinct loss of ground in the Nippon Sei-Kokwai; our numbers having risen (including children) from 7090 to 7362.

LETTER TO THE EDITOR.

"JOINED HANDS."

DEAR SIR,—I write to express my great joy and satisfaction at the account given by Mr. Star in this month's *Intelligencer* of his visit to the C.I.M. at Ping-Yong, and to correct a slight mistake made in his letter. Describing this visit, he says: "*It is the first time a missionary had gone through from the South.*" This is not the case. Early in the *sixties* the C.M.S. missionaries seriously contemplated opening a C.M.S. station in the important city of *Wen-Chow*, and visits were made, with this object in view, *first* by myself and *afterwards* by the late Mr. Mahood. Circumstances, however, over which we had no control, prevented us from carrying out our purpose in this respect. Mr. Mahood got a severe sun-stroke during his journey to the city of *Wen-Chow*, from which he never fully recovered, and died from its effects a few years after, on board ship on his way home to England. It was a great pleasure to me to know that the work which we were not permitted to carry out at *Wen-Chow* was taken up by another Protestant Society, and to hear *now* from Mr. Star's interesting letter that a rich blessing is being given to the labours of the brethren of that Society in the district.

August 2nd, 1897.

JOHN R. WOLFE.

P.S.—The Rev. C. C. Baldwin, of the American Board, early in 1850 or 1851 also visited *Wen-Chow* on a journey overland from *Fuh-chow* to *Ningpo*.—J. R. W.

THE MISSIONARY DUTY OF THE CHURCH.

*A Sermon preached in St Paul's Cathedral, on the Seventh Sunday after Trinity, 1897.**

BY THE MOST REV. THE ARCHBISHOP OF CANTERBURY.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."—*Acts i. 8.*



HIS is the second occasion on which our Lord gave the great commission to those who were already His disciples to go forth and make known His Gospel throughout all the world. He had before this, on the mountain in Galilee, given the same commission to the Apostles that were with Him, commanding them to go and teach "all nations." Here it is repeated, when not only Apostles were present, but when apparently the little band of Christians that still held fast to belief in Him—the little band likely enough much diminished by the events that had just befallen them, yet still the nucleus of the whole Church that was to be—and to them He says these words, which mark out the task which He laid upon them, that they were to be witnesses unto Him, first of all to His own kindred, the Jews, and then to the Samaritans as closely related to them, but beyond them again to the uttermost parts of the earth. It was the last commandment that He gave. He had taught them for some years, He had given them precepts, He had bidden them how to live, He had given commandments which bore specially on the private life of every disciple of His, He had told them how their Heavenly Father loved them, how they were to approach that Heavenly Father, what His Heavenly Father would seek in their lives, He had told them to abide in Him, and to bring forth fruit by which the Father would be glorified. But all these precepts bore more particularly upon the individual life of each, all these commandments refer to every separate man, to tell him how he is to conduct himself in the Heavenly Kingdom of which He Himself was King. Now He tells them what is the first thing they have to do as a body of Christians. He was just going to leave them, He leaves with them His last charge on earth, He tells them to be witnesses of Him over all the world in which they lived. It was His last commandment, and it was the beginning of their duty, it was the first thing that the Church had to do. All else that was commanded, though it belonged, as of course much of it did, to the Church as a body, yet still of necessity followed that which must be the first thing of all. They were to gather men within the reach of His influence, they were to bind them to Him by the power of Baptism in His name, they were to live the life that corresponded with all His teaching, and they were to feed on Him and to abide in Him, for so only could they live before the Father in Heaven. But before this could be put to use it was necessary that they should be brought within the fold. And so before anything else could be done by the Church at large, first of all were men to be gathered into the Church, and as the Church grew like the grain of mustard seed so would all their work fall into its place, and all teaching, and all guiding, and all governing, all would of necessity be their task to administer. But, first of all, came the obedience to His last command, the obedience to the command to bring men within His Church, to make them His, and when they were His the Church was to be the channel of His grace to all that had been united with Himself.

This is the first work which the Church had to do, and it remains still the very foundation of all else. Men must be brought within the fold that they may be fully taught, and there receive the grace of His great sacrament, and there live in perpetual union with Himself by the power of that grace. And as this is the first work, so, too, must it always have the special privilege of being the work that is most directly a part of the work of the Lord Himself. He came to redeem mankind, He came to reconcile mankind to His Father in Heaven, He died upon the cross for the forgiveness of their sins; for the forgiveness not of any one nation only, but of the whole world. And what first must follow upon that marvellous sacrifice was the preaching of it to all those for whom it was meant. First of all must come making known to all mankind that which He had done,

* As reported in the *Family Churchman*.

and which for all time after was the very root of all their spiritual life. What He puts His Apostles perpetually in mind of is the great work of the sacrifice on the cross, and the sacrifice on the cross is pressed forward by those who endeavour to bring men within its power. And the Church has to take up the work with which the Lord has charged her, and as long as there remains any nation, or tribe, or language on the face of the globe, which has not yet received the Gospel of the Cross, so long will the first work of the Church be, as regards all such as are thus outside, the bringing them in that they may indeed be sharers in the inheritance of the saints in light.

And, of course, when we meditate upon this, sometimes it may cross the mind, "Has not the Church a first duty rather to those who have already come within? are not they to be the first cared for? Must we not see to them, and then afterwards go forth to all the world?" Was that the work of the Lord Himself? Did He first bring within the fold those who had believed in Him at the first, and did He then bestow Himself and His Heavenly grace to raising them higher and higher, and nearer to Himself? We know that on the contrary it is in the very act of making His Gospel known to others that men come nearer to the Lord Himself, rise more highly in the scale of the saints of God; it is in bestowing upon others that we find rising to ever more fervent heat the strong desire to make known throughout the world that which He has done for ourselves.

My brethren, ponder for a moment on the parables which speak of repentance, the parables which tell us what is the greatest joy to the inhabitants of Heaven when they behold it. The greatest joy, is it the consistent life of the saints of God? Is it the blessing, the grace, which enables those saints to maintain the strict rule of the Lord's own teaching? Nay, in Heaven that which gives the greatest joy is the repentance of the sinner more than the ninety and nine just persons that need no repentance. Do the angels of God rejoice over the one that has strayed away and has been brought back? Look to those parables and see how they rise from the lowest to the highest, see the piece of money which has been lost—one who never had any knowledge or intelligence of Him Who loved him—see the piece of money stamped with the image of God, but nevertheless far away from the keeping of those who are charged with the treasures of the Lord, of all that are already written—this one that has been lost by no fault of his own, lost because he has not been kept as he ought to have been kept—this one is above all others the reason for joy among those that love the Lord.

And all through those wonderful parables there is the same recognition of the joy that belongs to the bringing in of the soul that is outside, and that joy is not inconsistent with the recognition of those who all the time have belonged to the Lord, and have been safe within His keeping. The elder brother who was jealous of the prodigal when he returned, he is told that he belongs to his father—"thou art ever with me, and all that I have is thine." And, if there be this great joy over the one who has strayed away and at last come back, it is a joy that not the father only but his eldest son himself ought to have rejoiced in. It is the joy which naturally moves the human soul. There is more delight in the thought of those who were on the way to perish, of those who had not ever heard of the Lord as yet, of those who were living in darkness and under the domination of strange superstitions and evil customs,—the joy that stirs the soul at the thought of their redemption is greater even than the joy which contemplates the order and the heavenly life of the saints of God. And why? Because, indeed, they need the strong affection which sends forth those who are to recover the lost sheep. They need, not merely that that affection should be felt, but that it should be shown. Those who are safe by God's grace shall stand, but those who as yet are only half awakened, whose eyes are not yet open fully to the sight of the happiness that God is offering them, they need the knowledge to support them that all Christians are rejoicing in the thought of their entering the fold of Christ. As with the repentant, so too with those who have not repented, because One has ever called them to repentance. It is the natural instinct to rejoice over them, and the God Himself approves the instinct that is shown, and tells us that the inhabitants of Heaven feel it as much as the human race themselves.

And yet, once more, if there be one thing beyond all others that really raises the Church and the members of the Church to a more heavenly life, that really teaches them to believe in Jesus Christ, and what it is to live with Him in heart,

it is the lesson that is learnt in the fact of endeavouring to bring other human souls to see the Lord as they themselves have already seen Him. The Christian who feels the power of Christ in his soul and longs to share that feeling with all mankind, the Christian who is thrilled through and through with the power of the wonderful cross, the Christian who has learned in some degree to understand that marvellous love beyond all other love,—he assuredly will find that of all things that he can do there is one that beyond all else will knit his very heart to God, and that is the longing desire and the earnest labour to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give, and thinks only of the grace that shall enter into his own soul and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and for whom the death of Christ has not yet its real power, because they have not heard His Name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task, and takes no interest in the progress of their work, and knows nothing and cares little whether or no the power of the love of Christ is made known to His fellow-men who breathe the same life, who are children of the same humanity, who have been redeemed by the same Redeemer.

My brethren, we need to be aroused to the very bottom of our hearts, to be stirred to the very depths of our souls concerning that about which we ordinarily think so little, and yet which is so essential for that communion of saints in which we declare our belief whenever we repeat the Creed—we need to be roused to understand that Christian worship without prayer for the spreading of the truth of God, that Christian life without thought of the work which the Lord has put upon us, and that the devotion and the self-surrender which marks the Christian as distinct from all others—all this does not complete the Christian character if it is all wrapped up in ourselves, and we forget the many millions that have not yet received the message which has saved ourselves.

My brethren, the Church has been slumbering in this matter; the work has been taken up partially by devoted men, by associations of devoted men, but as a body the Church has left this quite alone, and many and many of us look upon it as a duty that sometimes is brought to our notice by special preachers preaching special sermons, and forget that this doctrine of the communion of saints, which teaches us that we must live in one another, calls upon every soul, every soul without exception, to think of these things, and to pray that God's work may be done, calls upon every soul to do his part, however little that may be, in carrying the work forward in its course.

My brethren, it is time for the Church to awake to all the fulness of what the Lord requires. We have been too long without sufficient thought of what the death of the Lord Jesus means, we have been too long content with thinking only of ourselves. It is time to arouse ourselves, to stand on a higher level, to take our part in a greater work. If we are indeed the Lord's we have to be witnesses for Him to the uttermost parts of the earth. That witness we have either to bear ourselves or by every means in our power to send forth by true men who shall do what Christ has given us to do, and do it with their whole souls devoted to the task. It is time that this great work should not be passed aside by any single soul that lifts the heart to Christ, by any single soul that is fighting the battle which he is called to fight, by any single soul that has begun to love the Lord. Love the Lord, and you will not fail to take your part in that for which the Lord and Saviour died; love the Lord, and you will be unable to keep away from the great work which at the beginning of the Gospel was necessarily the main work which the Church had to do, and which still, as long as the Church shall last, until the Lord our Redeemer comes back to earth to welcome all His own, shall still be the task which He has given us. We have been on this earth's surface now for nearly nineteen hundred years since the Lord was born, and yet a very, very small fraction of the world has been converted to the faith. We have to do our share, to do it for the sake of the Christ that bought us. Let us no longer be slack, but earnest in the great endeavour. It is the Lord that calls. I charge you, follow the call.

NOTICES OF BOOKS.

PHILIPPIAN STUDIES. *By the REV. H. C. G. MOULE, D.D. London: Hodder and Stoughton.*



R. MOULE is now acknowledged on all hands to be one of our most helpful expositors of Scripture. His commentaries on the Epistles to the Romans, Ephesians, Philippians, and Colossians, in the Cambridge Bible for Schools and Colleges, are universally appreciated, and his larger work on the Romans in the Expositor's Bible is a model of what such work ought to be. This last-named book has, through the kindness of friends, been supplied to most of our missionaries, and very grateful have been the acknowledgments regarding it. The volume now before us scarcely professes to be a commentary like that on the Romans, but it seems to us very similar in general scope and method, and within its own range is equally valuable. There is the same accurate reproduction of the original with the help of occasional paraphrase; there is the same vivid realization of the circumstances of St. Paul when writing, and of the Church to which he was writing; there is the same purpose of spiritual edification manifest in the forefront of every page. Bible-readers who have most valued and loved this precious Epistle will find much that is fresh and still more that is profitable in Dr. Moule's *Studies*.

It need scarcely be said that on the great doctrinal passages in Chapters ii. and iii., Dr. Moule brings out the meaning in its fullness. His remarks on such subjects as the *kenosis* in Chapter ii., and the "perfection" of Chapter iii., although necessarily brief, are worthy of the highest praise. Of course also in those passages of the Epistle which touch spiritual experience, Dr. Moule expounds them in a very different way from that in which they would be treated by the mere student of the niceties of the Greek text.

But what strikes us as specially valuable in the work is the way in which the human and Divine elements of the inspired letter are, both of them, fully recognized and carefully distinguished. Throughout, we see a real man, writing from a real city, to a Church in another real city, out of his own mind and heart. But we also, throughout, feel that what he wrote is to us a veritable part of God's revelation to man. Particularly striking are Dr. Moule's comments on Chapter ii. 19-30, in which passage we suddenly, as it were, drop from the highest doctrinal and spiritual subjects to the "hired room" at Rome, where we see "the missionary seated there, studying the characters of two of his brethren, and weighing the reasons for asking them, at once, or soon, to arrange for a certain journey. He reviews the case, and then he puts down, through his amanuensis, for the information of the Philippians, what he thinks of these two men, and what he has planned about them." With that passage Dr. Moule compares a somewhat similar passage in a letter of Henry Martyn's, and asks what is the difference in quality and character between them. He replies, "From one point of view none—none that we either can, or should care to, affirm"; and he goes on, "I feel sure that when St. Paul wrote thus (whatever might be his sense of an *afflatus* at other times, when he wrote or spoke, or thought, abnormally), he felt exactly as we feel when writing a quiet letter; he was thinking, arranging topics, choosing words, considering the needs of correspondents, just as simply as we might do." Then Dr. Moule proceeds to point out the tremendous difference between the two in another sense, in that St. Paul's words are an integral part of Divine revelation. The whole treatment of this question is admirable.

Another feature of the work is the use of illustrations from various biographies in different ages of the Church. The above-mentioned quotation

from Henry Martyn's Letters is one of them, and there are several similarly happy parallelisms. Altogether, no reader will lay down this book without unfeigned gratitude to Dr. Moule for giving him such a treat.

The Zenana Bible and Medical Mission has issued a very pretty publication entitled, *Pictures of our Work*. It contains reproductions of photographs of Indian life illustrating the Society's operations, with brief and pointed explanations. So pretty a publication ought to be of great service in interesting people more in India.

A Survey of Foreign Missions, by the Rev. P. Barclay (W. Blackwood. 3s. 6d.), is a pleasant and chatty volume emanating, as so many missionary books of a general character do, from Scotland. It is, however, very unlike the severe and systematic works which, whether small or large, our Scotch friends usually produce. It is systematic so far that it takes the various fields geographically; first the Asiatic, then the Oceanic, then the African, and then the American. But for a book of the size we have never seen anything less formal in its methods and contents. It is written evidently with competent knowledge and every effort to be up-to-date, and we have not noticed any of the almost inevitable slips in such a work. But it is a curious mingling of past and present information, with scraps of verse and cuttings from newspapers. We fear that this account of the book only amounts to a partial recommendation of it; but really it is very nicely written, and would do well for reading aloud in the family circle and in working parties, &c., and when reader and listeners came to the end they would find that they had gained a great deal of knowledge in a very pleasant way.

Abba, Father: Helps to Prayer and Meditation, by the Rev. C. G. Baskerville (J. Nisbet and Co.), is a small book which ought to be extremely useful to those who desire to learn how to pray. Instead of giving forms of prayer, which of course are often very helpful, Mr. Baskerville gives heads or topics for prayer, including praise, confession, intercession, meditation, &c., so that although he does not provide the words for praying Christians to use, he suggests the thoughts which will lead to their spontaneous supplications. There are three sets for each day in the week—morning, mid-day, and evening; also some special meditations at the end; and blank pages for topics to be written, and columns for names or dates to be specially remembered in prayer, and columns for the record of answers to prayer. Dr. Moule warmly commends the book in a Preface, and we heartily say Amen to his commendation.

Christ in His Holy Land, by the Rev. A. A. Body, Vicar of All Saints', Monkwearmouth (S.P.C.K.), is described as "a Life of our Lord, written during and after a journey through the Holy Land." It is every way a delightful book. Instead of narrating the incidents of his tour, and bringing in allusions to the sacred events as scene after scene was visited, Mr. Boddy writes a simple but graphic sketch of our Lord's Life on earth, bringing in his own reminiscences of sites and scenes as they occur in the history. We do not know any book in which the story of Christ's Birth and Childhood and Ministry and Death and Resurrection is more vividly told, with side-lights from modern research, yet with exceeding reverence, and with the spiritual aspect of the whole ever prominent.

NOTES ON OTHER MISSIONS.



THE recent discovery of gold at Klondyke on the Yukon River, and the great rush of miners to Alaska, naturally leads the Christian mind to inquire what spiritual provision there is in those parts. It will probably surprise most of our readers to hear that Alaska has a length and breadth nearly equal to that of the United States, that it contains 580,000 square miles, that the Yukon River is 3000 miles long and 75 miles wide at its mouth. In South-eastern Alaska there is a large population of Indians and whites. The American Presbyterians have stations at Sitka and five other places. The Swedish Lutherans, the Friends, and the Protestant Episcopal Church of America are also represented. The Greeks are very strong, and

the Roman Church has a Mission at Juneau. There is an American Baptist Mission in South Alaska. The Methodists have two schools on the Aleutian Islands, where again the Greeks are very strong. The Moravians, the Greek Church, and the Romanists, but principally the two former, are at work among the Eskimo in the Nushagak and Kuskokwim valleys. In Arctic Alaska the American Presbyterians have a missionary at Point Barrow, and the Episcopal Church two men at Point Hope.

The Yukon district is the largest. American Congregationalists, Swedish Lutherans, Greeks, and Romanists have stations among the Eskimo at the river's mouth. The work of the American Episcopal Church, under the Bishop of Alaska, begins at Anvik, 400 miles up the Yukon. The English boundary-line, where Bishop Bompas' territory begins, is 1200 miles further up the river. At Fort Yukon the American Episcopal Church has taken over the work of Bishop Bompas. The American Church is also taking charge of the work at Circle City, the centre of the new mining district. Bishop Rowe crossed the Chilcoot Pass, by which the majority of the miners will attempt to reach the gold-fields, in April, 1896, and gave a vivid account of the hardships to be encountered. He held services in Circle City, and settled a missionary there. He speaks of Bishop Bompas' "well-taught Indians," and says, "The Indians all belong to us," i.e. are converts of the Protestant Church. What the effect of the incursion of lawless miners may have upon the converts' minds is not difficult to surmise.

The accounts from Madagascar are somewhat more reassuring than they have been for some time. Several cases have occurred, especially in the Betsileo country, of chapels which had been seized by Jesuits being restored to their Protestant owners. There is, however, an anti-British feeling in the minds of French officials which is not yet dispelled. For instance, a medical missionary of the L.M.S. spent his furlough in learning French, so as to be more acceptable on his return to Madagascar; but meanwhile he finds it has been ruled that no one may practise medicine in the island who has not a French diploma. The L.M.S. has taken two wise steps. It has resolved to seek out French Protestants to act as its agents in the islands: and it has sent out a deputation, consisting of the Rev. R. Wardlaw Thompson, the Foreign Secretary, and Mr. Evan Spicer, to confer with the French authorities on the spot. Mr. Wardlaw Thompson has been visiting Australia, New Guinea, and Samoa, as the ambassador of the L.M.S., with Mr. Crosfield. He met with great success on a similar errand to South Africa.

The S.P.G. Anniversary this year was signalized by a great attendance of Bishops, but a new and promising feature was a large children's meeting in the Church House. The S.P.G. children's organization is called "The Guild of the Children of the Church."

The MISSION TO LEPEHS reports a nett income of 5322*l.*, including 311*l.* for Famine Relief, an increase of 930*l.*, but the work has grown so much that the expenditure was 5922*l.*, the deficit being met from a balance in hand. The Mission now has 19 asylums or hospitals of its own, containing 900 inmates, 10 children's homes, and 15 places open for Christian instruction. It aids 20 other leper institutions, containing in all 1700 inmates. A new quarterly magazine, bearing the appropriate title of *Without the Camp*, is issued. The Government of India has now taken up the question of the segregation of lepers. A Bill has been brought forward, the effects of which may be extensive. The attitude of the Government towards the Mission is distinctly friendly.

The BAPTIST MISSIONARY SOCIETY reports that there have been a larger number of conversions in its Missions in India than for many years past, and that the growth of the Native Churches in Christian character has been distinct. As for China, in the district of Chouping (Shantung) alone 400 converts were baptized, and the news from Shansi and Shensi is equally encouraging. On the Congo the number of converts has nearly doubled in the year, and the entire cost of extensive Native evangelistic work has been borne by the free-will offerings of the Native Christians.

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The Indian Missions of the B.M.S. are situated in Bengal, Orissa, and the North-West Provinces, and employ seventy-six missionaries, European and Native, with 111 Native evangelists. There were 776 baptisms during the year, all of them, of course, adult. There are training institutions at Serampore, Cuttack, and Delhi, one for each province, besides schools and orphanages. A special work is carried on among English-speaking students, especially at Barisal and Dacca. The Society's printing-press at Calcutta issues Scripture portions and other religious publications in Bengali, Hindi, Kaithi, Manipuri, Nepalese, Garo, Santali, Khasia, and English. The Cuttack press is issuing the revised Oriya Old Testament, and St. Mark in the Kol language. One of the leading B.M.S. missionaries bears the honoured name of the Rev. William Carey.

In Ceylon the B.M.S. have only four missionaries, stationed at Colombo, Kandy, and Ratnapura. The China Mission occupies the provinces of Shantung, Shensi, and Shansi, with twenty-three missionaries and sixty-seven Native evangelists. There is a training institution and Medical Mission hospital at Ching Chou Fu. In Palestine there is a missionary stationed at Nablous. The B.M.S. occupies ten principal stations on the Upper and Lower Congo, with thirty-two male and female missionaries. Two Mission steamers, the *Peace* and the *Goodwill*, ply on the river, and are docked at Bolobo.

The gross receipts for the year were 75,978*l.*, including 11,186*l.* subscribed as an Indian Famine Fund. The General and other funds, excepting legacies, showed an encouraging increase. An adverse balance of 5445*l.*, of which 1488*l.* was due to the rise in the price of silver, has been extinguished by means of the Centenary Fund. The B.M.S. calls for an additional income of 10,000*l.*

The annual report of the WESLEYAN MISSIONARY SOCIETY gives the following summary of its present position in Europe, India, China, West Africa, the Transvaal, Mashonaland and Rhodesia, British Honduras and the Bahamas:—44,573 Church members, of whom 16,945 are in Sierra Leone, Lagos, and the Gold Coast; 330 principal stations; 370 missionaries and assistants; 2859 other paid agents; 88,542 day and Sunday scholars. The increase in contributions from auxiliaries has been 1852*l.*, and from all sources 2698*l.*; but the Committee ask for a nett income of at least 100,000*l.*

The Foreign Mission income of the CHURCH OF SCOTLAND for 1896 was 45,879*l.*, a substantial increase on the previous year. "Thanks to the Foreign Mission Advance Movement, the energy it enlisted and the liberality it evoked, retrenchment is no more to be thought of, debt is extinguished, new sources of liberality have been opened up, and the time is ripe for actual advance in the field." There are now 7922 baptized persons connected with the Missions. The staff consists of 38 male missionaries, of whom 6 hold medical degrees, with 21 wives, and 53 other ladies. In addition, the Church of Scotland has a Jewish Mission, with an income of 6893*l.*

One of the stalest charges against missionary societies is that they use up far too large a proportion of their funds in administration. Sometimes the charge is made in an even coarser form. The *Church at Home and Abroad*, the organ of the American Presbyterian Board of Missions, has lately published an article in which the administration of that body is estimated at 5 per cent. of the receipts. It mentions, on the other hand, that the New York Central Railroad administration costs 4.83 per cent. of the total expenses; a large firm of importers estimated its expenses at 16 to 18 per cent., of which about half was for salesmen; a large linen manufacturer found that his administration cost from 8½ to 10 per cent.; while a great publisher wrote that administration absorbed about 20 per cent. of the cost of production. It is of course difficult to compare a business with a society, because the details bear but little analogy the one to the other, and businesses vary in character; but the drift of the inquiry goes to show that the economy of a great missionary society may compare favourably with that of a large commercial house.

J. D. M.

EDITORIAL NOTES.



FEW months ago we invited prayer that the Lambeth Conference might be guided by the Holy Spirit to issue a hearty and inspiring address to the Churches of the Anglican Communion on the subject of Foreign Missions. And now we can unfeignedly ask our readers to give thanks for the clear and stirring pronouncements which are contained in the Reports and Resolutions and the Encyclical Letter lately published, and to pray that these messages may be welcomed, pondered, and obeyed by the Church and its individual members. The passages which will have a special interest to our readers are quoted in full in the opening article of this number.

We cannot doubt that the Church is mainly indebted to the Bishop of Newcastle for the able Report on Foreign Missions, while the Encyclical bears strong internal evidence of proceeding from the Archbishop of Canterbury himself. It is a striking fact, too, that when, on the Sunday evening following the Conference, the Archbishop preached at St. Paul's Cathedral to the Bishops and a vast congregation, he chose for his text our Lord's farewell words in Acts i. 8. This sermon also will be found in our pages this month.

THE *Times* has probably ere this discovered that its leading article on August 2nd, attributing to missionary societies the carrying on of their work without episcopal sanction and even in direct defiance of the responsible heads of the Church in the countries they are trying to evangelize, was inspired by wholly unreliable and misleading information. We can quite believe that there are "men of experience in the East and elsewhere who condemn in no measured terms the methods of missionary work that have come under their observation," but it does not follow, all the same, that they are very safe guides for the leading journal to follow. At all events the Bishops have seen no necessity for acting upon the advice tendered to them by the *Times*, "to strengthen each other's hand in the matter." They, happily, as a body have a very different conception of missionary societies from that which would attribute to them a rivalry for the allegiance which the clergy of their dioceses owe to themselves. They acknowledge, indeed, that difficulties have arisen from time to time in determining and adjusting the several relations involved, but they do not say that this fact reflects any blame on missionary societies. On the contrary they say that it was "hardly possible with a growing Church life and increasing missionary zeal that difficulties should not arise," and they add, after paying a most generous tribute to missionary societies and acknowledging that the Church owes them a debt of deep gratitude, that the point of view from which any future difficulties should be regarded should be one characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

THAT between the Bishops and the Church Missionary Society there is no other feeling than one of mutual respect and esteem, and no other desire than for hearty co-operation in advancing the great cause of evangelizing the world, was evidenced in a very happy gathering on July 26th, when a large number of the Bishops who had attended the Lambeth Conference responded to the invitation of Sir John Kennaway and Colonel Williams to a reception at the C.M. House. The reception-rooms and staircases were adorned with palms and other plants, and refreshments were provided in the old Committee Room. The guests, who began to arrive at 5 p.m., were received

in the large Committee Room. The Archbishops of Canterbury and York and many of the home Bishops were detained by important Parliamentary business at the House of Lords, and thus to their own and our regret were unable to be with us. Among those present were:—Archbishops of Dublin, Rupert's Land, and Sydney; Bishop of Winchester and Mrs. Davidson, Bishop of Cashel and Miss Day, Bishop of Clogher and Mrs. Stack, Bishop of Tuam and Mrs. O'Sullivan, Bishop of Eastern Equatorial Africa and Mrs. Tucker; the Bishops of Aberdeen, Algoma, Argyle and the Isles, Auckland, Ballarat, Beverley, Brisbane, Caledonia, California, Cape Palmas, Cape Town, Carlisle, Chichester, Chota Nagpur, Colchester, Cork, Delaware, Derry, Dover, Down, Ely, Exeter, Georgia, Gibraltar, Glasgow, Goulburn, Hereford, Honduras, Honolulu, Huron, Jerusalem, Kentucky, Killaloe, Kiu-shiu, Lexington, Lichfield, Lucknow, Madras, Mauritius, Moosonee, Newcastle, Newcastle (N.S.W.), New Westminster, Nova Scotia, Ohio, Osaka, Pennsylvania, Perth, Pittsburg, Quebec, Rangoon, Saskatchewan, Sierra Leone, Southampton, St. David's, Stepney, Tasmania, Texas, Tokio (of the American Episcopal Church), Toronto, Trinidad, Wellington, Western Equatorial Africa, Wyoming; Bishops Barry, Burdon, Ingham, Oluwole and Phillips (of Western Equatorial Africa). The time was mainly occupied in pleasant social intercourse between the Bishops and members of the Committee and the ladies who were present, but at 6.30, before separating, the guests assembled in the large Committee Room and were addressed briefly by the President, and by Prebendary Webb-Peploe and Mr. Sydney Gedge, M.P., V.-P., as the oldest clerical and lay members of the Committee. Mr. Webb-Peploe deeply interested the Bishops by the story of the marvellous growth of the Society's living agents and the corresponding increase of its income during the past ten years, since the memorable resolution was adopted to accept and send out all suitable missionaries whom the Lord should send to us. He then said:—"We appeal to our fathers in God as the leaders of Christ's Church to give a fatherly and loving and true support to our missionaries; to make them feel that though they may be sent out by what is called a lay Committee, yet it is a Committee which honours the Church and our leaders, and which sends them out to be faithful to the Bishops whom God in His providence may place over them in all things ecclesiastical, and, as far as may be, in all things spiritual."

THE Archbishop of Dublin, who, in the absence of the Archbishop of Canterbury, replied in the name of the Bishops to the words of welcome which had been addressed to them said (and we wish the Editor of the *Times* could have heard him) he was quite sure he was expressing the opinions and feelings of all the Bishops when he said that they looked with the greatest interest upon the work carried on by the Church Missionary Society, and they wished the work of the Society God-speed wherever it is carried on throughout the world. There were days, he added, when Bishops did not take very much interest in missionary work, but that is now changed, and he believed that no members of the Church were now more thoroughly alive to the importance of this work and more anxious that a spirit of missionary enthusiasm should extend and permeate the whole Church than are the Archbishops and Bishops of the Anglican Communion.

THE Bishop of Wyoming, speaking for the Bishops of the American Church, said that he had been amazed at what he had learned, as a member of the Foreign Missions Committee of the Lambeth Conference, of the

missionary work of the Church of England, and in particular of the marvellous triumphs of the Gospel through the instrumentality of the C.M.S. In reference to the policy of faith which Prebendary Webb-Peploe had expounded, the Bishop expressed his confidence that the Society while it continues to act on these grand principles—viz., as he said, to “try and secure only spiritually-minded men to do the dear Lord’s work, and then to send them forth in the spirit of consecrated faith”—would continue to receive the blessing of God.

At the beginning of his speech Bishop Talbot reminded us of the fact that the Domestic and Foreign Missionary Society of the American Episcopal Church differs from the missionary societies of the Church of England in being a part of the Church’s organization. He did not tell us, however, because the fact has long since gone out of memory, that the Domestic and Foreign Missionary Society of the American Church owes its parentage to the C.M.S. This fact Mr. Eugene Stock, who, after a few words from the Honorary Clerical Secretary, was the last to address the meeting, brought forward to the surprise of all. In the course of his researches among the Society’s records he had come across a letter from Bishop Griswold to Josiah Pratt with reference to an American clergyman who desired to go as a missionary to West Africa. Mr. Pratt asked, in his reply, why the American Church did not form its own missionary society, and at his instance the C.M.S. Committee sanctioned a grant of 200*l.* to the American Episcopal Church to pay the preliminary expenses of supporting a Mission. The correspondence between Bishop Griswold and Mr. Pratt continued for two or three years, and eventually the Domestic and Foreign Missionary Society was founded. If the Lambeth Conference had known this interesting fact, they would have seen in it, doubtless, another reason why the Church should be grateful to societies.

Two of the Bishops who took part in the Lambeth Conference, and who were both Vice-Presidents of the Society, have been taken to their rest in the short interval since the Conference concluded its sittings. Bishop Edward Bickersteth of South Tokio, Japan, was a member of the Foreign Missions Committee, and, in obedience to the request of the late Archbishop of Canterbury, introduced the subject. He had come to England at the beginning of the year, earlier than he had intended, suffering from an attack of dysentery, contracted while visiting the C.M.S. Mission stations at Gifu and Nagoya in his diocese. Since his return his health made sufficient progress for him to venture to attend the early meetings at Lambeth, but increasing weakness compelled him to withdraw, and when pneumonia supervened his enfeebled constitution was not able to rally. He died on August 5th, the very day on which the Reports and Resolutions and Encyclical Letter of the Conference were published. He was buried at Chisledon, near Swindon, the parish in which his father-in-law, Mr. W. Forsyth, Q.C., resides, on August 9th, the service being jointly taken by the Bishops of Kiu-shiu, Osaka, and Tokio, and the Bishop of Salisbury. Occurring in the vacation time, it was impossible for any of the Secretaries of the Society to be present, but besides Bishop Evington, Archdeacon Warren of Japan was at the funeral and represented the Society. The Bishop of Exeter’s beautiful hymn, “Peace, perfect peace,” which has comforted so many mourners while expressing at the same time the victory of their faith, was sung at the graveside.

BISHOP EDWARD BICKERSTETH was eldest son of the Bishop of Exeter, and grandson of Edward Bickersteth, Secretary of the Society. He graduated

from Pembroke College, Cambridge, in 1873, gaining a second class in the Classical and a first in the Theological Tripos; and also won the Scholefield and Evans University Prizes. His first and only Curacy was at Holy Trinity, Hampstead, under the Rev. H. Sharpe; then for two years he returned to Cambridge as Lecturer in Theology at Pembroke College. At this time his mind turned to the mission-field, and he planned a "Community Mission," or brotherhood of Cambridge men, and applied to the C.M.S. with a view to establishing his new organization in the Punjab. Eventually Delhi was the place selected, and the Cambridge Delhi Mission was affiliated to the S.P.G. For seven years, from 1877 to 1884, he laboured in that Mission, then with shattered health he returned to this country and was appointed to the Rectory of Framlingham, Suffolk. But when Bishop Poole, the first Bishop of the Church of England in Japan, died only two years after his consecration, Edward Bickersteth at the call of duty left his delightful English Rectory in response to the Archbishop of Canterbury's invitation to succeed to the vacancy created. He was consecrated in 1886, and thus has been preserved to add eleven years in Japan to the seven previously given to missionary work at Delhi. They have been years of unstinted labour, his personal holiness of life and devotion to duty affording an inspiring example to all. His views were not on all points those which are identified with the C.M.S., but the missionaries have often testified of the reality and warmth of his sympathy, the wisdom of his counsels, and the deep spirituality of his intercourse which made his visits to their isolated stations times of great refreshment. To his wise direction was due the formation of the "Nippon Sei-Kokwai," or "Japan Church," which unites in one ecclesiastical organization all the congregations connected with the Anglican Communion in Japan. And his active initiation led to the creation of the new dioceses of Kiu-shiu and Hokkaido, and then, in co-operation with Bishop M'Kim, to the division of the Main Island and Shikoku into four dioceses, of which Bishop Bickersteth took South Tokio and Bishop Awdry was appointed to Osaka.

THE Bishop of Wakefield, the other member of the Conference whom death has removed, was a member of the Committees to which the subjects of Religious Communities, Church Unity, and the Book of Common Prayer were assigned by the Lambeth Conference. He died in Ireland, whither he had proceeded soon after the Conference broke up for the benefit of his health. Two lines from his last hymn, written for and used by authority in all churches in this year's anniversary of the Queen's Accession—

"God make the world a better world
For man's brief earthly dwelling"—

was the appropriate illumination on the C.M. House at the Jubilee.

ANOTHER hymn-writer, though better known as the authoress of *Copsley Annals*, and as the organizer of the Christmas Letter Mission, Miss Emily Steele Elliott, an Honorary Life Member of the Society, died on August 3rd. Miss Elliott was a daughter of the Rev. E. B. Elliott, of Brighton, author of *Horæ Apocalyptice*, and niece of Charlotte Elliott, who wrote the hymn, "Just as I am." She herself wrote the beautiful hymn, "They come and go, the seasons fair," and "Rabboni, Master," which are familiar to many Gleaners as having been sung at G.U. gatherings. For some years Miss Elliott was the editor of the *C.M. Juvenile Instructor*, now the *Children's World*.

AND yet more close to us has death drawn near, removing one of our own

colleagues on the Editorial Staff. Miss Adelaide Emily Batty, daughter of the Rector of Finchley, who since 1895 has laboured with beautiful self-abnegation and untiring devotion in editing first *Awake* and latterly the *Gleaner*, besides rendering manifold services in connexion with the women's and lady candidates' departments, died at Margate after a very short illness on August 8th. She was present at the Keswick Convention, and was at her desk at the C.M. House as late as July 27th. One who was most closely associated with her in the work at Salisbury Square most truly writes, "She had a steady upward step which never flagged or faltered, and an eye that never failed to see God's way-marks even when the path was dark."

A MUCH trusted and respected member of the House staff, Mr. E. Netherclift, after twenty-five years of service has been taken to his rest.

FROM the Missions also come the sad tidings of further losses. From Uganda we learn that the Rev. J. S. Callis, who sailed only last year, died in May, the first missionary to succumb to sickness on the north side of Victoria Lake since the Uganda Mission was opened twenty years ago. His death occurred in Toro, the country to the far west of the British Protectorate, where the baptized King David has his capital, Bethlehem, on the slopes of the Ruwenzori Mountain. He was a son of the Rev. J. Callis, Rector of South Heigham, Norwich, and was Curate at All Saints', Shooter's Hill, Woolwich, under the Hon. and Rev. Talbot Rice. The last sermons that he preached both in his father's church and at Shooter's Hill were from the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." May his death prove indeed abundantly fruitful—out in Central Africa in drawing souls to Christ, and here at home in drawing Christians to Africa.

AND from India we learn that Miss Irene E. V. Petrie died on August 8th, the same day as Miss Batty, at Leh, in Kashmiri Tibet, whither we presume she had gone for change of air and rest. Miss Petrie went to India to join the St. Hilda's Mission under the Bishop of Lahore. She joined the C.M.S. in the field as a honorary missionary in 1894. She was sister of Mrs. Carus Wilson, the wife of Professor Carus Wilson of Montreal University, who as Miss M. L. G. Petrie originated the College by Post, and wrote *Clews to Holy Writ*.

THE *Times* informs us of the death of one who, though not a missionary, abounded in good works, and whose removal leaves a blank which C.M.S. and C.E.Z.M.S. missionary circles in the Punjab will lament—Mrs. Broadbent, wife of Colonel J. E. Broadbent, R.E., a member of the Punjab Corresponding Committee, and mother of Mrs. C. E. Barton, of the Punjab Mission.

MR. ALFRED SUTTON, J.P., of Reading, a Honorary Life Governor of the Society, died on August 7th. Mr. Sutton was the younger brother of Mr. Martin Hope Sutton, founder of the well-known Reading firm of Sutton and Sons, and was himself a partner for nearly sixty years. He was a devoted Christian and warmly promoted, by personal efforts and by liberal pecuniary gifts, every philanthropic and evangelistic cause. He also had the honour of giving three sons to the Mission-field, two to the C.M.S., Drs. S. W. and H. M. Sutton, at Quetta and Baghdad respectively, and one to the S.P.G. The firm of Messrs. Sutton have laid almost every Mission station

of the Society in tropical, equatorial, torrid, and arctic zones, under an obligation by their generous yearly gifts of seeds for many years past.

AND lastly we have to notice the death of Mr. E. F. Gedge, of Redhill, brother of Mr. Sydney Gedge, M.P., and father of Miss M. S. Gedge, of the C.M.S. Ceylon Mission, and also of Miss K. Gedge, an accepted missionary of the C.E.Z.M.S. Mr. Gedge was Treasurer and Secretary of the Redhill Association.

IN concluding this long and solemn list of leaders and fellow-helpers, of those who have given themselves and those who have given their children and their substance to missionary work, the words of Bishop Walsham How's beautiful hymn, which was sung at the funeral of Miss Batty, as it was at Mr. Wigram's last March, and at Bishop Hill's in January, 1894, come naturally to our pen :—

"For all the saints who from their labours rest,
Who Thee by faith before the world confess'd,
Thy Name, O Jesu, be for ever blessed.

"O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Hallelujah!"

THE recent deaths in Africa have incidentally afforded subjects for correspondence in the *Record* newspaper, mostly by anonymous friends. One of them, somewhat infelicitously, called in question the appropriateness of the expression "asleep" in the telegram announcing Mr. Wood's death. Much more important, however, is the subject of missionary sickness and mortality, on which for some weeks past letters have appeared. Various assumptions have been made and, based on them, suggestions have been offered to the Society. We need not say that all suggestions from whatever quarter, bearing the marks of practical wisdom, are welcome to the Committee, and that the correspondence has deeply interested us. We wish to point out, however, that one assumption which has underlied some of the letters is open to question. It is that the mortality in Africa among missionaries as compared with that among Government servants is exceptionally heavy. The evidence on this point is far from being conclusive. Probably the most recent and reliable data available on the question were contained in a paper which was read before the Institute of Actuaries in January last by Mr. A. E. Sprague, M.A. Camb., B.Sc. Edin., F.I.A., of the Scottish Equitable Life Assurance Society. After a careful study of statistics supplied to him by Dr. Felkin, formerly of the Uganda Mission, relating in the aggregate to over 1800 lives, he found that in the Congo district, of 971 lives of Government officials the mortality was 9·3 per cent., while of 128 lives of missionaries the mortality was 10 per cent., a comparison slightly favourable to the Government officials; but, as Mr. Sprague pointed out, the number of missionaries' lives submitted to him was too small to yield a very trustworthy result. In West Africa, viz. from Sierra Leone to the Gaboon, Mr. Sprague had 312 lives before him, all of missionaries, and the mortality was 4·7 per cent.; while Mr. J. R. Hart, in a paper on Mortality on the West Coast of Africa which appeared in the *Insurance Record* of October, 1896, deduced a rate of mortality of 5·2 among Government officials on the West Coast. In this case the balance slightly favours the missionaries. When a friend writes, after referring to the high mortality which obtains unhappily in the C.M.S. Missions, "I venture to think that such a thing would be impossible in the Army and Navy and

Civil Service abroad in peace time," he is evidently influenced by the assumption to which we have referred.

AND not unnaturally the writer just referred to is led further to assume that the C.M.S. is somewhat, as he puts it, "behind other missionary societies" in its regulations for safeguarding the health of its missionaries. In such a matter undoubtedly emulation is laudable, and whether the C.M.S. is behind or not, the Committee are assuredly deeply alive to the importance of the subject. The following letter by Dr. Lankester, which appeared in the *Record* of August 6th, explains the normal procedure of the Society:—

"SIR,—I notice in the *Record* of the 16th inst. a letter from an anonymous correspondent, who says: 'Many feel that the whole matter bearing on the health and mortality of our missionaries is not being properly, adequately, and exhaustively dealt with.' I have no intention of answering the letter in detail, but I think many of your readers may like to know what is actually done in this matter by the C.M.S.

"I. The physical fitness of candidates for service.

"The question is decided by the Medical Board of the Society, which meets in Salisbury Square every week. They have before them details of family history, the candidate's previous health record, a pretty exhaustive report by their own medical attendant and the report of the Society's Consulting Physician, together with letters from two referees. The candidate is, of course, present, and the Medical Board Minute is final. The heads of all the Training Homes report direct to me if any one of our candidates is away from work for more than a day on account of sickness. Re-vaccination is required if it is considered necessary by the Board.

"Before each missionary sails he (or she) receives a medical history-sheet (very similar to the one in use in the Army) giving some particulars from the medical paper in my possession, which may be of use to the medical attendant in the field. On this sheet the medical attendant is asked to enter brief details of any illness, and he 'is requested to communicate any details direct to the Physician to the C.M.S., Salisbury Square, London, E.C., if he thinks fit, especially if, in his judgment, the illness was preventable.' With this I am this year sending a letter to each missionary calling attention to various important points with regard to dress, diet, sun, &c.

"II. Missionaries in the field.

"The medical attendant has full power to order any sick missionary to a hill station, for a voyage, or, if absolutely necessary, to England. By 'full power' I mean that no Minute of Committee is necessary, but the Secretary of the Mission has instructions to act at once. The Parent Committee certainly are fully alive to the importance of providing proper house-accommodation, &c., but it is not always so easy to do it. I should also mention that the period of service has recently been considerably shortened, and the Committee have decided that no missionary shall stay beyond the regulation time of service unless certified as fit to do so.

"III. Missionaries at home on account of sickness or for furlough.

"Missionaries returning home for whatever cause are instructed to see me as soon as possible after landing. They then come to the Medical Board, which has full power, as far as the Society is concerned, to stop all deputation work until they are judged to be fit for it; and in the same way if their attention is called to the fact that a missionary is not standing deputation work well, they ask him to appear before them, and if they decide he is not fit for the work the Central Secretary cancels all his engagements.

"Before the passages are taken for missionaries to return to their work abroad I have to certify that they have been passed as fit for a renewed term of service. The above will show that things are not done in quite the careless manner which your correspondent seems to imagine."

WE hope our readers will bear in mind that the Indian famine is not yet a thing of the past. Until November there can be no harvest, however propitious the weather may be between now and then. And meantime the

pangs of hunger are being endured, and the very rain which is the country's salvation, is to many denizens of the isolated villages in the jungles of the Gond Country, by flooding the rivers, a bar to relief. "Many," the Rev. C. Hope Gill—who in July attended, with two other missionaries, in Committee Room No. 10 of the House of Commons to state his experiences of the famine before a meeting of peers and members of Parliament—writes, "Many of them, succumbing at last to the awful experiences they have been through, are laying their weary limbs down on the damp, sodden ground in blank despair, never to rise again." Prayer and help are still needed, and will be needed long after the famine has ceased its ravages. Mr. Gill, writing to the press, says:—

"The after-effects of a famine are often among the most terrible features. Ruined homes, dismembered families, deserted fields, disjointed trades, empty tool-chests, empty stables, ploughing-cattle dead, lonely orphans, little waifs and strays, deserted wives and widows—all these and many more terrible legacies bequeathed to our sympathies by this wonderful visitation of God. For some there is a remedy—money. Yes, money can do much to replace the lost possessions and put the people on their feet again. And money can feed and clothe and educate the orphan and the widow. So we need money. But money cannot do all. We need also warm hearts and earnest prayers. For, think of the orphan! Think of the widow! Think, above all, of the poor little child widows and orphan girls! If not rescued by Christian people, what of their future? Thrown on the world, the wicked world there as elsewhere, at the mercy of the Mohammedans and the Hindus with none to befriend them and see them suitably settled in life, what lies before them but vagrancy, shame, and misery? But, if rescued, how bright their future! Brought into Christ's fold, cared for by loving Christian ladies, how happy they may be and how useful in the vineyard.

"Then what an opportunity for Christian effort this famine is! Pray earnestly that it may be the means of turning thousands from their idols to serve the living God, and to look for His Son from Heaven. But with the prayer must be the self-denial and the effort, in the spirit of the dear Saviour Who has been the Good Samaritan to us, binding up our wounds, and pouring in the oil and wine of His comfort and grace."

A PROJECT of some importance is being taken in hand just now by the Women's Department. In concert with local friends a conference for C.M.S. women workers is being arranged at Clifton to last from October 19th to 22nd. Hospitality on a considerable scale is being locally arranged, and already close on two hundred women office-holders or workers have accepted the invitation to attend. The area embraced includes Cornwall, Devon, Somerset, Gloucestershire, Wilts, Herefordshire, Worcestershire, Monmouthshire, and South Wales. Any C.M.S. women office-holders in those districts who have not yet received an invitation, and would like to do so, should communicate with the Lady Secretary for the Women's Department at headquarters. Sir John Kennaway takes the chair at the closing public meeting, and Mr. Burroughs gives the address at the Communion Service. Mrs. H. E. Fox will preside over the conference proper, and several of the central workers of the Women's Department, as well as local friends, will either read papers or take part in the discussions. Miss Bird is the lady missionary chosen to take a leading part. Such a gathering ought to mean much for C.M.S. work in the districts embraced. Will friends pray that a rich blessing may rest upon the effort?

THE Committee have accepted offers of service from Mr. Horace Allenby Smit, F.R.C.S., L.R.C.P. Edin., Assistant House Surgeon of St. Thomas's Hospital; and Miss Henrietta Mary Townsend.

HOME DEPARTMENT.

NOTES AND COMMENTS.



WE would venture to call the attention of friends who live at the seaside to an experiment, attended with a considerable measure of success, which was tried at Silloth, in Cumberland, at the beginning of August. Arrangements were made by the Vicar for a sustained effort to reach the visitors. The annual C.M.S. sermons were preached on the Sunday, and every day of the week there was a Bible-reading in the morning, a meeting for children on the shore in the afternoon, and another open-air gathering in the evening. The attendance was most encouraging, and though it is impossible, owing to the nature of the work, to measure accurately the results, there can be no doubt that a wide circle was reached, and that a real impression was made.

If, as it is hoped, this movement is considerably extended next year, all friends who contemplate such an effort should give notice to the Central Secretary if possible quite by the end of April, for there are not many speakers who can continue for ten days to give information about Foreign Missions, and but few of those who have that power are specially qualified for work amongst the young.

The following note has been received from one of our Association Secretaries:—

“Missionary Box-holders’ Register—we wonder whether it is much used by our friends! It is supplied free of cost from Salisbury Square, or through the Association Secretaries. It is *not* an account-book, nor has it anything to do with money; but it simply is a Box-holders’ Register! It is intended for the names and addresses of those who have boxes. There is also a column for the date when the box is issued, and one to say if the box is given up, or the box-holder has removed to another place. The Register is invaluable at all times in a parish, but especially when there is a change in the incumbency.”

The following extract from a letter written by one who was present at a Missionary Mission held a few months since, will perhaps serve to explain in some measure the object which Missioners have in view:—“The Bible has been quite a new Book to me since the Mission. I think I must have been a very blind Christian, and certainly a very selfish one, as it had never struck me before that the missionary commands (which seem countless) applied to *me* personally, and were to be obeyed by *me* daily, by God’s help.”

The last sentence suggests a note about a matter which has come forward prominently of late. Within the last few weeks we have realized more vividly and painfully than ever before how many parents are standing in the way of their children offering for work abroad. Such action is intelligible, though scarcely praiseworthy, when an only child is concerned, and it is right when there is reason to suppose that a daughter is carried away by a fit of passing enthusiasm; but what is to be said when parents, in several cases clergymen, refuse to allow their daughter to offer for foreign work, though there are several other children at home, though the daughter in question is regarded as quite able to decide for herself in other matters, and though the desire to become a missionary has been entertained for years? Several such cases of clergymen, who urge on their people the duty of giving themselves fully to God, came under our notice in five or six weeks, and many similar cases of parents who were not clergymen. “It has not struck them that the missionary command applies to them personally.”

The same thing with a slight modification may be said of many of the

younger clergy. Not long since one was asking a lady to offer for missionary work, and she replied, "Why do not *you* offer?" The answer was to the effect that there is so much to be done at home! "It has not struck this one that the missionary command applies to him personally."

We have referred to these matters in this place because they appear both to show the need of bringing private influence as well as appeals from the pulpit and platform to bear upon parents, and also to emphasize the value of Missionary Missions, during which it is possible to lay great stress upon the teaching of the Word of God as to the *individual responsibility* of every Christian concerning the Evangelization of the World.

The West Yorkshire *Gleaner* for July contains an interesting analysis, compiled by the Association Secretary for the district, of the contributions to the Society from the Diocese of Ripon. From this it appears that of the 361 parishes, as many as ninety support neither the C.M.S. nor the S.P.G., and that of the 151 which help the C.M.S. in only seventy-one is any effort made to enlist the aid of the children.

A Central Juvenile Association is not altogether a new thing. One was formed at Eastbourne in 1880, and has been the means of collecting no less than 3471*l.* for the C.M.S. C. D. S.

YOUNGER CLERGY UNIONS.

IN connexion with the Nottingham Church Congress, the Committee of the Younger Clergy Missionary Union Federation are arranging to hold a Missionary Breakfast in the Council Chamber of the Exchange Hall, Nottingham, on Wednesday, September 29th. The chair will be taken by the Rev. H. E. Fox, and an address given by the Bishop of Newcastle. Tickets, 1*s.* 6*d.* each, may be obtained from the Rev. A. B. Good, Bramcote Street, Radford, Nottingham, or the Church Missionary House.

A meeting of the Bath Y.C.U. was held on June 18th at St. Michael's Rectory, the Rev. H. J. Heard in the chair; ten members present. After prayer and private business the chairman read a paper on China, giving the characteristics of the Chinese people as a whole. The discussion was general.

The Bristol and Clifton Y.C.U. meeting was held on June 15th at Shirehampton Vicarage, by kind invitation of the Rev. A. J. Harvey, the Rev. J. Eustace Brennan (President) in the chair; eleven members present. After prayer and private business the chairman read a paper on Hausaland, giving an account of the Hausa States and of Bishop Tugwell's plans for their evangelization.

In connexion with the Cambridge Union a meeting was held on July 9th at the Vicarage, Bourn, Cambridgeshire, the Rev. F. R. Williams in the chair; ten members present. After prayer and private business the Rev. J. S. Pratt gave an address entitled, "What led to the Uganda Mission," showing the marvellous leadings of God in connexion with the Mission.

LOCAL ASSOCIATIONS AND UNIONS.

THE members of the Durham County Union were invited by the Bishop of Durham to Auckland Castle for their summer meeting on June 30th. A good congregation assembled in the chapel for the opening service, when the Rev. E. F. E. Wigram gave an address based on Ps. lviii. 18. At the business meeting several new members were elected, and, luncheon over, the members assembled in the Edgar Hall, under the presidency of Archdeacon Long. After opening prayer the chairman called upon the Rev. J. W. Napier-Clavering to make a presentation to the Rev. F. Glanvill, who was about to be transferred to the

Metropolitan district. Addresses were given by the Rev. G. Denyer, Association Secretary, and the Rev. E. F. E. Wigram.

A highly-successful Garden Meeting was held in the garden of Lesney House, Erith, on July 7th. Sir William Anderson presided, and the Rev. J. C. Hoare, missionary from Ningpo, spoke on the work in that city, and also on the position of Missions in China. He was followed by Mr. Douglas Thornton of the S.V.M.U., who forcibly pleaded for more workers abroad. The Rev. F. N. Eden then spoke on various methods of home work, and the meeting closed with the Benediction, pronounced by the Rev. G. A. S. Adams.

The Annual Sermons on behalf of the Society were preached in the churches of Weston-super-Mare on July 11th. On the following day the Annual Meetings of the Association were held in the Assembly Rooms, Bishop Helmuth presiding over the morning gathering. The report of the local auxiliary was presented by the Hon. Secretary, showing that the sum of 1432*l.* had been received and sent to the Society. Addresses were given by Bishop Burdon and the Rev. G. Holmes. At the evening meeting the Rev. Colin Campbell, Vicar of Christ Church, presided, addresses again being given by Bishop Burdon and the Rev. G. Holmes.

The Rev. J. N. Carpenter, missionary from Allahabad, preached the Annual Sermons at St. Paul's, Lancaster, on July 11th. The Annual Meeting of the auxiliary was held in the Co-operative Hall on the following day, presided over by the Rev. W. Bonsey, Vicar of Lancaster. From the Treasurer's statement it appeared that contributions to the Society had increased by about 3*l.*, while in the town of Lancaster there had been a decrease. The chairman in his address urged the need of each individual Christian taking an active share in the proclamation of the Gospel, and was strongly supported in this view by subsequent speakers. The Rev. J. N. Carpenter then spoke of his work in the Divinity School, Allahabad, and was followed by the Rev. G. Denyer, who spoke on the Three Years' Enterprise.

The Annual Meeting of the Christ Church, Upper Norwood, Association was held on July 12th, the Rev. R. C. Joynt in the chair. In opening the meeting the chairman, though not going into figures, sketched the growth of missionary interest in the parish, and described the various organizations connected with the work. The Rev. E. A. Stuart then gave an eloquent and forcible address, basing his remarks on "Christ's sacrifice for the sins of the whole world," showing the numbers who have not yet heard of that great sacrifice and of the responsibility resting upon Christians to make the fact known to all those who know it not.

An interesting informal Gleaners' gathering was held in Brighton in July, when the Right Rev. Bishop of Moosonee was able to pay a hasty visit to that town during his short stay in England. By kind permission of Lady Greville Smyth he used the lawns of Wick Hall to meet some of his well-wishers. Invitations were sent out, and on July 24th over 100 people gathered in the garden. The Bishop stood under a fine Spanish chestnut, from a branch of which hung a large missionary map of N.-W. Canada, and the visitors sat on chairs, rugs, or cushions on the lawn around. The hymn, "Lord, Thy ransomed Church is waking," was sung, after which the Rev. Prebendary Snowdon Smith spoke a few words to introduce the Bishop; the Rev. Hubert Brooke offered prayer; then the Bishop spoke for about an hour on the work in Moosonee, its difficulties and encouragements, touching lightly on the hardships, and dwelling more on the needs of the various posts. He spoke hopefully of the future with qualified teachers, and thankfully of improvement seen already. A few words from Prebendary Smith, another hymn, "Ye servants of God your Master proclaim," and the Benediction was given. M. N.

VALEDICTORY DISMISSAL OF MISSIONARIES.

The Public Farewell Meeting at Exeter Hall will be held (D.R.) on Tues'day, October 12th, at 7 p.m. Full particulars will be given in our next.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Committee of Correspondence, July 20th, 1897.—On the recommendation of the Ladies' Candidates Committee, Miss Amy Bolton, Miss Minnie Isabel Kitchin, and Miss Emma Louisa Havers were accepted as Missionaries of the Society.

Mr. Kristen Borup, of Montreal, was accepted as a Missionary of the Society for work in Uganda, and he, together with the Rev. E. H. M. Waller, who was present, having accepted the Committee's invitation to undertake educational work in India, were addressed by the Chairman (Mr. Henry Morris), and commended in prayer to God by the Right Rev. Bishop of Mauritius.

Offers of service also from the Rev. Charles Theodore Pargiter, for work in India; Mr. Sydney N. Babington, M.R.C.S., L.R.C.P.; and Mr. H. T. C. Weatherhead, B.A., Emmanuel College, Cambridge, were accepted. Messrs. Pargiter, Babington, and Weatherhead were introduced to the Committee and addressed by the Chairman. Having replied they were commended to God in prayer by the Rev. G. B. Durrant.

The Secretaries reported the death of the Rev. F. S. Allen, of the Sierra Leone Mission. The Committee instructed that an expression of their sincere sympathy and of their appreciation of Mr. Allen's devotion be communicated to his relatives.

The Committee had an interview with the Honourable M. S. Das, M.A., a member of the Legislative Council of India, who stated that his object in visiting England was to advocate the raising socially and politically of the Indian Christian community. The Chairman expressed the Committee's sympathy and good will.

Funds and Home Organization Committee, July 27th.—With a view to bringing the districts of the Association Secretaries more coterminous with the Diocesan boundaries, in accordance with the plan partially adopted, and found to be of essential service in the keeping of accounts, &c., in the Church Missionary House, the following re-arrangements of districts were made:—The Principality of Wales to be divided into North and South Wales, the former comprising the dioceses of Bangor and St. Asaph; the latter comprising the dioceses of St. David's and Llandaff. Derbyshire to be added to the County of Notts, and this district, viz. Southwell Diocese, to be given to the Rev. H. P. Grubb. The Rev. E. A. Wilson's district to comprise the dioceses of Lichfield and Hereford. The Rev. J. G. Watson's district to comprise the dioceses of Peterborough and Oxford. The Rev. W. Clayton's district to comprise the dioceses of Winchester and Salisbury. It was decided to form a new district comprising the dioceses of Gloucester, Bristol, and Worcester.

The Committee appointed the Rev. A. Bentley, London College of Divinity, Curate of Saltley, Birmingham, Association Secretary for the Dioceses of Gloucester, Bristol, and Worcester.

Committee of Correspondence, August 3rd.—On the recommendation of the Ladies' Candidates Committee, Miss Henrietta Mary Townsend was accepted as a Missionary of the Society.

An offer of service from Mr. Horace Allenby Smit, F.R.C.S., L.R.C.P. Edin., was accepted. Dr. Smit was introduced to the Committee and addressed by the Chairman (General Hutchinson). Having replied he was commended in prayer to God by the Rev. F. Storer Clark.

The Committee took leave of the Right Rev. Bishop Ridley, returning to British Columbia. The Bishop was addressed by the President, and commended in prayer to the favour and protection of Almighty God by the Rev. J. A. Faithfull.

It was resolved to request the British and Foreign Bible Society to produce a revised edition of the Gospels according to St. Matthew and St. Luke in Kigogo, and to grant 200 copies each of the Books of Ruth and Jonah and the unrevised Gospel according to St. Matthew in the same language; and it was further resolved to request the S.P.C.K. to supply copies of the *Peep of Day* in Kigogo, and the R.T.S. to print a new edition of a Luganda hymn-book.

General Comm'ttee, August 10th.—The Secretaries reported the death of Bishop

Edward Bickersteth, of South Tokio, Japan, which took place on August 5th, 1897. The following Resolution was adopted:—

"That the Committee learn with much regret of the death of the Right Rev. Edward Bickersteth, Bishop of the Church of England in South Tokio, Japan. They recall with thankfulness to God the devotion and Missionary zeal which characterized the late Bishop's life and ministry. His visitations of the Mission stations, accomplished often at an expenditure of no small measure of physical fatigue, were ever occasions of deep spiritual profit and enjoyment to the Society's Missionaries and Native agents. His sympathy and interest in all the problems and difficulties, as well as the joys and successes of the work, made the bond between him and them a very close and warm one. He was mainly instrumental in organizing the Nippon Sei-Kokwai, or 'Japan Church': to his initiative and energy also was due the formation of the dioceses of Kiushiu and Hokkaido; and the division of the Main Island into four episcopal jurisdictions, to receive, pending the attainment of maturity by the Native Church, two Bishops from the American Church and two from the Church of England, was owing to his active efforts in conjunction with the American Bishop, Dr. McKim. That the Secretaries be instructed to express the Committee's deep sympathy with the widow of the late Bishop, and also to assure the Bishop of Exeter, his honoured father, their old and true friend, of their respectful and affectionate sorrow with him in the bereavement which, in God's Providence, he has been called to bear."

The Secretaries reported the receipt of a telegram from Zanzibar announcing the death of the Rev. J. S. Callis. The Committee noted the fact, that with the exception of the death of Bishop Hannington by violence, Mr. Callis' is the first death of any of the Society's Missionaries which has occurred north of the Victoria Nyanza. They desired that an expression of their sympathy should be conveyed to Mr. Callis' friends.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the utterances of the Lambeth Conference on the subject of Foreign Missions; prayer that they may be used of God to arouse the Church to greater effort. (Pp. 641—666, 707—709.)

Thanksgiving for increasing facilities for the spread of the Gospel in China; prayer for the more effective evangelization of the interior provinces. (Pp. 682-4.)

Prayer for the work in the Hinterland of Sierra Leone. (P. 684.)

Thanksgiving for the lives and labours of those called Home; prayer for their bereaved relatives and friends, and that new workers may be raised up. Pp. 690-2, 696, 709—712.)

Thanksgiving for the T.Y.E. efforts of Native Christians. (P. 691.)

Thanksgiving for great mercies during the earthquake in Bengal; prayer for the sufferers from earthquake, famine, and pestilence in India. (Pp. 694-7.)

Prayer for the supply of needed funds for the work of the Society.

NOTES OF THE MONTH.

ORDINATIONS.

Western India.—On June 13, 1897, at the Church of the Holy Name, Poona, by the Right Rev. the Bishop of Bombay, Mr. Gnanamuttu Yesudian, to Deacon's Orders.

North-West Canada.—On March 28, by the Right Rev. the Bishop of Selkirk, Mr. F. F. Flewelling, of the Canadian C.M.A., to Deacon's Orders.

ARRIVALS.

Eastern Equatorial Africa.—Mr. A. W. McGregor, Mrs. H. K. Binns, and the Misses M. L. Holmes and F. I. Deed left Mombasa on June 12, and arrived in London on July 24.

Palestine.—Miss F. A. Brownlow left Jaffa on July 27, and arrived at Dover on Aug. 5.

Bengal.—The Rev. C. B. Clarke arrived in England from Bengal on August 1.

BIRTHS.

Niger.—On August 17, at Cobham, Surrey, the wife of the Rt. Rev. Bishop Tugwell, of a son.

Eastern Equatorial Africa.—On August 16, at Tunbridge Wells, the wife of the Rev. W. E. Taylor, of a son.

North-West Provinces.—On June 10, at Agra, the wife of the Rev. J. P. Haythornthwaite, of a daughter (Grace Parker).

DEATHS.

Eastern Equatorial Africa.—[By telegram from Zanzibar.] In May, in Toro, the Rev. J. S. Callis.—On June 9, at Mamboia, Herbert James, infant son of Mr. D. Deekes.

Punjab and Sindh.—On August 8, at Leh, Kashmiri Tibet, Miss I. E. V. Petrie.

Western India.—On June 29, at Nasik, Roy Millwood, infant son of the Rev. and Mrs. A. Manwaring.

South India.—On July 19, Charles Robert, son of the Rev. W. C. Penn.

On August 8, at Margate, Adelaide Emily Batty, Editor of the *Church Missionary Gleaner*, and eldest daughter of the Rev. W. E. Batty, Rector of Finchley.

PUBLICATION NOTICES.

Extracts from the Annual Letters of Missionaries for 1896.—Part XIII., containing letters from the N.-W. Provinces (India) and Japan Missions, and Part XIV., containing letters from the N.-W. Canada Missions, are now ready. Part XV. will be ready early in September, and will contain letters from the Travancore and Cochin and British Columbia Missions, together with an Index to the whole series and Title-page for binding, thus completing the series for 1896. Price 3d. each Part, post free.

Prayers and Hymns for Missionary Missions.—A new paper to supersede the one hitherto used has been published, containing four pages of Prayers and Collects and sixteen pages of Hymns. Price 4s. per 100 net. Although specially prepared for Missionary Missions, the paper can be used for other purposes also.

Missionary Hymns for Young People.—A new 4-page paper containing twelve Hymns can now be obtained, price 1s. per 100.

Letter from a Central African King.—This letter, which appeared in the *Intelligencer* for June last, can be obtained in separate leaflet form for general distribution. Copies free of charge on application.

Brief Sketches of C.M.S. Workers, by Emily Headland. This series has just been completed by a sketch of the Ven. Herbert Maundrell, Archdeacon of Nagasaki C.M.S. missionary in Madagascar and Japan from 1863 to 1890. There are now, twenty-five of these "Brief Sketches." Single copies can be obtained for 2d., post free, or twelve for 1s. 9d., post free, assorted or otherwise. The whole series will shortly be published in one volume.

T.Y.E. LANTERN SLIDES.—The T.Y.E. slides will be ready for use early in September. The set will be accompanied by a lecture arranged for delivering verbatim, if desired. A leaflet containing a synopsis of the lecture will also be supplied (free) for distribution to the audience; in ordering the slides the number of leaflets required should be stated. A "Lantern Packet" of specimens of T.Y.E. literature, &c., will also be sent in each case; while, if possible, a small quantity of missionary books, &c., should be ordered on sale or return. All communications to be addressed to the T.Y.E. Secretary, C.M. House, Salisbury Square, E.C. As there is a large demand for the slides, orders should be sent at once.

MISSIONARY LIBRARIES.—The Rev. H. B. Macartney, of St. Mary's, Caulfield, Victoria, who is at present visiting England on urgent business connected with the Jubilee Fund of his own diocese, has received two urgent requests from two missionary librarians for missionary books, &c. The first is from the Student Volunteers connected with the University of Melbourne, and the second from Mr. R. C. Kermode, of Mona Vale, Tasmania, who is Secretary for the Gleaners' Union in that island. As Mr. Macartney hopes to return to Australia in November, it is important that presents for either of these libraries should be sent to the C.M. House, Salisbury Square, as soon as possible; and also that it should be carefully noted for which of the two libraries they are intended.

THE CHURCH MISSIONARY INTELLIGENCER.

"ARISE AND GO"—A HOLIDAY MEDITATION.

(Acts ix. 11.)



WONDER what Ananias was doing when our Lord addressed these words to him. Perhaps he was praying—praying about that bitter and blasphemous (1 Tim. i. 13) persecutor, Saul of Tarsus. Rumour had reached him to the effect that the handful of Christians at Damascus was to be the object of his mad (Acts xxvi. 11) cruelty. Full of solicitude and of tender sympathy for the little flock, which may have been under his charge, he was perhaps saying, with Saul subsequently, "Lord, what wilt have me to do?" An authoritative voice, at any rate, reached him, "Arise and go." "Up from thy knees, go and deal with Saul of Tarsus." Our gracious Lord always has work to do for the praying disciple. Consecration, simply but really made, ends in a summons to special work. Sooner or later, he who kneels in reverence before the Master will assuredly hear the loving command, "Arise and go." "Arise from couches of ease and from every species of selfish religionism, and go to new and blessed work. Arise, and sever any ties, however precious, to give light to those who sit in darkness and in the shadow of death."

It is always satisfactory to have a clear and specific command, such as that in Matt. xxviii. 19, and it is a comforting—I will say, a splendid—reflection that all those who at the Lord's bidding "arise and go" to execute His will, have the assurance that they do not go alone and are never at any moment alone (Matt. xxviii. 20). The form at their side is not only like "the Son of God" (Dan. iii. 25), but is indeed the Son of God Himself.

Ananias understood the command he received perfectly well; but obedience, in his opinion, was very difficult. It was difficult because of personal unfitness. He was like Moses, who asked, "Who am I that I should go unto Pharaoh?" He was like Jeremiah—"Oh! Lord God! behold, I cannot speak; for I am a child." And it was difficult also because of its relative import. To arise and go and preach to such a man as Saul of Tarsus was surely a hopeless task. "Many" (Acts ix. 13) reported to Ananias "how much evil" he had done to the saints at Jerusalem, and he ventured to give utterance to his thoughts on the subject to the Lord Himself—just the thing our Lord would always have us to do. To go to a Mission with the conviction that it must be a failure would make the Lord's command an absurdity and would nullify all His promises. The very essence of prayer is openness. We must tell our God our fears as well as our hopes, our disqualifications as well as our willingness to obey His commands. Ananias might have said, "The blessed Lord knows

me—how timid I am—how few gifts I possess—what little influence at the best I can exercise—yet He calls me, even me, and I must arise and go."

It is quite possible that some persons are not in the mission-field at this moment because, like Ananias, they shrink from work which seems to them too difficult. Let me observe that I do not believe that any successful workers for Christ, at home or abroad, have ever thought that they were fully qualified for their task. They have always longed for gifts far beyond any they possessed. But what they have done and do is this—they place at their Lord's disposal both natural and acquired talents, and exercise faith in Him for every clement and phase of success.

Now notice how our Lord dealt with Ananias. "Go thy way," He said, "for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My name's sake." So a second time Ananias hears the command, "Go"; and why? Because he was the very man to carry out the Lord's will. Yes, and no one else would do; for Saul had already seen him in vision, "coming in and putting his hand upon him" (ver. 12). Before the command was given to go, the Lord had settled who was to go.

Oh! it is good when the Lord of the Harvest sends forth labourers into His harvest. Those chosen by Him will do His work properly. There was another reason why Ananias heard again that little word, "Go": it was just because he was a comparatively insignificant disciple. He was not an apostle. He was not a Christian hero. He had no prominent official position in the Church. But he was the person needed by our Lord. Saul had been a proud Pharisee. He had been a prominent figure in a religious sect. He had made a great sensation in his own clique. A great transformation was now to take place. He was chosen for a new, better, holier mission. The choice was not man's but God's; and no Church dignitary gives him an external authority to execute his task. No flourish of trumpets welcomes him into a new community. Saul must know and feel—that which he did know and feel (Gal. i.)—that his mission was divine. Hence only a simple disciple admits him into the Church and to the ministry.

Divine grace is free. The Lord acts according to the council of His own will. He knows and foresees everything. He knows the city; He knows the street; He knows the house where Saul is; He knows the name of the owner of the house; He knows what Saul is doing—"Behold, he prayeth"; He knows that in a vision he has seen a man named Ananias coming in and putting his hand upon him that he might receive his sight. He knows all about Saul's history and his grand destiny. Saul is praying—a praying man must be answered. Saul is a chosen vessel—a chosen vessel must be used. Ananias was the man to deal, under all these circumstances, with Saul. He was a chosen vessel to bear Christ's Name to Saul, as Saul was a chosen vessel to bear Christ's Name before the Gentiles.

So Ananias arises and goes: let us go with him. All is just as the Lord said. There is the street, the house, the man. Saul is expecting him. He can hear his step on the stairs. He knows who he is when he comes into the room. What a meeting! The simple disciple and the gifted Saul. And what says Ananias? His first words were like sweet, soothing music to the young and yet blind disciple. David's harp never produced such an effect on Israel's first king. Pharisaism had no such note of holy affection. "Brother Saul." Just then, Saul was like a little child. His heart was bruised, wounded, bleeding, and it wanted tender treatment. The blind man was listening with keen attention. He was anxious and agitated. "Brother Saul"—the salutation touched the very depths of his being. "What! do you call me a brother? I have merited your hatred and yet you love me? What new religion is this? What new sweet experience is mine?" However much Ananias shrank from his mission, it is worthy of notice that the moment he was embarked in it he acted and spoke with assurance and confidence. He says to Saul, "The Lord, even Jesus . . . hath sent me." "He hath sent me to this street, this house, to you. I am paying you no visit of courtesy or of self-will. I am a messenger from the Lord that appeared to you in the way. I am a servant obeying a Master's orders; and what I say and do now, I say and do in His name."

How significant are some of the little touches in Bible sketches! Ananias had used the words, "Thy saints . . . that call on Thy name." He thus intimates that Christians were a praying people; that Jesus is divine, for they pray to Him; and that believers in those days remembered the injunction to ask the Father in the Name which is above every name. The gracious Lord hears what His disciple says, and tells Ananias that Saul's mission—and it is the mission of all missionaries—is to bear His "name before the Gentiles," and to suffer for His "name's sake" (vv. 14, 15, 16).

Without following the narrative further it is sufficient for my purpose to observe that in the language and action of Ananias we have the end and aim of all missionary enterprise: (1) The Lord sends His servants that the blind may receive sight; (2) that they may be filled with the Holy Ghost; (3) that they may be baptized into the one Name (vv. 17, 18).

I. For ourselves, *let us think of the experience of Ananias.* Laban said to Jacob, "I have learned by experience" (Gen. xxx. 27), and experience is an important factor in spiritual life. We know nothing more of Ananias than is mentioned in this chapter (Acts ix.); but let us suppose that he lived for some years. As time passed on the most delightful news reached him of the doings of Paul, an apostle of Jesus Christ. Can you not hear him saying to himself: "How gracious the Lord was in choosing me to minister to Saul of Tarsus; and yet how I shrank from the task. My timid heart never dreamt of the results that have flowed from my action. My hands were the hands that were laid on his head; my voice was the voice that told him of the Lord's will, and revealed to him Christian love, and gave him external authority for the execution of his task. It was I who was

permitted to baptize the man who laboured more abundantly for the Lord than all the Apostles, because of the grace given to him. Blessed be the Lord for thus associating me in a humble but holy way with the great Apostle of the Gentiles"? Even to this day, even up in heaven, surely some such reflexions as these produce are securing gratitude in the heart of Ananias.

And what experience can yet be ours? Who can tell? Who can limit its splendour? Ananias may not have been the means of the conversion of another soul, but surely to have been a blessing to Saul of Tarsus was reward sufficient—that, that alone, made life worth living. And how St. Paul must have loved Ananias! On many a missionary journey; in many a suffering for the Name's sake; in long, solitary prison hours, the appearance, the voice, the words of Ananias must have come with vividness and reality to him. Spiritual ties are the holiest and most enduring of all ties. Never could St. Paul forget that the first words of Christian love he ever heard, in that sweet salutation, "Brother Saul," came from the lips of Ananias.

And what are our possibilities? If Ananias had accomplished his task because he possessed extraordinary gifts, we might be in despair; but such was not the case. He was a simple-minded disciple chosen by the Master to do a certain work. The whole credit (so to speak) lay with the Lord. And we may be employed just in the same sort of way. I sometimes think when I am going to preach, "How delightful it will be if the Lord touches the hearts of some boys or girls here, and in due time sends them to labour in His vineyard." Our business is to sow the seed of the Word. The Lord only can give it life. And what limit shall we put upon His power? The Church owes Peter to Andrew; St. Augustine to Monica; St. Paul to Ananias. Who will the Church owe to you—to me?

II. *Let us also think of the knowledge of the Lord.* It is a wonderful subject for meditation. "The Lord knoweth them that are His"; He knows where they are, what they are like, what are their qualifications, what they are doing. Who would have thought a year, a month, a day, a moment before that the Lord would have selected Ananias to execute His will! You may be an unknown disciple with a great destiny. Saul was waiting for Ananias: some soul in the mission-field may be waiting for you.

Ananias was no great star in the Church's firmament. You think of him as a quiet, unobtrusive, humble-minded disciple—trusting, loving, fearing, serving the Lord. Is that what you would like to be? Then think of sovereign grace. Rejoice in all the Lord's loving selections. Be ready if He chooses you for some special work. "Arise and go" when He calls you to it. He not only knows you, but He knows the country, the city, the street, the house, the landlord (Acts ix. 11; x. 32) of the house in which you are to yet reside. He knows every detail about you and your future work. The climate? Yes, He knows that. The isolation—the difficulties—the persecutions? All are foreseen by Him.

And when you "arise and go" at His bidding, can you tell me

anything more inspiring than the reflection, "The Lord, even Jesus . . . hath sent me"? "I am just where He wished me to be, to do the work He has lovingly designed for me." Believe me, amidst the hardships of many a sphere of labour at home this settled conviction dispels restlessness and brings consolation. And what is true at home is true in the mission-field. It is very well known that many missionaries have made choice of some Bithynia, but the Spirit suffered them not to go there (Acts xvi. 7), but sent them on "a straight course" (ver. 11) to some Samothracia, Neapolis, and Philippi; and the settled conclusion that the Lord had called them to preach the Gospel in those special regions (ver. 10) has caused them great peace and satisfaction.

III. *Let us further think of those who are praying for Christian teachers and preachers.* Only last Sunday (August 15th), here in Grindelwald, a godly man—an officer in the army—said very simply to me, "I have been praying all day for you that God would bless your ministry." Oh! the value of such intercession! I like to know when I am in my own pulpit at home that I am being helped by many sympathetic and earnest supplications. And whatever are the disadvantages of missionary labours in distant lands, there is, amongst many others, this advantage—that many known and unknown friends at home are constantly praying definitely for those who are doing the Lord's work abroad. This is a great gain, and no persons value it more than those who rejoice in fellowship with the Father and the Son by the Holy Spirit (1 John i.), and who, if I may say so, are compelled by the very nature of their work to seek for Divine assistance. If you "arise and go" at the Lord's bidding into the mission-field, as you go, say with holy joy to yourself—"I, even I, am and shall be the subject of thousands upon thousands of prayers from believing hearts; and these prayers are worth more to me, more to my soul, than all that the world can offer me or give."

JOSEPH M'CORMICK.

Grindelwald, August, 1897.

QUIET RESTING-PLACES.

BY A WHILOM MEMBER OF COMMITTEE.



A**FTER** labour, refreshment; after toil, repose; after storm, a calm: such is the divine law of Nature, beneficent in its purpose and fulfilment.

To the stress and stir of the busy weeks of May, June, and July has succeeded the reign of the charwoman's broom and pail; silence in the rooms that erst re-echoed the voice of counsel, of deliberation, of news from afar, of prayer and praise.

The wearied officials, the hard-worked executive, are seeking at the seaside, or on the mountain and moor, and by lakeside, the recruitment of energy, the restoration of physical and mental force. Surely the August holiday is a great factor in the sum-total of the

year's operations, one for which all cannot be sufficiently thankful to the Giver of all blessings.

With this thought of gratitude comes another—that of the best use, after the recruitment of health and spirits, to which the holiday can be turned with reference to the paramount interests of the extension of our Divine Master's Kingdom upon earth.

It happened to the writer recently to be taking his morning's stroll over an Alpine pasturage at a height of some 6000 feet, and from this altitude there was a view not to be surpassed in grandeur of the chain of the Alps, of Mont Blanc to the north-east, whilst to the south glittered the snowy peaks of the Tarentaises and Mauriennes ranges. Wandering along and turning his gaze earthwards, he espied a pair of bright, diamond-like eyes, belonging to an agile, graceful little yellow and black body, shining out from the aperture of a freshly-made mole's burrow. The owner of those eyes expressed as plainly as though he spoke, perfect complacency and satisfaction with himself and his domain, sheltering him from the heat of the morning sun, and the possible storm or rain, and yet affording ample scope for his inquisitive turn of mind (a quality which all naturalists know to be eminently characteristic of the genus *Rana*, or the charming little creatures we call frogs). The temptation was irresistible to disturb this complacency by a transfer to the writer's pocket, and thence to the interior of the bedroom jug. Curiosity was, nevertheless, insatiable in this new environment, and it was not many seconds before he was erect upon hind legs surveying the white-glazed sphere of his new state with the same eager, bright, expressive face with which he had looked at the world of the mountain-top that bright summer morning. Needless to say that his captivity was short, and that he was soon rejoicing in the liberty of a congenial pond.

Herein, methought, lay a parable. From the shelter of our Committee Room we gaze out upon the great world of our operations, with eyes as keen, interest as alert as our little congener in his burrowed temporary abode, and we also regard the colour of our environment, and our curiosity is likewise insatiable as regards those with whom we have to deal. Sometimes we, too, get transferred from one burrow to another, as has happened to the writer—compelled to lay aside for awhile the cares and interests of C.M.S. Committee work. Perchance we, too, may magnify our burrow, and assign undue proportion to it, in comparison with the sphere of the Divine handiwork. Whilst we are either striving or resting,—

"His purposes are ripening fast,
Unfolding every hour."

How good to remember amid trial, hope deferred, disappointment,—

"The bud may have a bitter taste,
But sweet will be the flower."

Then, too, we need the alertness of the outward gaze, the bright intelligence, nay, the quiet satisfaction in the contemplation; and those of us whose environment is changed, either by holiday delights and joys, or the sick chamber (if so our compassionate Lord wills it), may

find therein new points of view, new ways of contemplating the unfolding of the great map of God's divine plan for all men. Yea, as we have been so lately taught, because "*All souls are Mine*," saith the Lord.

So with wearied brain and hand the eye may gaze out during this August recess, from a calm shelter, upon the manifold spheres of the work with the chastened reflexion that though man's puny efforts are by comparison incalculably insignificant, yet He Who is from everlasting, and yet deigns to use these feeble instruments for the purposes of His grace, will assuredly fulfil His promises, and grant that His Son shall "*see of the travail of His soul, and be satisfied*." Even so. Amen.

To follow up the parable. The recess is a time for taking a wider and more comprehensive survey of the whole domain of the work that has to be done, to take broad views of the position—the relative proportions of the means to the end.

The Committee Room may be likened to the mole's burrow, and if the members of Committee will pardon the analogy, they occupy the position of our little friend the frog, gazing out upon the great snowy range of the Alpino chain; they are the infinitely Little dealing with the superlatively Great. Four little words in the Niceno Creed, "*And was made Man*." What a world of mystery, which angels desire to look into. Faith trembles at the contemplation of it, yet faith, grasping the eternal Verity, is the motor of the machinery which plans and carries into action the whole operation of Missiounary Work. Not wider the distance that divides the little pinfold of the speck of that burrow from the vast peaks that rear their giant heads into the blue empyrean than that which separates between man unredeemed, unsaved, and man brought nigh to his Maker by the Cross of Calvary. God sending His Son in the likeness of sinful flesh, and God Incarnate bearing sin for Man—tasting death for every man.

The work of the Holy Spirit—the Searcher of Hearts, the Author and Giver of Life—revealing to babes the treasures of Wisdom hid from the beginning of the world, but in these last times revealed unto man in the person of Jesus Christ—these are the stupendous truths that, by feeble human instrumentality, are to be made known to the World, and then will be the realization of the promise, "*His Kingdom shall have no End*."

Let, then, the Recess be a time during which to ponder the due proportion of things, a time to furbish anew our weapons for the conflict with the Adversary, a time to wait humbly upon God, Who giveth to every man liberally as He wills, and Who will assuredly grant to His servants grace and strength. Thus reassembling, the Committee will take up the threads of their work with no weak or faltering hands, and in humble reliance upon the guidance that for nigh a century has not been withheld.

Talloires, Haute Savoie.

August, 1897.

C. E. C.

THE EVANGELIZATION OF JAPAN.



DURING the present generation no non-Christian nation has attracted more attention or called forth more admiration than Japan. Many of us who in our youth knew little or nothing of this far-Eastern Empire but its name, have seen it forced from its seclusion by a pressure that could not be resisted; at first reluctantly compelled to enter into political and commercial relations with Western nations, and then later gladly welcoming the once-hated "barbarians" (whom it had hoped eventually to expel), and eagerly appropriating the fruits of their science and civilization. The Japan of to-day, as all our readers know, is as unlike the Japan of thirty years ago as it could well be. The illustrious era of Meiji, which commenced in 1868, has witnessed the creation of new Japan with its new form of political life under a constitutional government, its new codes of law, its marvellously complete system of national education, its Europeanized army and navy, its postal and telegraph systems, its railway and steamship communication, and its development of commerce and manufactures. And, since her war with China, although Russian diplomacy has robbed her of some of its most coveted fruits, Japan has stood before the world as a political power that must be reckoned with in dealing with problems affecting Eastern Asia.

All through this eventful period, as a Society charged with the responsibility of preaching the Gospel to every creature—a responsibility which was significantly recognized in regard to Japan when a special donation of 10,000*l.* was offered and accepted to commence a Mission there,—we have followed these momentous changes; first, with earnest prayer that the fast-closed door might be opened, and then, in due time, as the Lord gave men and means, with ever-increasing efforts to take our share in evangelizing the forty-two millions of her people. For, notwithstanding their advance in civilization in the period anterior to the Restoration, and their subsequent political, intellectual, and commercial development, we recognize that the Japanese, like the men of every other nation under heaven, are sinners who need the one and only Saviour Whom it is our privilege to preach. An intelligent London churchwarden once said to us, "I can understand you missionaries going to preach to rude and savage tribes, which are ignorant of the arts of civilized life, but I don't see why you should trouble to go to enlightened people like the Japanese." This may be the view of many, but it is one with which we can have no sympathy, for from the point of view of Divine Revelation, the polished, philosophizing Greek, in common with the rude and uncultured barbarian, needs the Gospel of Christ as his wisdom to guide him into the knowledge and possession of righteousness, sanctification, and redemption.

And this guiding principle, it is hardly necessary to say, we have ever kept before us in the prosecution of the work entrusted to us. When Bishop Poole, the first Bishop of the Church of England in Japan, replied to an address of welcome presented to him on his

arrival at Yokohama in December, 1883; as a true Missionary Bishop—whilst looking forward with hope and confidence to the gradual establishment of a Church in Japan, ministered to by Japanese clergy, presided over by Japanese Bishops, and linked to the sister Churches of the Anglican Communion by the bonds of a common Faith and Order—he was deeply impressed with the vastness of the work to be done before this consummation could be reached, and with the paramount importance of aggressive evangelistic effort as the means to this end. “Brethren,” he said, “the work to which all others must for a while be subservient is the proclamation far and wide of the Gospel of our Lord Jesus Christ, and the gathering in of disciples to His Fold.” There has been considerable progress since that brief episcopate of less than two years. When Bishop Bickersteth, whose deeply-lamented death will be a terrible blow to missionary work in Japan, and one of the most serious losses it has yet sustained, was consecrated as Bishop Poole’s successor, the ingathering had been very small, and the missionary force employed was altogether inadequate for the aggressive work which year by year became increasingly possible, and ever more and more urgent. The need of more missionaries to take advantage of the many openings, at a time when the opportunity seemed to be unique, had been again and again pressed upon the attention of the Church at home in general, and of our Society in particular; but it was during his eleven years’ episcopate, and largely through his efforts and personal influence, that the remarkable development took place, which, under God, resulted in a greatly augmented staff of workers, a large ingathering of converts, and the establishment of the Nippon Sei-Kokwai, which includes in its membership all the converts gathered in connexion with the Missions of the Anglican Communion in Japan. Not only were the community missions of men and women in Tokio, known as St. Andrew’s and St. Hilda’s, with their educational, medical, and evangelistic work, established and fostered by the Bishop; but under his guidance the Missions of the Wycliffe College, Toronto, Mission (now absorbed in the Canadian C.M. Association) in Nagoya and other places were commenced, and the staff of our own Society was also greatly increased. A comparison of the Report of the Society for 1885-6—the year of the Bishop’s consecration—with that just issued for 1896-7, will show how much larger our present force is than that which the Bishop found on his arrival in the Mission in 1886. In the former Report the names of the Society’s missionaries in Japan occupy about half a column, whilst in the latter they cover nearly four columns. Including the wives of missionaries and three single ladies not on the Society’s list, but working with the Mission, the total number of Europeans eleven years ago was twenty-eight, of whom thirteen were men and fifteen women, whilst the Japanese agents numbered sixteen. At the present time there are thirty-one men, and, including four ladies working with the Mission but not on the Society’s list, sixty women, a total of ninety-one European workers, whilst the Japanese clergy are ten, and the lay workers one hundred and thirty-one, ninety-seven men and thirty-four women. One of

the most important features in this increase of European workers is the large staff of lady missionaries, whose presence in the Mission has supplied a long-felt want.

It is hardly necessary to say that the Society's missionaries have sought to carry on aggressive evangelistic work in both town and country, and that, with the growth of their number, they have increased the sphere of their influence. Eleven years ago, when Bishop Bickersteth entered upon his work, all the Society's missionaries were residing at the treaty ports of Nagasaki, Osaka, Tokio, and Hakodate. They are now residing in sixteen other places, more or less remote from the treaty ports, making a total of twenty stations, which form the bases of operations for the surrounding districts. We rejoice at this expansion. It is cause for heartfelt praise and thanksgiving that with the ever-widening door of opportunity there has been a gradually increasing staff of workers to reach men, women, and children, and an extension of the fields of operation. But has the growth of the Church been anything like a response to the efforts put forth? We venture to answer this question in the affirmative. In saying this we do not forget the down-grade movement from orthodoxy to Unitarianism and from Unitarianism to Secularism, which has affected so many young men and robbed some of our sister Missions of prominent workers; nor do we lose sight of the figures given in the statistical sheets of missionary work in Japan for the years 1894, 1895, and 1896, published at Yokohama, which have caused surprise, not to say alarm, to many, and grief to all. Bishop Evington, in his recent Pastoral Letter to the clergy of his jurisdiction, thus refers to them and to the general outlook:—"In Japan the waves of change are much shorter than in many lands. When we look back at the year 1883 and remember the great impetus that seemed to be given to the spread of the Gospel, and contrast that time with the present, we find many a sanguine hope has been sobered down, and the contest between Christ and the world is as fierce as ever. The retirement of some prominent men from the ministry * on account of changing theological views, the change that has come over the management of the Dōshisha, the wide spread of unorthodox Christianity, and the fact that for the last two years there has been practically no advance in the total number of Christians connected with the different Protestant Churches, although 2500 have been baptized each year, should make us pause and think. In 1894 the number of Christians was given as 39,240; in 1895, 38,710; and in 1896, 38,361; i.e. a reduction of 879 in two years. . . . I note with grief that in the three years the number of excommunicants (omitting those of our own Church) make a total of 2831. . . . I am thankful to say that there has been no distinct loss of ground in the Nippon Sei-Kokwai; our numbers have risen (including children) from 7090 to 7362. The Romanists claim a growth of 1875—total adherents, 52,177; and the Greek Church a growth of 577—total adherents, 23,153."

From one point of view this is anything but satisfactory, and yet if we remember how many, a few years ago, were carried into the Churches

* These belonged to other denominations.

upon the wave of popular enthusiasm in favour of everything Western, including Christianity, and how sorely these immature Christians have been tried in faith by the introduction of unitarian and rationalistic theology, and tested in character by the war fever of 1894-5 and the flood of worldliness and other evils consequent upon the successful campaign in China, we can hardly be surprised that the sifting has done its work. We do not view the serious leakage as indicating a general decline in faith, for we have many proofs to the contrary; nor, much as we deplore the excision of many from the body of Christians, do we consider this any reason for despondency, or as affording any support to the recently-expressed opinion that, "religiously and politically, Japan will remain the unconquered Island Realm." We still have the solid fact that in spite of the sifting the body of Protestant Christians has grown from 13,000 in 1885 to more than 38,000 in 1896, whilst the converts connected with the Anglican Missions, and now embraced within the Sei-Kokwai, have increased tenfold during the same period, the number now returned being 7362, of whom 3285 are connected with the C.M.S. Mission.

But whatever the progress made, or however the recent statistics may be viewed, there can be but one opinion as to the fact that we are but on the threshold of the vast work, and have but touched the fringe of the population, and that consequently the one work to which we must still mainly bend our energies is that of proclaiming far and wide the Gospel of the divine, incarnate, crucified, risen, ascended, glorified, coming Christ. The need is as great as ever. Japan, so highly civilized, which presents to us so many features that call forth our admiration, is, as a nation, still without Christ and without hope; and the Master's call to us is to make strenuous and unremitting efforts to evangelize her people. The task before us is not an easy one. Difficulties may thicken as we proceed: the conflict may become more severe. The old religious systems are not dead; indeed evidences are not wanting that through contact with Christianity they have been aroused from sleep, if not galvanized into new life. There may be here and there an instance of a heathen temple being used for Christian worship and work; as at Matsuye, where the congregation has for several years met in a building once devoted to the Shinto cult; or at Okayama, where the largest Christian orphanage in the country, founded by a Japanese Congregationalist, has for some years been carried on in part in a Buddhist temple rented for the purpose. But these are exceptions to the rule, and it is more common to find temples restored and beautified. One of the largest temples in Kioto—the cathedral of the eastern division of the Shinshu or Monto sect—has been rebuilt within recent years by the offerings of members in all parts of the country; and a rope of human hair, which was used in placing some of the timbers in position, testified to the devotion of multitudes of women to the cause. The formation of Buddhist Young Men's Associations, like our Y.M.C.A., and the holding of magic-lantern meetings in country places, as missionaries often do for evangelistic purposes, show that the importance of meeting organization by organization, and effort by effort, is recognized. Buddhism has no doubt lost its hold on the mass of the educated, who have drifted, in

a great measure, into materialism, agnosticism, or utter indifference to all religion, but it still retains its hold upon the country people, as our missionaries in such districts as Nagoya and Hiroshima are constantly made to feel. From a table before us we find indeed that in 1893 the number of Buddhist priests in the country was 52,562, or 4341 less than in 1883, a significant decrease from one point of view, but then the Buddhist temples and shrines numbered 108,104, or an increase of 3893 during the same period. Shintoism, too, which is hardly a religion, and which does nothing to solve the problems of human life or to meet the deep needs of sinful men, is still a popular cult. It finds its chief support in the strong nationalistic spirit and in the sentiment of loyalty to the Emperor, both of which are such marked characteristics of the Japanese people. The number of its priests was practically stationary during the decade ending with 1893, when it was returned as 14,751, but during the same period there was an increase of 3557 shrines, bringing up the total to 193,430. Not only do these figures indicate no decline, but the popular enthusiasm with which Shinto festivals are celebrated in town and country show that Shinto is still a force in the national life. At a great festival held last May at the Ise shrines, dedicated to the Imperial ancestors, the actual worshippers are said to have numbered 250,000, most of whom were carried to the neighbourhood of the shrines by railway.

Side by side with these facts we may put the efforts of certain scholarly men who are seeking to place Shinto on a more philosophical basis. They contend "that Japan is in danger of losing her nationality by wholesale borrowing from foreign countries; that an attempt must be made to exercise a strong influence on the sentiments of the masses, and that the best way to do this is to revive the worship of Japan's ancient gods," and to couple with it intellectual, moral, and social development, national consolidation, military efficiency, and the promotion of universal peace and goodwill. One of this class is concerned that Japan is grossly deficient in morality, in spite of her development and progress in other respects. In his opinion, "Buddhism and Confucianism, both of which in former times contributed largely to moral enlightenment, have become corrupt, and have lost their influence on men's minds. Christianity has elements which are anti-national, and its doctrines are by no means of a class to commend themselves." His proposal is to revise the study of Shinto with a view to setting forth its teachings in "terms sufficiently rational to invite the respect of intellectual men," to form a Society "for the attainment of a thorough knowledge of Shinto," and to entrust to this body "the task of compiling books on practical morality, designed for popular use."

We are indebted to the *Japan Mail* for the notices of these new attempts to identify Shinto with the moral, intellectual, and political progress of the nation, which, we may add, are all found in a single month's "Summary of the Religious Press," and we have referred to them, not because we think they will succeed any better than previous attempts of a similar character made since the Restoration, but because they, in common with so much of the popular enthusiasm for

Shinto, are an expression of the strong nationalism which underlies all Japanese life, and which has been, and still is, one of the greatest barriers to the progress of the Gospel. We know that true Christianity is not only not antagonistic to patriotism and loyalty, but that wherever it exists the truest patriotism and the most ardent loyalty will be found. Our Japanese friends, however, do not think so, and because of this, and of the fear that Christianity will revolutionize many of the customs which they hold as dear as life itself, they view it with distrust and hostility. This is often the secret of cases of persecution amongst different classes and in public institutions, such as Government schools, where, in spite of the religious toleration secured by the Constitution, Christianity is often opposed by both teachers and pupils. In a recently reported case a pupil under training in a Normal school, irreproachable in conduct and diligent in his studies, was expelled simply because he said that God was superior to the Emperor.

But whatever the hostile forces that confront us—Buddhism, Shintoism, nationalism, infidelity, or the manifold evils which afflict society wherever unregenerate humanity is found—our duty is plain. These very forces are themselves evidences of the need there is of widespread evangelistic effort to convict men of sin, to bring them to God, and to guide them into the light of everlasting life in Christ.

Many of the thinking men of Japan are not satisfied with things as they are. If they do not recognize the deep spiritual needs of men as we do, they nevertheless feel that religion is a necessity. This, as far as it goes, is something to be thankful for, for it is an indication of earnest thought, and of a feeling after something which only Christianity can reveal. Popular prejudices, too, however they may at times be strengthened by the rising tide of nationalism, or by the misrepresentations of those whose interest it is to oppose Christianity, are being uprooted, and perhaps in no period since the country was opened were there ever more attentive and earnest hearers. There was a time when the very novelty of seeing a European standing up to speak in their language drew crowds to listen, and this was used by God to bring many into saving union with Christ. In some cases it may still be so, but we have well-nigh advanced beyond this stage in the cities. And if, on the one hand, there may often be much indifference, on the other there are many seekers after truth, who, in spite of the absence of any popular enthusiasm in favour of Christianity, are finding their way into the visible Church.

Our missionaries are alive to their opportunities and responsibilities. In almost all our districts, in addition to regular and systematic efforts in preaching-places, special meetings have been held in theatres and other large buildings in towns to sow the Gospel seed, and evangelistic tours have been organized in country districts, to carry the Word of Life to the numerous villages that wait to be evangelized. Our missionaries, too, are alive to the necessity of adopting new methods, demanded by the ever-changing circumstances of the changeful country in which they live, that they may the more effectually

fulfil their mission to preach Christ. Mission-halls with provision for giving daily teaching to individuals or groups of inquirers, and for preaching to larger numbers, are now becoming a felt necessity in large towns. One has been opened in Tokio, and others are contemplated in Osaka and other large cities. Mission bands, too, are needed as an auxiliary agency in all our districts, and the time is ripe for their formation. On this the Parent Committee at home and the Conferences in the Mission are agreed. The Native Christians are, too, showing their interest in local evangelistic efforts. Last autumn the Osaka Local Synod discussed the important question of Missions to non-Christians, which resulted in special evangelistic services in the Osaka churches. In the autumn of last year, and again in the early summer of this, on three consecutive nights in each church, the Gospel was preached to attentive audiences, brought together by special invitation.

No doubt experiences vary in different parts of the country, according to the temper of the people and the circumstances of the districts, but missionaries generally will agree that the opportunities for public preaching as well as for individual work, for special efforts amongst students, factory hands, policemen, and soldiers, for evangelistic meetings for women and children, were never more numerous or more favourable. The recent visit of Mr. J. R. Mott has led to the formation of small Christian Associations in Government as well as in Mission schools, which will keep Christian students in touch with each other, and open the way for special evangelistic efforts amongst their non-Christian fellows. Such efforts as those made by Miss Hamilton and Mr. Matsuda—the head-teacher of the Bishop Poole Girls' School—to reach the members of the Osaka Police Force, which have resulted in eight or more conversions in a few months; and the work in the naval and military hospitals at Kure and Hiroshima, that amongst the factory girls in Fukuyama, and that again amongst the crews and passengers of the Osaka steamboats, all of which also have resulted in fruit unto salvation, are evidences of the fact that this is a day of opportunity.

And never did our missionaries and their Japanese fellow-workers more fully realize that the subject of their message must be the personal Christ. Those who have had opportunities of watching the progress of the work, and the growth of our Japanese workers, have been struck by the change in the matter of their addresses as compared with many of those delivered several years ago. They have a deeper knowledge of themselves, and a firmer personal grasp of the truth as it is in Jesus, and they preach Christ out of the fulness of their hearts, as men who have something to say from the Master.

Is it necessary that we should add that our Church Missions in Japan need strengthening at the present time? Much as we have done, as a Society, during the past ten years, to strengthen and extend our work, this is no time to relax our efforts. Still we must go forward. The present is, we believe, one of the most critical stages of the campaign on which we have entered, and all the circumstances demand that our efforts should be well sustained, as well as

well directed. "There remaineth yet very much land to be possessed." In each of the jurisdictions—Kiushiu, Osaka, South Tokio, Hokkaido—where we have put our hands to the work, our Missions must be well manned, and well equipped, and well supported by sympathetic interest and prayer; and if this is done the result, we believe, will be a large ingathering in the near future. Yet shall it be, "Not by might, not by power, but by My Spirit, saith the Lord of Hosts."

C. F. WARREN.

YORUBA AND ITS CLAIMS.

By THE REV. F. MELVILLE JONES.

BISHOP TUGWELL'S appeal for the Soudan seems in most people's minds to be connected almost solely with the Niger Mission. It is generally assumed that the basis for extension lies in that Mission only, and the great idea is to reinforce the Upper Niger, so that advance may quickly be made from that point. It seems to be forgotten that the Yoruba Mission forms just as good a base for an entrance on the Soudan, and that for years our missionaries have been working on its very borders, waiting only for reinforcements to enter and possess the land. It will be remembered that Bishop Hill's policy was to advance from both Missions simultaneously, and he did a great deal to stir up interest in and gain recruits for *both* Missions. The party he brought out with him he distributed almost equally between Yoruba and Niger. Bishop Tugwell would feign follow in good Bishop Hill's steps; but he reports from home growing interest in the Niger, but no enthusiasm over Yoruba. One cannot help wondering why this should be. The people of the two countries are of the same race, their needs are the same, the methods of work in both Missions are similar; the need for strengthening existing work and the opportunities for extension, whether among the Heathen around, or the Mohammedans beyond in the Soudan, are equal. It has been asked, "What is in a name?" I believe there is a good deal in this case. Everybody from the youngest schoolboy has heard of "the lordly Niger," and the Niger Mission is familiar to all who care for missionary work. But how many children learn of *Yoruba Land* in their geography lessons? And, judging from the few offers of service for this Mission, few

know of and care for it from a missionary point of view. We have no noted river like the Niger to bring us into prominence, and we are so poorly off for a name that we have to borrow the name of a section of the country, and make it do general duty for the whole area of the Mission. I had a legal document to sign not long since, in which the *clever* lawyer described me as "Missionary on the Congo." Doubtless he had heard of the Niger and Congo, but as for Yoruba—the Congo, 1000 miles away, was near enough. Yet Yoruba has by the far the most C.M.S. work going on in it now of any of the C.M.S. Missions in West Africa, and as great need for reinforcement and as good opportunities for extension as any mission-field in the world. I am writing specially to try and emphasize our needs and open doors, and I think this may best be done by a general account of the work of this apparently little-known Mission.

The Yoruba Mission may be divided into four districts:—

- (1) Lagos and its Missions.
 - (2) Abeokuta and the farm-stations around it.
 - (3) Ode Ondo and its out-stations.
 - (4) Yoruba proper—from which district the whole country takes its name.
- (1) *Lagos and its Missions.*—Lagos is the port of Yoruba Land and the seat of the English Government, which has of late years established a Protectorate over the whole hinterland. Lagos is really a small island, on which is a town of between thirty and forty thousand inhabitants. Nearly fifty years have passed since missionary work was begun here, and there is a good deal to show in the way of results. The town is divided into five parishes, each of which has a good church—

building and schoolroom, and some in addition mission-halls or chapels. All except one of the parishes are under the care of Native pastors, who do excellent work. I spent a year in Lagos before coming to the Interior, and one of the most pleasant of my experiences there was the meeting and working with the pastors of the other churches. Take just as an example the parish of Breadfruit, under the Rev. James Johnson. The number of professing Christians connected therewith is 1400, of whom 479 are communicants; the school-children number about 500, and the congregation contributes about 1000*l.* a year to the different branches of Church work. If you could have a talk with Mr. Johnson (as I have often had) I am sure he would lament much lukewarmness and sin on the part of many of his congregation, but he could tell you at the same time of many instances of real self-denying and godly living on the part of others, and if you could hear his sermons (in English on Sunday evenings in the church, a Yoruba service going on meanwhile in the large adjoining schoolroom) you would agree with me that it is not the fault of the pastor if his people do not know and love the Truth. And the same might be said of the rather smaller congregations of St. Peter's, Aroloya, and Ebute Ero. All the work is entirely self-supporting, pastors, catechists, and schoolmasters being all paid by the Native Church Pastorate Fund. One church only remains in the hands of the C.M.S., namely Christ Church. A European missionary is always appointed to the charge of this congregation. Of late it has proved a most difficult post to fill. Mr. Tugwell acted as pastor till he was consecrated Bishop in the early part of 1894, but since that time no one has been found to take the charge permanently. Various missionaries from the Interior have had to act as stop-gaps, to the great hindrance of the work in the inland stations and not to the benefit of Christ Church congregation, who need the ministrations of a more regular pastor. Some have felt that the church should be handed over to the Native Pastorate. The congregation consists for the most part of English-speaking Africans; but the few Lagos Europeans who come to church mostly attend Christ Church. It is altogether unsatisfactory that the superintendent of an Interior dis-

trict should be called away from his proper work, and that work be left to languish while he has to minister to the wants of Christ Church congregation. This, however, is at present the case, and, it is needless to say, it is good neither for the missionary himself, the Interior work, or the congregation he ministers to. Does any one feel called to this post? For years the C.M.S. have been appealing for a man without success. Who will come and help us? It cannot be said he will have a great deal of direct work among the Heathen, though there are plenty of these to be found in Lagos. His work will rather be that of a parish priest with abundant opportunities of exercising a great influence on a rapidly developing Native Church. Will no clergyman of some experience offer for this post, and set Mr. Harding free to return to his work among the Christians of the Interior Yoruba Country and the teeming heathen population found there?

Before ending our account of the Lagos Church some reference must be made to its missionary work, for it could hardly be reckoned as a living Church if it were content to leave the Heathen of the mainland in ignorance of the Gospel which it has known so long. The Lagos Church has chosen the Ijebu Country as its sphere of Gospel influence. It raises about 400*l.* a year for this work, and has, I think, about a dozen agents working in different stations. A town of the size of Lagos at home often thinks it does well if it has its "Own Missionary." The Lagos Church not only supports its own ministry entirely, but has a dozen "Own Missionaries." Of course the Church might do more, and, as is so often the case, it is the *few* who take interest and give; the *many* give little, and apparently care less. Nevertheless, let us give the Church its due share of praise, and let the congregation at home "which is without sin" cast the first stone.

(2) *Abeokuta and its Farm-stations.*—Abeokuta and the villages round, where the people of the town have their farms, forms a separate district under a European superintendent. Our dearly loved and valued veteran and leader (Mr. Wood) was superintendent till May last, when, after forty years of invaluable service for Africa, he passed to his rest. Alas! where shall we find another to fill his place? May our God,

Who removed him to higher service, supply his successor! Wonderful must have been the progress in many things which he witnessed during his long experience. Abeokuta is a town of perhaps 150,000 inhabitants. There are now about a dozen pastorate stations scattered among this vast population, under the charge of as many catechists and pastors. Attached to the different churches are some 2500 professing Christians. It is not yet entirely a self-supporting Church, but bids fair to be so before very long. The Society provides a grant-in-aid, which diminishes at a fixed rate year by year, and already the local contributions surpass considerably the sum which is supplied from foreign sources. The farm villages round Abeokuta form its area for missionary work, and a very encouraging field of labour it appears from all accounts to be. Fresh congregations and churches are springing into life by the voluntary work of Christians, who go to settle and plant farms in the different villages. So rapid of late has been this extension that it is impossible to supply agents for all the places that need them. I have never had the opportunity of more than a short visit to Abeokuta, but when I last saw Mr. Wood he spoke with great thankfulness and hope of this work in the farm-stations, which is increasingly supported by the Abeokuta Christians. On the other hand, he spoke sadly of the many lapses and falls on the part of professing Christians in some of the Abeokuta congregations. He was never one to despair, and expressed plenty of hope for the future of the work in which he had laboured so long, but there was a note of warning of coming dangers and difficulties for those who should follow him: lax morals and dead consciences within the Church, which foretold greater difficulties than even the hard and indifferent hearts of the Heathen.

Medical and evangelistic work is done by Mr. Fry and the ladies, and this helps the Church greatly and brings the Gospel message to so many heathen hearts. But in Abeokuta and elsewhere by far the greater part of the work is in the hands of our Native brethren. People at home, seeing and knowing and hearing as a rule the *white* missionaries only, often imagine the greater part of the work is done by them, and seldom realize the extent

and value of the native agency. But writing, as I now do, especially to call attention to needs which may be supplied from home, it is necessary to point out that the Abeokuta staff of Europeans cannot be regarded as complete. We have good house-accommodation at Abeokuta, and now that two of our single ladies are getting married, we need others to take vacant places. We hope Mr. and Mrs. Fry may long be spared to carry on their good work in the dispensary, and that Miss Tynan may soon be back teaching her classes again; but another lady should be on the spot learning the language with a view to the extension of ladies' work in the further Interior.

(3) *Ode Ondo and its Out-stations.*—This is our most easterly district. Work here was begun later than in other parts of the Mission; in fact it is the only new ground covered since the time of the Hinderers. From 1876, when a start was made, the work went on slowly till the last few years, when extension has become quite rapid. Bishop Phillips has long superintended the district, and has shown much energy in exploring the country eastward in the direction of the Niger, proving what an open and interesting sphere of missionary enterprise lies in that direction. Many will remember how, in company with Bishop Tugwell, he walked from Lokoja on the Niger to his own district of Ondo, and since then has done his best so to extend his forces as to join hands with the brethren of the sister Mission. Nor will it be long before this junction is effected, if only sufficient Native agents are forthcoming. Bishop Phillips is continually reporting earnest requests for teachers from the towns beyond, and has already established a station at Ado, only five days' journey or so from the Niger. The Yoruba language spoken in Abeokuta, 200 miles to the west, is the language of these parts also, and Bishop Phillips found that it was understood right up to Lokoja on the Niger; in fact throughout the whole Mission one language only is spoken, which is a great advantage to our work and should be an encouragement to those thinking of joining the ranks from home. The language is undoubtedly a difficult one for foreigners, but once mastered it gives access to a huge country and a very large population. The two oldest stations in this district are Ondo and

Ilesha; in each of them are a little over 200 professing Christians. The Ondo Church has its "Own Missionary" at the neighbouring out-station of Oke Igbo. The chiefs built the mission-house here, and in all the new extension work the people have done something to help in the buildings. Here we have a happy instance of work begun and going forward under the direction of our African brethren. Though Bishop Phillips said in a recent address in England how gladly he would welcome European fellow-labourers, yet the call for them is not so great here perhaps as elsewhere. What I would ask our friends at home to do for this district is to pray for those working there at present—(oh! you little know the dangers, the difficulties, the temptations of a young unmarried man placed almost alone, at best with one fellow-worker, in the midst of a heathen town; it wants a man filled with the Holy Spirit to stand!)—and to pray also for new Native workers. May God raise up many, many faithful witnesses and workers from out of this people.

(4) *Yoruba Proper*.—This is the most northern portion of our Mission, and adjoins the vast Soudan. Here, as I said at the beginning, lies a splendid base for an entrance into that country. Our frontier station is Ogbomoso, and this is only twelve hours' journey from the celebrated Ilorin, recently subdued by the Royal Niger Company. Politically Ilorin is under the sway of the R.N.C., but geographically, as a glance at the map will show, it belongs to Yoruba, and from Yoruba must be occupied. Four years ago Mr. Farrow paid a visit to Ilorin from Ogbomoso to see what opportunities there were for opening up work there. The king allowed him to show and explain the magic-lantern pictures of the life of Christ, and also availed himself of his medical knowledge, yet he would not allow him to preach, nor did he then welcome the idea of resident teachers. The result was that Messrs. Jays and McKay were stationed at Ogbomoso with a view to paying periodical visits to Ilorin. Sickness has interfered with these plans. Mr. Jays has twice been driven home by severe illness, and our Native brethren are left alone in Ogbomoso to continue the work at present. There is little doubt the slight opposition of the authorities shown to Mr. Farrow at Ilorin would have vanished had our missionaries from

Ogbomoso been able to visit and do medical work there regularly. Had men been forthcoming, Ilorin before this might have been occupied and the work in the Soudan on this frontier really begun! If, however, there was opportunity of entering before—now, as Bishop Tugwell's appeal so forcibly points out, there seems to be a real call for advance. Now that the Niger Company have subdued the town, all opposition on the part of the *authorities* to the white man's presence must be at an end, and the *people* themselves have ever been ready to hear the Truth if not prevented by those over them. We can only long and pray that Bishop Tugwell's appeal may be earnestly responded to (especially by offers of service, for money is useless without men), and advance made from both Yoruba and Niger into this great unevangelized region.

However, earnestly as one longs to see this great forward move, one cannot forget needs even nearer our doors. Some men may feel called, especially on reading of the unique opportunity now opened up, to go in and wage war with the forces of the false prophet. God speed all such, and may they be many! But we return to Yoruba proper again, and think for the present of the work accomplished and being accomplished in this district. Here we are supposed to have a European superintendent, but, alas! as before stated, he is now called away to Lagos, and many a scheme for extension and for increased self-support set on foot a year ago must languish, if not die, as there is no leader and guide to see them through. The Rev. D. Olubi (our Native pastor at Kudeti, Ibadan), on whom the burden to a large extent devolves, is getting old and feeble and sadly needs help for the administration of his own parish, so that he can do little to carry out the plans so earnestly and prayerfully made by Mr. Harding and the Ibadan Church. We up here eagerly look for the time when the latter will be relieved of his Lagos duties and be able to return to his proper sphere of work.

The chief centres of work in the Yoruba district are Ibadan, Oyo, Ogbomoso, and Isehin; all of them large towns, averaging perhaps 40,000 inhabitants each, and not much more than a day's journey apart. Ibadan is by far the largest, with probably as many inhabitants as Abeokuta (about 150,000).

There are four stations, and a fifth is now being opened. The professing Christians number between 600 and 700. The work here has made slower progress than in Abeokuta, and not so much has been done in the way of self-support. This is no doubt due in part to the blocking of the roads through continuous civil war—which from the time of the Hinderers till recent years prevented all outside help reaching the Church there. Now that the British Protectorate is established and peace reigns there is no reason, given an adequate supply of missionaries, why the Ibadan district should not enjoy the help and guidance of a resident superintendent, whose presence would, I am sure, help to purification and edification of the Church in these parts. The other towns mentioned above have at present but one station each, though there is ample room and need for the establishment of others. A plan is on foot to open a second station in Oyo, which I hope may soon be carried out.

Oyo, too, is now noteworthy as being the centre of our chief training work. Till lately the Training Institution was situated in Lagos, but it has for some time been felt that as the work moved on it was necessary to have such an institution in the interior. The plan has just been carried out; suitable buildings have been erected and seventeen students are now in training there. It is hoped that the training of agents will not altogether be dropped in Lagos, but that the Native Church will take this opportunity of stepping in and beginning as a regular thing to train its own workers. The Oyo institution is under the charge of a European Principal, with Native tutors to assist. It is an all-important work and greatly needs the prayers of friends at home. To Oyo we now look for the supply of our future schoolmasters and other agents, and here it may be as well to add that at all the stations enumerated in the different districts schools have been established, and the total number of children under instruction is over 3000.

And now what are the opportunities and need for extension in this Yoruba district? Again I add a slight warning lest in thinking of the Soudan and its claims, we forget the calls nearer home. We have spoken of Bishop Phillips and his aim at reaching the Niger, but, alas!

our Yoruba district does not yet join hands with Ondo; there is a large tract of unevangelized and unoccupied territory between the two. The Ibadan Church is planning to bridge part of the gulf by starting a Mission at Apomu, a town some distance on the way to Ilesha. They have found an agent for the work, and they propose to support him themselves. But this is only a beginning. When one thinks of the huge towns of Modakaki, Iwo, Ede, Oshogbo, and many others untouched, unevangelized, one sees the need of reinforcement and extension within our present area. Who will come to help? It will much spoil the joy of shaking hands with our Niger brethren from Ondo, unless at the same time Ibadan can meet with Ilesha.

What then are the needs of this district which may be supplied by labourers from England. At the present moment Ogbomoso has lost its European workers, and Isehin, where the work makes but slow progress, has never had the benefit of the presence of one. The McKays are carrying on the dispensary work at Kudeti (Ibadan), as there is no lady with sufficient medical knowledge available to occupy the post. Could such a lady be found for that post, she and Miss Grover might carry on the work there, and the McKays be set free for Ogbomoso. This would help towards the further extension of ladies' work. Oyo has long been considered suitable as a new centre of such work. It is the royal city, and the king has a harem of about 1000 wives. As long ago as Bishop Hill's time this was recognized as a strong call, and two ladies were actually located to the place. The sad death of Miss Mansbridge prevented the plan from being carried out at the time, but given the supply of ladies to fill the old places in Ibadan and Abeokuta there is no reason why the extension should not take place at once. Miss Thomas was one of the ladies originally appointed to Oyo, and she is still longing and ready to go there. She is at present on furlough. Only let the medical lady asked for be found for Kudeti, and she and another could at once settle in Oyo. It is not much we ask for. Our most urgent needs are:—

(1) A clergyman of some experience to set Mr. Harding free from Christ Church, Lagos.

(2) A medical lady for Kudeti, Ibadan.

(3) Additional recruits (as many as possible, men and women, especially the former) to be learning the language with a view to future extension.

The first two are most pressing. May the Lord of the Harvest send forth the labourers into this ripe part of the harvest-field.

THE SINLESSNESS OF MOHAMMED.

A Correspondence between a Missionary and Mohammedan Teachers.

By J. MONRO, C.B., MISSIONARY, RANAGHAT.



IN the course of evangelistic work amongst Mohammedans, the question of the sinlessness of Mohammed naturally arises, and it is of importance for any Christian missionary to be aware of what the teaching of the Koran on the subject is, and of the interpretation placed on any passages bearing on the point by the Maulavis or Mohammedan teachers. During the course of my work in the Nadiya district, the question arose, and I found that opinions on the subject differed, many affirming that the sinlessness of Mohammed was plainly laid down in the Koran, and ought to be accepted as a matter of belief by all Mohammedans; while on the other hand a large number of Mussulmans with whom I came in contact admitted that their prophet was not sinless, but was like other men, sinful. It seemed to me therefore advisable to ascertain from Mohammedan Maulavis what the teaching of the Koran on the subject was, and I therefore drew up a couple of questions for reference to any Maulavis whom I might consult. The questions were simple: 1st, "If the sinlessness of Mohammed is asserted in any passage of the Koran, will you refer me to the Sura in question?" 2nd, "If the sinfulness of Mohammed is affirmed in the Koran, will you refer me to any Sura in which the assertion is made?" The questions were framed to avoid controversy, and merely to ascertain what the teaching of the Koran on the two points was.

The first person to whom I referred these questions was a Mohammedan Maulavi of Santipur in this district, an educated gentleman, and one likely to be well acquainted with the Koran. This gentleman very courteously replied to my letter. He declared his inability to solve the question which had been asked, and suggested that reference should be made to the learned Maulavis of the Calcutta Madrasa, or to Mohammedan missionaries. He was good enough to give me the names of Maulavi Serajuddin Ahmad, a convert from Christianity, and a Mohammedan missionary, and of (amongst others) Shums-ul-ulema Maulavi Ahmad, head Maulavi of the Calcutta Madrasa, as those of "proper authorities" to enlighten me on the points referred.

I was glad to receive the suggestion, and acted on it. Before, however, recording the result of my reference to the authorities mentioned, I put the same questions before another Mohammedan gentleman of this district, Moollah Khodadad Khan, well-educated, and from his title of Moollah, having claims to be considered a religious teacher amongst Mohammedans. The questions as put before the Moollah were in the same form as given to the Maulavi of Santipur, and I was careful to explain that all that I asked was a reference to passages in the Koran on the points mentioned. After a month I received a reply to the effect that the question had "not yet been settled," but that I should receive a further communication. Some further delay took place, and the Moollah suggested that, as the questions put were "of a serious nature," I should refer them to a "professional Maulavi" for discussion. Finally, however, I received the following reply from the Moollah: "I must

say that, so far as I know, there is no version (*sic*) in the 'Koran Shureef' wherein the sinfulness or sinlessness of Mohammed our Prophet is asserted or denied." The Moollah suggested that a further reference might be made to Maulavi Ahmad, Shums-ul-ulema, head Maulavi of the Calcutta Madrasa, the learned gentleman who had also been suggested by the Maulavi of Santipur as a "proper authority" on the question.

This closed what may be called the negative side of the question. The first Maulavi consulted professed his inability to solve the question as to what was the teaching of the Koran on the point of Mohammed's sinlessness or sinfulness. The second Moollah was obliged to admit that this vital question was "not yet settled," but that, so far as he was aware, there was no passage in the Koran "wherein the sinfulness or sinlessness of Mohammed our Prophet is affirmed or denied."

Maulavi Serajuddin Ahmad, a convert to Mohammedanism, and "Mohammedan missionary, Midnapur," dealt with the question differently. In reply to my questions he sent me various passages from the Koran bearing on the points referred, and suggested that I should also "consult the Commentaries, because the matter is of an important nature, and should be thoroughly understood."

The passages quoted by Maulavi Serajuddin Ahmad are as follows:—

Sura Al Kalam (Ch. 68). "By the pen and what they write, thou, O Mohammed, through the grace of God, art not distracted: verily there is prepared for thee an everlasting reward, for thou art of a noble disposition."

Sura Nazam (Ch. 53). "By the star when it setteth, your companion Mohammed erreth not, nor is he led astray, neither doth he speak of his own will, &c."

Sura Fatha (Ch. 48). "Verily we have sent thee to be a witness, and a bearer of good tidings, and a denouncer of threats, that ye may believe in God and His Apostle, and may assist Him and revere Him, and praise Him morning and evening. Verily they who swear fealty unto thee swear fealty unto God, &c."

Sura Zakhraf (Ch. 43). "Wherefore hold fast the doctrine which had been revealed unto thee, for thou art in the right way."

Sura Yasin, or Y.S. (Ch. 36). "I swear by the instructive Koran that thou art one of the messengers of God, sent in the right way."

Sura Ahazab (Ch. 33). "Verily God and His angels bless the prophet. O true believers, so ye also bless him, and salute him with a respectful salutation, and those who offend God and His Apostle, God shall curse them, &c."

Sura Al Ambia (Ch. 21). "We have not sent thee, O Mohammed, but as a mercy unto all creatures."

Sura Yunas, or Jonas (Ch. 10). "I follow that only which is revealed unto me, verily I fear, if I should be disobedient unto my Lord and the punishment of the last day."

Sura Anfal (Ch. 8). "Neither didst thou, O Mohammed, cast the gravel into their eyes, when thou didst seem to cast it, but God cast it, &c."

Sura Towba (Ch. 9). "It is he who sent his Apostle with the directions, and true religion, although the idolaters be averse thereto."

Sura Aráf (Ch. 7). "Answer, I follow that only which is revealed unto me from my Lord."

Sura Maida (Ch. 5). "This day have I perfected your religion for you, and I have completed my mercy upon you, and I have chosen for you Islam, to be your religion."

Sura Nissa (Ch. 4). "And those who obey God and His Apostle, God shall lead him, &c. But whoso disobeyeth God and His Apostle, &c."

"Whoever obeyeth God and His Apostle, &c., &c."

"We have sent thee an Apostle unto men, and God is sufficient witness thereof. Whoever obeyeth the Apostle obeyeth God, &c., &c."

Sura Bakar (Ch. 2). "We have sent thee in truth a bearer of good tidings, and a preacher."

Sura Al Inshirâh (Ch. 94). "Have We not *opened thy breast* and eased thee of thy burden, which galled thy back, and *raised thy reputation* for thee."

Sura Al Nasar (Ch. 110). "And ask pardon of him, for he is inclined to forgive."

On receipt of this communication from Maulavi Serajuddin Ahmad, I replied (March 11th, 1895): "I do not quite gather which texts refer to each of the questions asked. As to the first question, the sinlessness of Mohammed, I do not suppose that you mean me to accept such expressions as 'being in the right way'—'God and His Angels bless the Prophet'—'sent as a mercy unto all creatures'—'a bearer of good tidings and a preacher'—'a witness and a bearer of good tidings, and denouncer of threats'—'thou, O Mohammed, art not distracted'—I do not suppose, I say, that you affirm these texts to assert the *sinlessness* of the prophet. The only passage which apparently, and only apparently, bears on the question is the quotation from the 'Star.' It is, however, clear from the context that the words in no way refer to the *sinlessness* of the Prophet—they merely refer to him being a divinely commissioned agent or messenger. In fact, this is distinctly asserted in the same Sura: 'This our Apostle is a preacher like the preachers who preceded him.' Am I therefore to understand this text, or any of the others referred to above, as affirming that Mohammed *differed* from the other preachers who preceded him *in being sinless*? This is the point on which I ask for information. Does the Koran affirm the sinlessness of Mohammed? I am, of course, aware that in the Koran he is treated as the messenger of God, but the point on which I seek for information is whether in any passage of the Koran his sinlessness is affirmed."

To this letter of mine no reply was received from the Maulavi, although I reminded him on the subject. I could not, therefore, say how far he considered the texts as sufficient to prove the sinlessness of Mohammed, on the strength of expressions which certainly do not imply sinlessness. There have been many messengers of God, sent by Him, and "in the right way," but the fact of such messengers being so sent and so guided does not affirm or imply their personal sinlessness.

Many months afterwards, however, I discovered that an altogether erroneous account of the issue of the correspondence between the Maulavi and myself was current amongst the villagers of Nadiya. It was asserted on the authority of Maulavi Serajuddin himself that *he* had put a series of questions to me to which I had been unable to reply, and this erroneous impression left on the minds of the people, amongst whom I was working, it was desirable to remove. I accordingly again addressed Maulavi Serajuddin, bringing the fact of this alleged misrepresentation on his part to his notice, and asking him to authorize me to contradict it. At the same time, I took the opportunity to point out that I had received no reply to my letter of March 11th, 1895, in which I had asked for explanation of his original statements, made in answer to my first request for information. As usual, considerable delay occurred before I received any reply. The Maulavi informed me that he had "given up the missionary business entirely," and that he wished to refer to the previous correspondence before replying. In the end, however, he repudiated having been the author of the incorrect statement

brought to his notice, and authorized me to take any steps I might deem fit in the matter. He was careful, however, to give no reply to the letter previously left unanswered, and no explanation of his original statements was furnished. I was therefore able to write to him on March 15th, 1897, "I am glad to learn . . . that the statement as to your having published an incorrect account of our correspondence is untrue, and that you repudiate having made any such statement. This I take to be the meaning of the somewhat singular phrase which you use as to some person having made himself 'very personal to use your name at naught.' If I am wrong in attaching this meaning to your phrase, you will doubtless correct me. You have, however, omitted to notice a second request of mine made in my letter of December 22nd, 1896. In that letter I called your attention to the fact that I had received no reply to my letter of March 11th, 1895, and I asked for a reply. Should I not receive such an answer, I shall be at liberty not merely to contradict the false statement attributed to you, but to add that our correspondence ceased owing to no default on my part, but to your having given no reply to a letter of mine, although repeatedly called on to do so." I have received no reply from Maulavi Serajuddin, and I am at liberty to conclude that he is either unwilling or unable to answer the questions which I put, or to afford the explanation which I desired.

Shums-ul ulema Maulavi Ahmad is the chief Maulavi of the Mohammedan College or Madrassa, at Calcutta. The title which he bears, "Light of the Learned," shows that he is distinguished amongst Mohammedan officers in the educational service of Government, and the reference made to him by both of my correspondents clearly indicates the repute in which he is held. The correspondence which I had with him extended over nearly two years, although few letters passed between us. There appeared to be a fatality attending the receipt and disposal of my letters by him—at one time my letter containing my questions miscarried in the Post Office, on two other occasions it was mislaid—but after much delay the result attained was as follows :—

In answer to my questions, I received the following reply :—

"The sinlessness of our Prophet is not directly stated in any one of the verses of the Koran, but it is incidentally referred to in many verses, as for example in the following verse in Sura Yaseen, Chapter 22 (Arabic quoted), which means, 'O Mohammed, one of the Prophets, thou art on the right path.' In the commentaries of the Koran, the 'right path' in the above verse is taken to mean 'the path which leads to God, and diverts away from others.' So when one is said to stand on such a path, he must be supposed to be sinless. Hence the sinlessness of our Prophet is indirectly mentioned in the Koran."

"There are certain verses, notably the following verse in Sura Mohammed, Chapter 26 (Arabic quoted) (which being translated into English runs thus, 'Repent for thy sin, and for the sins of male and female Moslems'), which tend to show the contrary. But the meaning of verses of this kind has been universally taken to be not that he himself was ordered to say 'Towba,' but that it was an exhortation to him to instruct his followers to say 'Towba' whenever they sin. Hence it is evident from all the books bearing on the point that he was sinless, and that there was no necessity for him to say 'Towba' or to repent."

To this letter I replied :—"I understand (from your letter) that the sinlessness of the Prophet of Mecca is nowhere in any passage of the Koran directly affirmed, but that it is indirectly referred to in such passages as that quoted in Sura Yaseen, Chapter 22, 'O Mohammed, one of the Prophets, thou art in the right way.' May I ask if on the same principle of interpretation I

am right in saying that the Koran teaches the sinlessness of the other preachers who preceded Mohammed, or whether with reference to them, e.g. Noah, Abraham, Moses, David, the Koran affirms their sinfulness? I also understand from your letter that there are passages in the Koran which tend to show the sinfulness of Mohammed, but that the sense of such passages has been held to be that he was not personally sinful."

After several months, and many reminders, I received a reply, attributing delay to press of other work, and continuing, "I have, however, found out some passages in the Koran which prove beyond all doubt the sinlessness of our Prophet, as well as of other Prophets who preceded him. They are as follows:—

"Chapter 7. *Sura Anám* (Arabic quoted). 'And this is our argument wherewith we furnished Abraham, that he might make use of it against his people. We exalt unto degrees of wisdom and knowledge whom we please, for thy Lord is wise and knowing. And we gave unto them Isaac and Jacob, we directed them both; and Noah had we before directed, and of his posterity David and Solomon: and Job, and Joseph, and Moses, and Aaron; thus do we reward the righteous; and Zacharias, and John, and Jesus, and Elias; all of them were upright men; and Imael, Elisha, and Jonas, and Lot; all these have we favoured above the rest of the world, and also divers of their fathers, and their issue, and their brethren; and we chose them and directed them into the right way.'

"Chapter 17. *Sura Ambia* (Arabic quoted). 'And we led them into our mercy, for they were righteous doers.'

"Chapter 23. *Sura Suád* (Arabic quoted). "And they were in our sight elect men and righteous doers."

"I am confident that the passages above quoted will be sufficient to satisfy any one with regard to the sinlessness of prophets. Besides these passages there are also many other passages in the Koran bearing on the point in question."

Not being able to endorse the conclusion arrived at by the learned Maulavi, I again addressed him as follows:—

"I now understand that, in accordance with the texts quoted, your interpretation of the teaching of the Koran on the point which I referred to you is to the effect, that not only was the prophet Mohammed sinless, but that all other prophets who preceded him, and who with him were 'in the right way,' were similarly sinless. I have, however, a difficulty in reconciling this statement with reference to passages in the Koran itself, and, if I do not trespass too much on your leisure, I shall be very glad to have your help in removing the difficulty. The difficulty is this: if I am to accept the expressions as to all the prophets or preachers 'being in the right way,' 'being righteous doers,' 'being elect men,' as equivalent to meaning that they were sinless, i.e. without sin, how am I to interpret passages in the Koran in which the sinfulness and actual sins of such prophets are described? To save you the trouble of searching for references, I quote the passages. For example, *Adam* is held to be the first *paighumber*. If I am to hold that he was *sinless*, what meaning am I to attach to the passage in *Sura Al Aráf*, verse 23, in which it is written, 'And he (i.e. Satan) caused them (Adam and Eve) to fall through deceit.' And again in verse 24: 'They (Adam and Eve) answered, "O Lord! we have dealt unjustly with our own souls, and if Thou forgive us not, and be not merciful unto us, we shall surely be of those who perish.'" Do not these passages clearly recite Adam's fall, i.e. his sin and sinfulness? How then am I to accept the allusion to his being 'in the right way' as an assertion that he was sinless?

"So again in the case of the great prophet *Abraham*, 'the friend of God.' If by his being 'in the right way,' I am to understand that he was *sinless*, what meaning am I to put on the passage in Sura Al Ibrahim, verse 43, in which Abraham says, 'O Lord! forgive me, and my parents, and the faithful, on the day when an account shall be taken.' If Abraham, 'righteous doer' and 'friend of God,' as he was, was without sin, what is meant by him asking forgiveness for himself? Does not this passage assert that Abraham was sinful, and that he needed forgiveness for sin, which he himself asked for?

"Similarly with reference to *Moses* and *Aaron*, to whom reference is made in the quotation from Sura Anám given in your letter. In Sura Al Qasas, verses 13, 14, I find it written, 'And when Moses had attained his age of full strength, and was become a perfect man, we bestowed on him wisdom and knowledge, and thus do we reward the upright. And he went into the city at a time when the inhabitants observed not, and he found therein two men fighting, the one being of his own party, and the other of his enemies. And he who was of his party begged his assistance against him who was of the contrary party. And Moses struck him with his fist, and slew him. (But being sorry for what had happened) he said, "This is the work of the devil, for he is a seducing and open enemy." And he said, "O Lord, verily I have injured my own soul, wherefore forgive me." So God forgave him.'

"In the above passage it is recorded that Moses, after having received from God 'wisdom and knowledge'—a reward of the upright—killed a man; that he saw his sin: acknowledged it as a sin committed at the instigation of the devil: asked forgiveness of God, and received it. How am I to reconcile this narrative of his sin with any inference as to his being sinless, on account of his being 'upright' and 'in the right way'?

"Again, in Sura Al Araf, verse 150, I find the following description of the events which followed the relapse into idolatry of the Israelites, when Aaron made for them the golden calf. 'And when Moses returned unto his people full of wrath and indignation, he said 'An evil thing it is which ye have committed after my departure: have ye hastened the command of your Lord?' And he threw down the tables, and took his brother (Aaron) by the hair of the head and dragged him unto him. (And Aaron) said unto him, 'Son of my mother! verily the people prevailed against me, and it wanted little but they had slain me, make not my enemies to rejoice over me, neither place me with the wicked people.' Moses said, 'O Lord! forgive me and my brother, and receive us into Thy mercy.'

"In the above passage we have a clear statement that Aaron committed a grave sin, viz. yielding to the people of Israel and countenancing idolatry—a sin so grave that it betrayed Moses into assaulting Aaron, under the influence of wrath and indignation, and into throwing down the tables of the law, which he had just received from God. We have further a confession by Moses to God of his sin and of his brother's sin, and a prayer that God would lead or receive them into His mercy. How am I to reconcile this confession of the sinfulness of Moses and Aaron with an inference that their being 'in the right way' means that they were sinless? I note, moreover, that the prayer of Moses was to be *led into the mercy of God*, i.e. to be *pardoned of God's mercy*, which is the very expression quoted by you from Sura Ambia to show that the prophets were *sinless*!

"So again, in the case of *David*, also referred to by you as being one of those who were sinless, in the quotation from Sura Anám. David's sin in seducing the wife of Uriah the Hittite, and causing the murder of the latter,

is well known, and is commented on in Sura Al Swad, verse 23, the Sura which is referred to in your third quotation to show that David, with other prophets, was sinless. 'David perceived that We had tried him (by the parable of the ninety-nine sheep and one ewe), and he asked pardon of his Lord, and he fell down, and bowed himself, and repented. Wherefore We forgave him this fault' (verse 25). 'O David, We verily have appointed thee a sovereign prince on the earth; judge therefore between men with truth, and follow not thy own lust, lest it cause thee to err from the way of God.'

"How am I to infer that, although David was a 'righteous doer,' 'admitted to approach near unto God,' and having the promise of 'an excellent abode in Paradise,' he was *sinless* when his grievous sin, caused by lust, in the matter of Uriah and his wife, is so clearly stated in the Sura Al Swad above quoted?"

"So too, with reference to Jonah, in Sura Us Safát, verse 139. 'Jonas was also one of those sent by us. When he fled into the loaded ship, and those who were on board cast lots among themselves, and he was condemned, and the fish swallowed him, for he was worthy of reprehension.' And again in Sura Ambia, the Sura from which your second quotation is made, 'And remember Dhulnun, when he departed in wrath, and thought that We could not exercise power over him. And he cried out in the darkness, saying, "There is no God besides Thee, praise be unto Thee! Verily I have been one of the unjust." Wherefore We heard him and delivered him from affliction, for so do We deliver the true believers.'

"Here then we have an admission by Jonah (or Dhulnun) himself, that although he was a true believer, he had been 'one of the unjust.' How am I to reconcile this statement of his having committed sin and admitted it, with an inference that he was sinless, because he is styled 'a true believer,' or 'in the right way'?"

"I might go on taking other instances, but I do not wish unduly to occupy your time. And the passages I have quoted seem sufficient to justify me in asking the question, 'How can the sinlessness of these prophets be inferred from such expressions as "being in the right way," being "righteous doers," &c. &c., when their sinfulness, their having committed actual sins, and having admitted the same, are detailed in the Koran itself?' On which passages am I to rely? On those which are brought forward by you as suggesting an inference of sinlessness on the part of all the prophets, on the strength of such expressions as 'being in the right way,' &c., or on those which detail facts as to sin committed, and sin admitted, by the prophets themselves?"

The first reply which, after a fortnight, I received from Maulavi Ahmad, was to the effect that, owing to failing health and press of other work, he had not been able to find time to answer the questions put—"questions which will require long and laborious inquiries and consultations." Having no wish to press unduly on the leisure of the learned Shums-ul-ulema, under such circumstances, I allowed three months to pass before writing to him. I then gave him a reminder, which produced no reply, and after that I did not address him for five months. I then, in the month of November, received a reply to my letter written in February, repeating the old tale that my letter containing the questions to be answered had been mislaid, and asking me for a copy. I was, besides, exhorted not to be "impatient" as to receiving a reply! The exhortation as to impatience was amusing, seeing that I had already patiently waited for nine months in the hope of receiving an answer to a question which I had imagined would afford no difficulty to a Shums-ul-ulema, and had been disappointed. However, the copy was sent, and I

waited for the reply promised. It did not reach me until four months had passed, i.e. until more than a year from the time when the question had been originally put. However, the result of "long and laborious inquiries and consultations" reached me at last, and I reproduce it.

"It appears from our religious books," writes the Shums-ul-ulemá, "that no prophet has, after his becoming a prophet, ever voluntarily or involuntarily committed any gross sin, or voluntarily committed any minor sin, though before his becoming a prophet he might have, or have not, committed any sin. It is true that some verses in Sura Aráf allude to Adam's fall; but that fall occurred while, before his becoming a prophet, he was living in heaven with Eve. Therefore this allusion to his sin is in no way in conflict with the teaching of our religion, inasmuch as the sin alluded to occurred previous to his becoming a prophet. Again, if this fall had occurred after his becoming a prophet, even then it would be regarded as a minor sin, by slip, inasmuch as the eating of the forbidden wheat was not in itself a bad act, but it became so simply because it was forbidden by God. So, properly speaking, the eating of the wheat was but a slip and not a sin. Moreover, Adam did not eat the wheat under the promptings of his own passions, but under the impression that he, although first forbidden to eat the wheat, was afterwards permitted to do so.

"The above argument holds good in the case of Moses, Abraham, David, and Haroun also, who never voluntarily or involuntarily committed any gross sin, and never voluntarily committed any minor sin, after their becoming prophets. If any fault was ever committed by any of them, it was committed either involuntarily or through a slip.

"It is a known fact that the virtuous naturally regard a minor or insignificant shortcoming as a grave sin, and make repentance for it, and for such acts as it would be better not to do. The occurrence of a slip from, or the involuntary commission of minor sins or such acts as it would be better not to do, by the prophets is possible; and the occurrence of a slip from, or the involuntary commission of minor sins or such acts as it would be better not to do, by the nearest to God, may be held to be tantamount to gross sins committed by unlettered common people, and this sort of faults, which are too insignificant to be even noticed in the case of common people, is looked upon by the prophets as grave sins. Therefore God has, simply with a view to warn them (i.e. prophets), denominated the slips and shortcomings of the prophets to be sins or oppression, and ordered them to ask forgiveness. And the asking of forgiveness and the confession of sins on the part of the prophets may also be explained by the above argument, and may sometimes be regarded as the result of self-humiliation. Just as in this world an inferior generally shows humility and submission towards his superior. The habit of the prophets ought therefore to be rather looked upon as the most noble and laudable one.

"Hoping the above replies will be sufficient to establish the sinlessness of the prophets, if they be read carefully, and thought over with an unprejudiced mind, and intimating at the same time that I will not be in a position to spare any more time for further discussion of the subject,

"I am, &c.,

"AHMAD."

The Maulavi having thus indicated his desire that correspondence should cease, I could do no more than briefly comment on the main portions of his letter as follows:—

"I note that you do not wish to prolong the correspondence, but as you express the hope that the arguments brought forward may be convincing, it

would be unfair to you to leave you in doubt as to the impression made on my mind by the statements contained in your letter.

"The question which I put was simple. The sinlessness of the prophets, which you inferred from certain general statements in the Koran, seemed to me to be distinctly denied in passages of the Koran itself, which detailed the sins of such prophets. I therefore asked, 'On which passages am I to rely? on those which are brought forward by you as suggesting an inference of sinlessness on the part of all the prophets, on the strength of such expressions as "being in the right way, &c.," or on those which give details as to sin committed and sin admitted by the prophets themselves?' Your letter does not answer my question directly, and you give me no reply as to the meaning of those passages which I quoted, and in which, if words mean anything at all, the sinfulness of certain prophets is distinctly affirmed and illustrated by details.

"You tell me, however, that 'no prophet, after his becoming a prophet, ever voluntarily or involuntarily committed any gross sin, or voluntarily committed any minor sin, though before his becoming a prophet he might have, or have not, committed any sin.' This statement you make as derived from 'our religious books.' No quotations from any such religious books are given, and I cannot therefore say to what works reference is made. But the statement in question is very distinctly opposed to the words of the greatest of all religious books in the opinion of Mohammedans, viz. the Koran, in the passages which I quoted to you. And you can hardly expect that I am to be convinced by any statement as to the sinlessness of prophets, when such statement is in direct conflict with the plain words of the Koran on the point.

"You illustrate your view, derived from religious books (apparently other than the Koran), by reference to the case of Adam and other prophets. As to Adam, you inform me that the sin of which he was guilty was committed in heaven before he was sent to earth as a prophet. Admitting, for the sake of argument only, that the sin is described in the Koran as having been committed in *Paradise*, this establishes the fact that even in heaven, in close proximity to God Himself, Adam committed sin, and that he was sent to earth as a prophet, who had committed sin. Such sin, you maintain, was not of a grave nature in itself; it only became a sin at all because the act was 'forbidden by God.' I know of no graver sin than direct disobedience of God's commands, and a prophet who had acted in such a manner, whether in or out of Paradise, can surely have no claim to be considered *sinless*. He came to this earth (according to your argument) as one who had directly disobeyed God's command, and committed grievous sin.

"And when you say that such sin, committed before he became a prophet, did not affect his sinlessness as a prophet, and that, *after Adam became a prophet*, he never voluntarily or involuntarily committed any gross sin, I cannot accept this statement as in accordance with the teaching of the Koran. Idolatry, or the giving of companions to God, is altogether repugnant to Mohammedans, and is considered rightly a grave sin. And yet this is the charge which is brought against Adam, *after he became a prophet* (to use your expression), in Sura Al Aráf, verse 190, 'Yet when he had given them (Adam and Eve) a child rightly shaped they attributed companions unto Him, for that which He had given them. But far be that from God, which they associated with Him!' How then, according to the teaching of the Koran, can Adam be acquitted of the grave sin of idolatry *after* (to use your expression) *he became a prophet*?

"You further make the same statement regarding other prophets, and you

ask me to accept your assertion that none of such prophets voluntarily or involuntarily committed any gross sin *after they became prophets*. But such a statement is directly opposed to the facts as given in the Koran. For example, Moses committed the sin of homicide—surely a grave sin—*after* he 'had attained his age of full strength, and was become a perfect man,' *after* 'We bestowed on him wisdom and knowledge'—*after*, in short, he had (to use your expression) '*become a prophet*,' *vide* Sura Al Qasas, vv. 13, 14.

"Aaron committed the sin—a grave one—of yielding to the people of Israel, and countenancing idolatry, *after he had become a prophet*, and while he was actually acting as the deputy of Moses, and *after* receiving from Moses special instructions to 'behave uprightly, and follow not the ways of corrupt doers' (Sura Al Aráf, v. 142 *et seq.*). David committed the sins of adultery and murder—surely grave sins—*after* his kingdom was established—*after* he had received from God 'wisdom'—*after* he had received from God some of his psalms, which are held in honour according to the teaching of the Koran—*after* (to use your expression) *he had become a prophet*. I might further instance Abraham, who committed sin in telling a deliberate falsehood *after* (to use your expression) he became a prophet; Noah, who committed the gross sin of drunkenness, *after* he became a prophet; Jonah, who deliberately disobeyed God, *after* becoming a prophet; but I need not extend the list. Under such circumstances I am altogether at a loss to understand how you can make, and ask me to accept as the teaching of the Koran, the statement that no prophet, after becoming a prophet, ever voluntarily or involuntarily committed any gross sin. The statement is absolutely opposed to fact, and is in direct conflict with the teaching of the Koran. So far, therefore, from being convinced by your letter of the sinlessness of the prophets, I can only again refer you to the passages in the book revered by all Mohammedans, which establish the sinfulness of the prophets as admitted by themselves."

The above correspondence may be interesting to those engaged in missionary work, as showing the grounds on which the sinlessness of Mohammed and all the prophets is held to be in accordance with the teaching of the Koran by a competent authority amongst Mohammedans. As a matter of fact, this doctrine of the sinlessness of Mohammed and the prophets, who, like him, were merely men, is shown to stand upon no valid ground whatever—nay, to be actually opposed to the plain teaching of the Koran itself.

PROPOSED PESHAWAR MEDICAL MISSION.

By Drs. A. LANKESTER AND A. H. BROWNE.

IT may be well, before dealing with matters special to the district, to discuss briefly the objects aimed at in Medical Mission work, with especial relation to their bearing upon the questions of location and methods, and to allude to the importance of a due consideration of the lines of communication in the district, with reference to questions regarding location of hospitals or dispensaries.

I. *Objects*.—These may be described as:

1. *Humanitarian*: *The relief of suffering*.—It is important to bear in mind the fact that a Medical Mission, while

it includes the relief of suffering as an essential part of its work, does not, however, *exist* for this purpose; it uses a means, in itself beneficent and humane, for a definite higher ulterior object, i.e. the spreading abroad of the Gospel of Christ. It seeks to attract men, to soften and prepare their hearts, in order that the good seed may be sown into good soil; it seeks to show in practice the love of Christ, but only that men may be drawn to Him, the Fountain of Love. Thus, to take, as is somewhat commonly done, a more or less purely philanthropic view of Medical Mission work, involves the risk of serious

error in deciding practical questions as to location and methods. Such a view would, for example, forbid the location of a Mission hospital in any place where a non-Christian hospital existed already; or the replacing of a non-Christian by a Mission hospital; and it would, in arriving at a conclusion, be influenced almost solely by the question, Where and how can the greatest amount of relief of physical suffering be given? whereas, as will be seen, there are other important matters which need consideration. Let it be remembered that the question is not, Where can a Medical Mission have the largest scope for philanthropic work? but, *Where can its philanthropic work be used to the best advantage for the evangelization of the country?* At the same time it must be admitted that this first-mentioned object of Medical Mission work is one that must come very much to the fore in discussing plans; for the greatness of the need in a given district, as regards medical and surgical aid, may be taken as a measure of the attractive power of such aid when afforded in that district. Even to this admission, however, it should be added that as yet all over the country, and most certainly in this district, the need of medical help is so universal, and so far from being supplied, that wherever a Mission hospital or dispensary might be started and efficiently worked, it would be attended so largely as to tax to the utmost the strength and resources of the workers. It is not difficult in India to secure large attendances; the real difficulty far more frequently is so to limit the numbers of patients as to allow of any deep spiritual work being done amongst those who come.

What is needed, then, is not merely a fine philanthropic institution—a large hospital, which can show vast records of in- and out-patients, and of operations, but a Medical Mission which shall, by God's help, be a mighty power in the evangelization of the country. Given medical missionaries with a love for their profession, a generous Committee, a great and universal need, and we may with confidence say, "Take care of the *spiritual* part of the work, the medical will take care of itself." This point has been pressed at some length, but it seems to be of fundamental importance, and has been a little overlooked by some of the warmest friends of Medical Missions.

2. *Evangelistic.*—This, which must always be considered the essential object of Medical Mission work, may, perhaps with advantage, be looked at under three separate aspects:—

(a) *Direct Evangelization.*—It should be clearly understood that a Medical Mission is in itself, and independently of other branches of work, an evangelistic agency of very great power and value. A medical missionary can collect an audience wherever he may be, an audience whose suspicion is disarmed, and who look on him as a kind friend and helper. His words, which are full of the gravest issues as regards life, health, and suffering, can scarcely fail to carry some weight when the subjects of life eternal and soul-sickness are being dealt with. In the hospital ward especially, his opportunities for direct and effective Gospel-teaching may be said to be almost unique.

A Medical Mission may then be regarded as an agency of special strength, with an influence widely spreading and deep, both on districts and on individuals. Such an agency might, on the one hand, be brought to bear upon a district where spiritual darkness is greatest—where men have had little or no chance of hearing the Gospel; while, on the other hand, as the heaviest battering-ram is brought into use against the strongest citadel, it might be advantageously employed where, owing to special difficulties, more ordinary methods of evangelization—bazaar-preaching and the like—have been but sparingly productive of results.

(b) *Auxiliary.*—The support and strengthening of existing agencies is an aspect of Medical Mission work of very real importance. If, as should always be the case, the Medical Mission be made an integral part of the whole Mission organization, and every effort be made to promote mutual co-operation, the gain to the work as a whole will be exceedingly great. Such co-operation will largely increase the usefulness of a Medical Mission, while it need not in any way militate against its efficiency as a means of independent evangelization. The Mission workers, English and Indian, should be able to depend upon the ready help of the doctor in the cases of sickness which they are constantly meeting with. The bazaar preacher, the pastor, the school-

master, the itinerant missionary, the zenana worker, all will find in a Medical Mission worked on such lines of ready willingness to help, a very real support in their own special times of need. Thus, for instance, by a successful operation on a case sent in by a fellow-worker from a village, not only is the Medical Mission doing its own work, but it is enlarging the attractive influence of the one through whose advice the patient came. The more close the association together of the Medical Mission and the other Mission agencies, the more will any attractive power exerted by the one be shared by all. In addition to this there is the question of medical attendance on workers themselves, which not infrequently becomes of the gravest importance.

But there is the other aspect also of this mutual co-operation, which should not be lost sight of; the assistance which the Medical Mission should receive from the other branches of the Mission. The medical missionary ought to be able to depend upon the ready help of fellow-workers in city or villages in following up at their own homes, patients who have received treatment and instruction at the hospital; the bazaar-preacher, wearied it may be, by street opposition, may sometimes feel it a real joy to avail himself of the invitation to assist in the more quiet preaching to out-patients; while the gain, both to European and Indian workers in a Medical Mission, from the proximity of other branches of the work, both as regards Christian intercourse and participation in the means of grace, are so obvious as scarcely to need mention.

From all this, it would follow that while a Medical Mission can stand and do good work in isolation, and although, at least in the case of district branches, such isolation may at times be necessary, yet the advantages of mutual co-operation and interdependence between the various branches of the work are so great that, as a rule, a Medical Mission will have a far stronger aggregate power for good if its location be such as to permit of it.

(c) *Pioneer*.—It is now generally admitted that for the opening out of new districts to Mission influence—for breaking down obstacles to the preaching and reception of the Gospel, there is no agency to compare with that of a Medical Mission. In many districts,

and nowhere more truly than among the Mohammedans of the Indian N.-W. Frontier, the missionary finds a barrier of superstition, ignorance, or even active hostility, which makes it well-nigh impossible for him to gain a hearing for his Gospel message—difficult oftentimes for him to come into close contact with the people at all. This state of things is fostered by the Mullahs, whose interest it is to prevent the entrance of Christianity, and of whom the majority, in the villages at least, trade upon the ignorance and superstition of the populace to an extent probably not approached in the darkest eras of Romanism. In a recent Medical Mission tour in the Yusufzai district there was more than once the opportunity of seeing the open and vigorous attempts of the Mullahs to dissuade the people, by threats and abuse, from attending at the preaching which preceded the medical work. But such efforts were entirely futile, the sick were not to be turned away, even by those whom they were accustomed to follow as religious guides, and not infrequently we had the satisfaction of seeing the Mullahs themselves at last come to receive treatment!

Such *pioneer* work will usually be—in itself, not we hope in its effects—of a more or less temporary character, to correspond with local and temporary needs. It may sometimes take the form of wide itinerations, sometimes that of a stationary camp hospital, worked for perhaps a few weeks at a time. In the former case, it is of the utmost importance to have a base hospital at a fairly accessible spot, to which serious cases, or those needing operation, may be sent for admission as in-patients; in the latter, a standing camp may at times be supplemented, or even replaced by buildings hired for the purpose. This method of working at a temporary base hospital, where the medical missionary and his itinerating staff may remain fixed for some considerable time (say a month or two), treating and preaching to the people from all the neighbouring countryside, seems particularly adapted for centres which, though important in themselves, are yet too distant and isolated to make it advisable for permanent Medical Mission work to be started in them. (The town of Rustum, in Yusufzai, is an instance of such a centre.)

In this connexion it can scarcely be

too strongly affirmed that if in any district such pioneer work as has just been described be aimed at, as an important or integral part of the Medical Mission work as a whole, then the basal organization—the main stationary hospital with all that appertains thereto—must not be on so extensive a scale as to demand too exclusively the energies and attentions of those who are in charge. The medical missionaries, if they are to do effective pioneer work, must not be too much tied to the centre. The importance of such work not infrequently depends on prompt action when special opportunities or openings present, and the medical missionary should be able to be free to take advantage to the full of such opportunities—to leave his central hospital, if need be, in the charge of subordinates for the time, and devote all his energies to itineration or pioneer work. Of course, where there is the certainty of two medical missionaries being permanently associated together in one station, such work becomes far more easy. The necessity of a base hospital will be dealt with later; the point here insisted upon being that the base should be in reality a *base* or support to the pioneer work, and not in itself so great as to render the latter well-nigh impossible.

It is when the main objects of the work, in these varied aspects, are all kept clearly in view, each being given its due prominence in the whole plan, that a Medical Mission attains its true position of importance in the missionary organization.

II. *Lines of Communication.*—There are two special connexions in which this matter comes most prominently forward:—

1. *Extent of Influence.*—The attractive, softening influence of a Medical Mission, as also the message which it seeks to give to those who come under that influence, should have a range far wider than is indicated by the boundaries of the town or even the immediate district where it is stationed. In order that the influence of the Medical Mission may be as widely extending as possible—reaching, it may be, to villages and districts far distant, which can only very rarely be visited by Christian workers, if indeed they be not altogether out of reach—it is necessary that locations be fixed after careful

consideration of the lines of railway, of the great caravan routes, and of the centres towards which, whether for purposes of commerce or other reasons, the country population most naturally tends to converge. In a very special sense is this the case in the Peshawar Valley, through which, as through an entrance gate, an immense amount of traffic from Afghanistan and Central Asia must pass *en route* for India. In a frontier region such as this, where a European is absolutely prohibited by Government from crossing the border, there is one way, and, humanly speaking, only one, by which the Gospel can be carried to the regions beyond; that is, *by means of the people themselves*. Probably in no way can this indirect influence be exerted so strongly and surely as through the agency of a Medical Mission. It is a common thing, in the Zenana Mission Hospital in Peshawar City, for women, sometimes several together, to come for treatment from villages beyond the border; and if so with women, far more would it be the case with men, when once a reputation had been established. When working in camp close to the Buneyr Frontier, the news of our arrival spread across the hills almost on the first day, and large numbers of patients, including several Khans and heads of villages, came to us from long distances through the passes for treatment. Any influence, exerted upon such, would be in reality exerted upon the regions beyond, so it becomes of real importance to consider carefully the course of the great caravan routes, as well as the position and connexions of the numerous mountain passes through which the traffic from beyond enters into the Peshawar Valley.

But this matter of lines of communication assumes importance from a second aspect.

2. *Necessity for Supervision.*—It is a fact, regret it though we may, that the efficiency of the working of Christian as well as non-Christian institutions is largely proportioned to the closeness of the supervision exercised over them by the European workers. A central hospital would naturally need and have the constant supervision of the medical missionary; but in deciding as to the location of district branches, the matter of accessibility, involving as it does the possibility or otherwise of direct and

close supervision, becomes of great moment. The workers available for such branch hospitals or dispensaries can scarcely be said to be, as a rule, fitted by training to hold isolated positions of responsibility, nor are they accustomed to stand alone. Especially would this apply to a district like the Peshawar Valley, where in the absence of any village Missions (as in the Central Punjab) or even of resident Christians in the district, the isolation would be very complete.

Granting that, as we hope, we may be able to depend upon a succession of earnest, thoroughly reliable men who may be placed in charge of branch stations, the fact will yet remain that the confidence of the people in the work done, the professional reputation of such branch stations, and therefore, to a large extent, their influence for good, will be largely proportional to the closeness of their connexion with headquarters. In all serious cases it is the Englishman's professional judgment, the Englishman's surgical skill, that is valued so highly that people will travel almost any distance to obtain it; and if the assistant in charge of a branch station can depend on the ready support of the medical missionary in such serious cases it will go far towards giving to the branch the prestige and influence that the centre may enjoy.

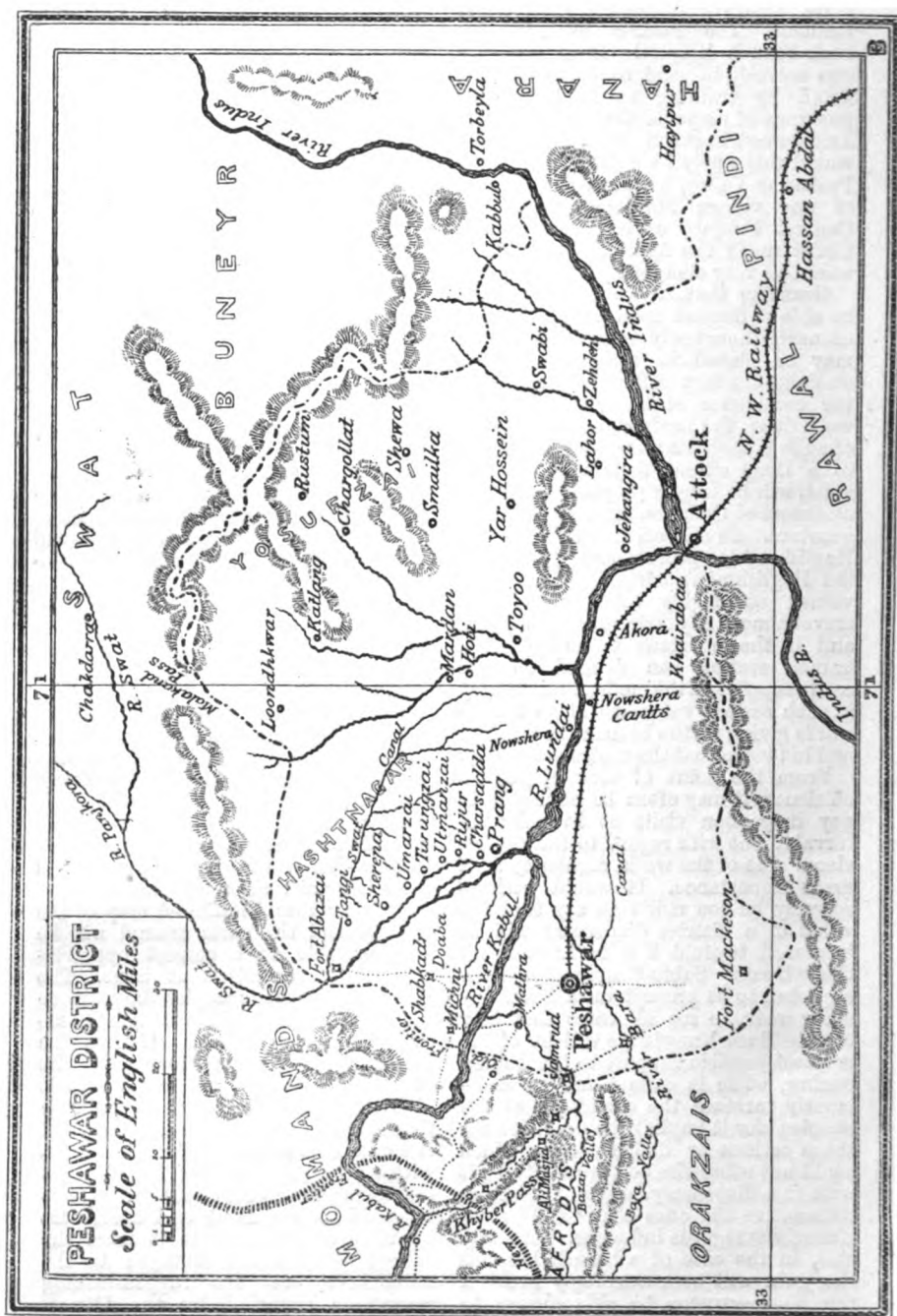
From the point of view of general efficiency, it may often be advisable to pay inspection visits at irregular intervals; but with regard to the professional side of the work, regularity is of great importance. It would perhaps scarcely be too much to say that the value of a district dispensary will be increased twofold if it be known that the "Doctor Sahib" may always be expected to be present on a fixed day every week, to see all cases that may come. Such knowledge will be of the greatest possible support to the Indian worker, while it cannot fail to enormously increase the confidence of the people; for it implies the provision for those serious or difficult cases which could not otherwise be adequately dealt with at a dispensary, and which, nevertheless, are the ones that "tell" most strongly as regards influence. Similarly also, in the case of a branch hospital the gain will be exceedingly great if the house-surgeon be able always to promise to patients needing operation, and others, that on a certain date the

"Doctor Sahib" will come prepared to stay for a few days it may be, and perform any necessary operations.

Exactly corresponding language might be used as regards the need for European help in special cases of interest, not from the medical or surgical, but from the spiritual aspect. The Indian worker will frequently, as a rule in fact, be the one used by God to draw others to the search after truth, but both worker and inquirer will usually look for and need the aid, guidance, and support of the European at a later stage when decisions have to be made and realities faced. The conclusion to which the above would lead us is that the fixed institutions of a Medical Mission, the central and branch hospitals and dispensaries, should be so located as that the whole may be compact, rather than widely scattered; each part or branch station being sufficiently accessible to admit of its being closely under the eye and within reach of the help of the superintending medical missionary.

In turning now to the first of the two special districts under consideration—the Peshawar Valley—it may be well to say at once that anything like a full description would, of course, be beyond the scope of the present Report. A few of the more salient facts only will be noted, the Committee being, however, assured that no pains have been spared on the part of those responsible for the inquiry to gather all information which might assist them in arriving at right conclusions.

I. *Descriptive Details.*—A map of the district and the parts around will be indispensable to a correct appreciation of the questions at issue. The Peshawar district occupies the extreme north-west corner of the British Trans-Indus Empire, and extends from the Indus to the Khyber Mountains. Its greatest length from east to west is eighty-six miles, its greatest breadth from north to south forty-six miles, and it contains an area of 2444 square miles, with a total population of 703,768 souls (according to the 1891 census). "It is bounded on the north and north-east by hills, which separate it from the valleys of Swat and Bunejr; to the north-west are the rugged-looking mountains occupied by the Utman Khels and Mohmands; on the west stand the Khyber Mountains, over-



looked by the Tartarra peak; to the south the boundary is the continuation of a spur which branches from the Sufed Koh, and runs to the Indus—the lower portion of this branch separates the districts of Peshawar and Kohat to the south-west. The only portion not bounded by hills is the River Indus, which divides it from the Chachh Plain in the Rawal Pindi and Hazara districts. In shape the valley represents a fan—its rivers and ravines form the joints, and Khairabad the handle. The left side of the fan is irrigated land, but the right or high land depends altogether upon rain, and is known as the Maira. It is, except for thirty-six miles on the south-east side, where flows the Indus, encircled by mountains.*

The rivers of the valley are all tributaries of the Indus; they are the Kabul River, the Swat River, and the Bara River; these three and the Budni stream unite at Nisuttha, fourteen miles north of Peshawar. The united stream is known by the name of the Lundai, and, after a course of thirty-six miles, flows into the Indus at Attock. From both the Kabul and Swat rivers issue, close to where they cross the frontier, main irrigation canals, which have helped greatly to develop the resources of the land and increase the importance of the western part of the district. The average rainfall is 12·9 inches; this falls mostly in the months of December and January, sometimes also in March; there is very little rain during the summer and autumn.

The only town of note in the valley is Peshawar City itself, which has in every way an altogether commanding importance. It is situated in the westerly portion of the valley, quite near to the frontier—the fort of Jumrood, which stands at the entrance of the famous Khyber Pass between India and Afghanistan, being only nine miles distant to the west. It contains upwards of 80,000 inhabitants, and of the whole district it is the seat of government, of commerce, and of learning. A city of great historical importance, situated as it is at the entrance to India from Afghanistan and Central Asia—the point to which the great caravans converge—the mart for Central Asian produce, the terminus of the railway, as also of the Grand Trunk Road, which crosses India from

Calcutta, the most important military station on the frontier, Peshawar has probably a far more paramount and dominating position as regards the country around than obtains in most other districts. Its influence, as regards Afghanistan and trans-frontier districts generally, is not less important; every week two large caravans, under special Government protection, enter the city by way of the Khyber Pass, with numbers of camels laden with produce from Afghanistan or Central Asia destined for the Indian markets, and similarly caravans of corresponding dimensions leave the city for Kabul. There is a constant influx of traders from Swat, Buneyr, Kohat, and other surrounding parts. The city is walled and has sixteen gates, the most important of them being that known as the Edwardes or Kabuli Gate, on the north side. This leads into the "Kissa Khana" Bazaar, a fine open street, the largest in Peshawar, sixty feet in width and constantly thronged with foot-passengers. Immediately outside this gate is the fort, situated upon an eminence, and between this part of the city and the railway and Cantonments is a considerable tract of waste land, the property of the Cantonment authorities, which has, however, the disadvantage of being in great part of its extent low and liable to be water-logged. This northern aspect of the city is the most frequented and accessible part of the environs, and if a site for a hospital be sought without the walls, it will probably be well, if possible, to select it somewhere in this direction. The Cantonments are over a mile from the city, and occupy a space extending for three miles, with a breadth of one mile. There is a large "Saddar Bazaar" in connexion with the Cantonments, between which and the city is a constant flow of traffic, mainly towards the Edwardes Gate.

From Peshawar City the railway runs due east through Nowshera, Akora, and Khairabad to Attock; the Grand Trunk Road runs near it throughout its course in the district. Nowshera is distant twenty-seven miles from the city, and is a considerable military station. There is a busy "Saddar Bazaar" in connexion with Cantonments. Across the Lundai River,

* *Peshawar Settlement Report.*

which has a good pontoon bridge, is the village of Nowshera, containing about 5000 inhabitants. It is about two miles from the Cantonments, and situated away from the main roads, with only a rough lane connecting it. North of Nowshera the country is very barren and sparsely populated, until near Mardan, which is fifteen miles distant. This latter place, taken together with the large village of Hoti close by (the two are often spoken of together as "Hoti-Mardan"), is the most important place of Yusufzai, deriving its position partly from the population and commercial importance of Hoti, which is a place of about 4000 inhabitants and a centre of trade, but mainly from the fact that Mardan is the permanent headquarters of the famous "Corps of Guides," as well as the Government centre for the sub-district. Mardan village, apart from Cantonments, has about 3000 inhabitants. The road from Nowshera is direct and well kept up, and is continued on northwards through the Malakand Pass to the military outpost beyond, between which and the railway at Nowshera there is a regular daily *tonga* service. Within reach of this northern road are two large sub-frontier villages, Katlung and Lundhkhwar. The district to the east of Hoti-Mardan contains a large number of populous villages, including Smailka, Yar Hossein, and Shewa, while a road to the north-east passes, *viâ* Bakshaley, through a fertile valley about eight miles in breadth, to the town of Rustum, which is close to the Buneyr frontier, and is both itself a considerable centre for trans-frontier commerce and also a halting-place for traders and others from Buneyr bound for more distant parts. In this valley, which is about twelve miles long (Rustum being twenty miles from Mardan), are many other villages. From Mardan a road runs *viâ* Nisuttha to Peshawar (thirty miles) and a much-frequented one, which passes direct to Charsadda, brings Yusufzai into easy connexion with Hashtnagar. In the south-eastern corner of the valley, immediately north of the River Indus, is a somewhat populous district with many large villages, including Zehdah, Lahor, and Swabi. It is reached by road from Jehangira, a place of fair size on the bank of the Lundai River, itself six miles distant from the Akora railway-station. Much itineration work has

been done in years past in this part of the district, with, especially at Zehdah, a good deal of manifest result. The Khans in many of the larger villages are decidedly well disposed towards the Mission. The inaccessibility of the region is the chief difficulty as regards regular missionary work in it.

There are few places of any note between the railway and the southern hills, but immediately to the south and south-west of Peshawar City there are several villages of considerable size; these are situated near the Bara River, and are all within easy reach of the city. A road runs directly southwards from Peshawar, *viâ* Fort Mackeson and the Kohat Pass, to Kohat.

About eight miles of the north of Peshawar flows the Kabul River. This, divided as it is into several branches which are always liable to rise into high flood, and which are nowhere crossed by other than pontoon bridges, forms a great barrier to free traffic in this direction. South of this river, between it and Peshawar, the country is very fertile and thickly populated.

From the city northwards the best and most-frequented road—one that has lately been greatly improved—is that leading to Charsadda, a large town twenty miles distant, situated upon the northern bank of the Swat River, close to where it joins the most northerly of the branches of the Kabul. Closely adjoining Charsadda is the town of Prang, and the two, together with two villages also in close proximity, combine to form one large centre of population and commerce, with about 30,000 inhabitants, the most notable town in the district after Peshawar itself. Charsadda is the Government headquarters for the sub-district of Hashtnagar, and is a busy, flourishing market-town, pleasantly situated in the midst of beautiful palm-trees. From Charsadda a main road passes, first northwards and then in a north-westerly direction to Tangi, a place of about 12,000 inhabitants, and the centre of trade for this northern part of the district, as well as for the trans-frontier country adjacent. Tangi is twenty-nine miles from Peshawar, and the road is continued to Abazai Fort, three miles further on, which is quite close to the border. Along this road from Charsadda to Tangi, at intervals of three or four miles, are large villages,

each containing from 2000 to 6000 inhabitants. These are, in order from Charsadda—Rujur, Utmanzai (which is the largest and once had a small branch Mission-school), Turungzai, Umurzai, and Sherepa. Between this belt of towns in Hashtnagar and the populous eastern part of the district is a large central area now irrigated in almost its whole extent by the Swat Canal, and which has from this cause increased greatly in fertility and population, there being now numerous villages scattered over it. From Abazai in the north-west a road passes southward to Peshawar through Shabkadar, a considerable town close to the fort of Shunkurgarh. The branches of the Kabul are crossed by pontoon bridges in winter, while in summer ferries are needed.

The above will give a general idea as to the distribution of population in the Peshawar district. It may be well now to note the position of the principal points of entrance or exit between the valley and the surrounding parts. The most important of these, of course, is the great Attock Bridge, over which, by road or rail, all the traffic from the Punjab finds an entrance. On the east there is a much-frequented ferry over the Indus from Torbeyla in Hazara to Kubbul, which latter town has a road running through into Yusufzai. North of this there are numerous unimportant mountain-passes between Buneyr and Yusufzai, the most frequented being perhaps those leading into the Sudhum or Rustum Valley. On the north there are several passes through the boundary hills into the independent Swat country, but, more especially since the Chitral Campaign, the Malakand Pass has become by far the most important, since it has now a good road for wheeled traffic and is under Government protection.

Much the most notable point of entrance on the west is at the Khyber Pass, through which passes the road from Peshawar to Kabul, a distance of 190 miles. Lastly, on the south, there is the Kohat Pass, through which lies the road to Kohat, which is thirty-seven and a half miles distant.

As regards the people inhabiting the Peshawar Valley, the great mass of them are Pathans, and of these most are employed in agricultural occupations. There is, however, a considerable and increasing admixture of

Punjabis, both Hindus and Mussulmans, these being chiefly met with in the city and towns. Although the influence of an advancing civilization and a strong and settled rule is becoming more and more obvious each year throughout the district, yet there is still very much to be desired, and the people, as regards respect for law and for the ordinary rules of morality and civilization, contrast very unfavourably with those of the Central Punjab. Serious crimes attended with violence are of extreme frequency, especially in the city itself. The proximity of the frontier and the Mohammedan doctrine that the slayer of an "infidel" by his act wins a sure entrance into Paradise for himself, here widely believed in, renders itineration in the more outlying parts of the district not altogether free from risk to life.

As regards the languages used, most of the men in the city understand and speak Urdu with more or less ease. So also do those of the higher classes in the district, many of the Khans of villages, and those engaged in trade, including, of course, all Hindus. In Peshawar City, Persian is the language used by many of the highest families and by many of the traders from Kabul. For the great mass, however, of the district population (the agriculturists as well as the Pathans from the surrounding regions), Pashtu is the only language spoken or understood. It is true that in itinerating work, even in small villages, some one will usually be found able and willing to interpret from Urdu into Pashtu, and although for city work the former will be always useful, and indeed necessary, nevertheless, for satisfactory evangelistic work in the district a knowledge of Pashtu is essential.

II. *Religions of the People and existing Missionary Organization.*—The population of the Peshawar Valley is essentially a Mohammedan one, 92 per cent. of the total inhabitants being Mussulmans. The remainder, consisting of Hindus, Sikhs, and others, are mostly to be found in Peshawar City and Cantonments, and in the larger towns, especially those of commercial importance, such as Hoti and Charsadda. Taking the rural population separately, we find the percentage of Mohammedans considerably higher still, 96·99, or practically 97 per cent.

Islam, as seen here, is strikingly

different from that of the Central Punjab; there Mohammedans are surrounded by Hindus and Sikhs, who in most districts outnumber them, while close contact with civilization and the wide spread of Mission and Government education has largely tended to moderate the sternness of this most stern of religions. Here on the frontier, on the other hand, Mohammedans are everywhere dominant, and well they know it: there is far more of ignorant, unreasoning bigotry, and a much greater bitterness of hatred against all "infidels," especially against Christians.

On every hand, both in city and villages, are the outward manifestations of the religion—mosques, sacred shrines, tombs, much outward show of religiousness at the times of prayer, and so forth—and yet nowhere is the fact more clearly to be seen than here, that "*Mohammedanism, as such, does not make for righteousness.*" Peshawar is commonly spoken of as one of the most evil cities in the whole of India, whilst, as regards the district, the medical evidence seen in the tour above mentioned, of the prevalence of immorality in its grossest forms, was simply appalling, and far exceeded anything seen in the course of similar work in the Central Punjab. Although, as has been proved in many cases, the Pathan nature has splendid possibilities when under the Holy Spirit's influence; yet, as seen in its commonest types, it too often appears to be a combination of some of the worst human passions—hatred, deceit, cruelty, lust—and the prevalent religion seems to be without any restraining tendency over these, if indeed it be not the very soil in which they flourish! The "Mullahs," the Mohammedan priestly class, are very numerous in the villages, and possessed of great power in matters secular as well as religious. They are often themselves extremely ignorant and superstitious, so it is not very wonderful that their followers should be the same. The religion of a great mass of the rural population seems to be scarcely removed from idolatry, consisting as it does largely in adoration at the various shrines or tombs of holy men, of which one or more are to be seen outside almost every village in the district.

As regards Christianity, the usual attitude—that encouraged by the

Mullahs—is one of active bitter hostility. The bazaar preacher finds his attempts to preach the Gospel incessantly hindered by the Mullahs, who do all in their power to interrupt or to force a discussion, changing their ground as soon as ever the attack is fairly met, and stirring up the audience, if possible, to become noisy and cause disturbance. Very frequently, in the city at least, arguments in the shape of sticks, mud, and other missiles are used. The difficulty, as regards Christians living alone in the villages, is extreme. With the exception of one or two servants of officers at Mardan, there is not, so far as we are aware, a single Indian Christian in the district, living outside of Peshawar and Nowshera. An attempt recently made in this direction has not ended happily.

Such being the religious condition of the people, what efforts are being made to reach them, to preach the Gospel amongst them? what are the visible developments in the shape of actual missionary organization, of the work started under such encouraging auspices in the year 1855 at Peshawar?

To commence with work exclusively amongst women, we have the Zenana Mission in the city, coupled with a hospital for women, which, officered as it is by three medical ladies, leaves nothing to be desired either in appointments or efficiency of working. The medical work is limited to the city, there being no district branches; neither has anything been done as yet by way of medical itinerations, though of course patients come in for treatment from all the villages around. There are two non-medical lady missionaries, one of whom, Miss Phillips, is able during the winter to spend much of her time among the villages in the district, staying at various Government bungalows, and accompanied only by a servant. The self-denying work of this one lady represents all that is being done to bring the Gospel to the women living in the district around Peshawar.

When we proceed to consider the more general work of the Mission, we find a large school for non-Christian boys in the city, which absorbs a considerable part of the time and energies of the superintending missionary. When to this school-work be added a large portion of the duties of the Mission church, together with the constant

claims connected with the leadership of a Mission, and the charge of a Native congregation, it will be seen that the margin of time and strength left to Mr. Thwaites for evangelistic work in the city is small indeed—a fact which he himself is always lamenting. The remaining clerical missionary, the Rev. C. Field, is engaged in evangelistic work in the city and nearer villages, with occasional more distant itinerations. He also has to work unsupported by an Indian worker, there being not a single Native evangelist for Peshawar City. The Indian clergyman is engaged exclusively in pastoral work.

Turning now from the city to the surrounding district, with its population of upwards of 600,000 souls, what do we find? There is a small group of Native Christians in one of the regiments at Nowshera, and in order to minister to their needs and to do evangelistic work in the immediate vicinity, an earnest-hearted young catechist (Khair Ullah) has been stationed, and that is all! Throughout the remainder of the district there is no other centre of missionary activity and not one single Christian worker, European or Indian. With the exception of the occasional itinerations of one lady and one clerical missionary (unhelped by Native trained agents), nothing further is being done towards bringing the Gospel of Christ to these 600,000 people. But this is not all. Beyond the frontier we have limitless tracts of utter darkness, over which there seems no present possibility, except, as has been suggested above, by means of Medical Mission work, of sending even the merest glimmer of light.

Every inquiry adds strength to the conclusion that amongst the Pathans of the Peshawar district we have a typical field for a Medical Mission—a vast need that can be met by no other agency so completely, and for such a work, if carried on efficiently with God's guidance and blessing, every promise of great usefulness in the future.

It will be noted that the only possible locations at present which admit of that close co-operation and interdependence between the medical and general Mission work, upon which such emphasis has been laid in a former section, are Peshawar City and the outpost of Nowshera.

III. *Trans-frontier District: Present Restrictions and Future Possibilities.*—

The present position as to possibilities of Mission work beyond the frontier may be very briefly stated. There is a prohibition, in the most absolute terms, against any non-official person crossing the border, on any pretext whatever, without the express permission of the Commissioner of the district; or in certain special directions, as the Khyber and Malakand Passes, of the respective Political Agent in charge of the frontier at those points. Nor is there any ground to suppose that such permission would be obtainable unless, perhaps, in the event of some friendly and reliable trans-frontier chieftain himself applying for medical aid, and giving due guarantee as regards safe conduct. The matter is in no way affected by a willingness on the part of an applicant to face risk to life, however great, without dependence upon Government protection. The official position is, that the authorities cannot, even if they would, put off responsibility for the lives of subjects, and that outrage unavenged would lessen prestige and open the way to more serious troubles. If there be any hope in the near future of Mission work at centres beyond the present frontier, it would be in connexion with one of the mountain-passes above mentioned, where in each case there is a tract of neutral territory occupied by tribes who are coming more and more under British influence, and amongst whom the presence of armed forces and advancing civilization is already greatly lessening the risk of outrage.

At Chakdarra, nine miles north of the Malakand Pass, and just upon the north bank of the Swat River, a Government hospital has been started, and has been, until recently, worked with much success under a Government civil surgeon. Some few months ago the surgeon was suddenly invalidated, and his place has not yet, we believe, owing to the present great pressure from plague and famine calls on the Indian Medical Service, been filled up. A suggestion that we might be allowed to work at this station even for a time, during the vacancy, did not meet with encouragement.

In the Khyber Pass, the extreme limit of British influence is at the town of Lundi Kotal, and it would seem scarcely too much to hope that

at no very distant period it might be possible to obtain permission to carry on Medical Mission work at this furthest outpost. Apart from the scattered population around, the immense caravans which every few days travel up and down the pass would render such a station of great importance from a missionary standpoint.

Further, leaving these special passes out of account, it requires no very deep study of frontier history to recognize the fact that almost at any

time the border-line, with its rigid restrictions, may, at one point or another, be advanced, more country being then made free for evangelistic work. If, as has been above suggested, the Medical Mission be the most valuable pioneer agency to move forward when such opportunities occur, a policy of preparedness should be followed, and every effort made to gain the confidence and, if possible, the sympathy of responsible frontier officers.

MR. MONRO'S MEDICAL MISSION, RANAGHAT.

REPORT FOR 1896.

"Jesus went about teaching, . . . preaching, . . . and healing the sick."—*Matt. ix. 35.*



HE year 1896 has been one of progress, slow and sure. The work has gradually extended, notably in connexion with hospital and itinerating work. There has been a good deal of sickness amongst the European staff, and the absence on furlough of Mr. and Miss Monro and of Dr. Neill of course entailed additional work on those left behind. We have, however, much to be thankful for. If there have been partings there have been also happy re-unions; if there have been illnesses there have been also wonderful recoveries.

In regard to the work, we have had the joy of having our first baptism during this year, and we rejoice that throughout the year we have been enabled, by God's grace, in spite of diminished staff, to keep the dispensary uninterruptedly open, and to preach the Word in the dispensary, in hospital, in many villages, and in the town.

It may be said of this report that it is too general in its terms, that details are scanty, and that interesting stories and incidents are conspicuous by their absence. We purposely do not give many details, especially with reference to persons and places. It is often most unwise to mention the names of Native Christians, inquirers, or others; it is very often forgotten that the enemies of the Lord can read reports quite as well as His friends, and besides, even the words "not for publication" may be, and occasionally are, disregarded.

We have no thrilling stories or romantic episodes to chronicle. We are at work in Bengal, where the "romance of Missions" need not be

expected, and where Mission work is prosaic, a state of matters which perhaps accounts for the fact that Bengal (and for that matter, India) as a mission-field is somewhat out of fashion, and that the so-called "army" of workers in that region is one with few recruits and no reserves. The needs, however, remain the same, and though this Mission is regarded as being exceptionally strongly manned, the question yet remains to be satisfactorily answered, "How can ten missionaries (or even fifty) reach a quarter of a million Heathen spread over an area of, say, six hundred square miles?"

The Church is said to be waking up to its responsibilities regarding Missions; to missionaries in the field it seems hardly to have got beyond the stage of rubbing its eyes! The time is short; the opportunities are many. Would that Christ's servants were more eager to buy them up!

Preaching.—In giving an account of a work like this it is not easy to make one year's report differ from that of another, for a reason which is simple, viz. that the work is the same. Preaching in the out-patient verandahs to men and women we look upon as the first duty to be performed before any medical work is undertaken, and every morning all the patients hear the Gospel message simply and fully and faithfully delivered for at least an hour before a case is treated or a patient medically dealt with. Both men and women have listened with attention; many have admitted the truth of the words spoken; many have gone further, and have stated their belief in Jesus

Christ as their Saviour; but beyond this none have yet gone. The sacrifice involved in an open acceptance of Christianity is too real and too great for them as yet to face it, and can we wonder that it should be so? Amongst Christians is it an unheard-of thing that a man loves father or mother or home or social position more than Christ? Let the bitter cry answer which goes from every Mission for more workers, and which finds little response amongst the millions of adherents of the Church at home.

In hospital the preaching has gone on daily, and here the impression made is naturally deeper. Several have, as far as we can judge, been really convinced of the truth, have gone the length of refusing to countenance idolatry, pray to the Lord Jesus as God, but yet have lacked courage to openly confess Christ. One patient, a young man, believed, and after we were satisfied of his earnestness, was baptized in July. He is now being trained as a house-servant.

We were able for a short time at the beginning and for a month or two at the end of the year under consideration to go into camp. We began at the same village on both occasions; it is not far off, about five miles away, and a good centre for evangelizing. Here much good work was done, and the Word was freely and frequently preached to men and women in the surrounding villages. The magic-lantern was found to be of the greatest value, and large crowds of hundreds of people listened most quietly and attentively to the Gospel story told in this way. It is a most valuable means of evangelizing; the pictures not only claim the attention, but serve to fix the facts in the memories of the listeners, and even the darkness itself is a help, for, like Nicodemus, many will come and listen when they cannot be recognized, who would otherwise stay away. It is often a picturesque and solemn sight, the tropical starlight—the great sheet blazing out the good tidings, the people dimly seen in the darkness, while as a rule the only sound is the voice of the preacher.

In this way twenty-two villages were visited, some more than once, and audiences numbering about 4500 in all were addressed. The effect of the preaching was so marked, especially on the women, that opposition began to

be active; and it soon became apparent that, before the members of the Mission could go to a village, the Maulavi or Brahman priest, as the case might be, had been there before them. The Mohammedans, as usual, were argumentative, but their arguments were always convincingly met. Opposition is always more welcome than apathy or indifference, and progress has been made when we get the people to *begin to think*.

The work was regularly and systematically done, and in that tract of country the message has been given in almost every village within reach of our camping centre, more evangelistic work than can be done in many Missions. And yet what permanent impression is likely to be made by one or two visits in a village of 500 or 600 inhabitants? By next year we hope to have devised a scheme for following up the impression made during the camping season.

During this tour medical work was not done, the short distance of the camp from Ranaghat rendering this unnecessary.

Teaching.—The school has gone on steadily. The numbers are not great, but there is always a satisfactory percentage of children from the outside, practically all Hindus. We have heard that some of the little Hindu girls are greatly in request among the neighbours on account of the hymns they sing. In this way the Gospel message is made known in houses which we have not been able otherwise to reach.

It is obvious that the school must grow; it is already too much for the schoolmistress, although she is assisted by her daughter. But however the scope of the school may increase, the standard will remain the same—the three R's up to the Bible.

Classes have been held as before for the women of the compound, Christian and Heathen, a weekly Bible-class for the elder Christians, Sunday-classes for all the children, and daily prayers with and instruction for the Christian servants, all come under this heading. The daily training of Christian boys as house-servants, as well as of dispensers and hospital servants, has been no light nor unfruitful task.

Healing.—There are two main facts to note under this head: the great diminution in out-patients and the increase in in-patients. Referring to last year's statistics, we find that the num-

ber of out-patients has decreased by 10,000, and the total number of visits by 31,000.

An attempt on the part of Government to introduce inoculation for cholera amongst the ignorant population of Ranaghat, led to the wildest rumours getting afloat, and practically cleared the dispensary of the usual number of visitors for a time. The women in the villages fled at the approach of the Mission ladies, under the impression that all were to be seized and forcibly vaccinated for cholera! This mistaken impression, however, passed away after a time, but while it lasted it undoubtedly kept many patients from attending.

But the chief cause of diminished attendance is that which has produced the existing scarcity and famine, viz. drought. The year under report has been exceptionally dry, thus leading to an enormous diminution in malaria and other diseases, caused or aggravated by damp. Comparing again as above, we find a decrease in 1896 of 5000 cases of malaria alone. Although, moreover, we can thankfully say that as yet we have no famine with us, still foodstuffs have doubled in price, and increased prices mean also increased inability to travel and to afford the expense of locomotion, a fact which must have kept away many of our long-distance patients.

Smaller, however, as the numbers have been, we have not been idle; the daily average of visits has been 180, and the Gospel message has been given to 37,425 patients, who have been treated throughout the year. Since the dispensary was opened in July, 1894, we have by means of it been able to preach the Gospel to 52,000 individuals, men and women; and if the total of attendances be taken, the number amounts to 120,000.

In the town of Ranaghat itself the visits of the lady doctors to female patients who come under their care open the way for evangelistic work. Such visits are only paid in serious cases; no fee is charged, but a condition is imposed that preaching to the females of the house before the patient is seen is to be allowed. The terms are clearly explained before any visits are paid, and there has been no hesitation in accepting them. Four houses were thus opened, and twenty-five visits were paid.

The actual increase in in-patients, twenty-two, hardly seems to warrant the statement made, but it must be borne in mind that the hospital was not open during the whole of the year, and still that the attendance has risen. In September it was found necessary to close the hospital, as owing to gaps in the staff it was simply impossible to keep it open; and although it was only shut for a month, fully three months elapsed before its old footing had been regained. During the first six months of the year nearly as many patients were treated in hospital as during the whole of the previous year, 1895.

The building originally used as hospital for men and women has been made over to the lady doctors, for the exclusive and separate use of female patients. There are, as before, three wards, with eight beds. One of the Bible-women has been "seconded" for hospital work, and is now under training as nurse.

The old out-patient building is now the men's hospital; it contains four wards with twelve beds. Of these twenty beds, twelve have been definitely supported for 1897, and some of the others are already supported for periods which extend into that year. A new operating-room, costing about 40*l.*, has been added, which is a great improvement and help.

TABULATED STATEMENT FOR 1896.

Out-Patients.

New patients	18,185
Total attendances	37,425
Daily average of new patients	92
" " " attendances	180
Percentage of men	36
" " women	25
" " children	39
" " Hindus	58
" " Mohammedans	42
New villages sending patients	200
Total " " " since opening	1549

In-Patients.

Total number of patients	145
Of whom recovered	70
" improved	41
" died	10
Discharged otherwise	24

Operations.

Major	58
Minor	870

AFFAIRS IN UGANDA.

I. INDICATIONS OF PROGRESS AT MENGO.

Extract from Journal-Letter of Miss E. M. Furley.

Mengo, June 16th, 1897.



As we look round on the work here day by day we seem to see a steady increase and growth in everything since we came here, now eighteen months ago. One thing perhaps one rejoices most in—an increased ability on the part of the Natives to stand alone, and to take charge of responsible work hitherto in the hands of Europeans. This is what we aim at in teaching, and want to see. School-work is increasing under Miss Chadwick. The bulk of the scholars are adults, but this must be so at present. The men in the capital now who are training for teachers, and those who are preparing for ordination, are very keen on learning. Writing has wonderfully improved, and they are beginning to see the use it will be to them to be able to reckon quickly, and are taking eagerly to sums. For some of these men, who are obliged to be reading other subjects during school-hours and so prevented from attending, she has an extra class one afternoon a week, for which they are most grateful.

On Whit-Sunday morning the entire service, including the Holy Communion, was taken by Natives, both men being ordained priests, Henry Wright Duta and Yairo Mutakyala; the former of these two is perhaps the better known in England, but the latter is well known and loved here. They are very different: Henry is a big man, like most of the Buganda, slow and sure and solid, a regular backbone to the work—a cautious, dependable man and wise counsellor; while Yairo is a little man, all life and fire, with wonderful energy for a Muganda, who are not as a rule too overdone with energy. Words pour from Yairo in great gusts, as the steam from a railway whistle. Poor me, who doesn't know the language well enough to follow quickly, am overcome with the puff before I can grasp the meaning of it. Henry is a great mainstay of work in the capital. Yairo has charge of a country district (Jungo, including the Busi Islands in the Lake and the surrounding districts, are his "parish"), and he has worked hard, visit-

ing his teachers, and getting his work well organized. The arithmetic fever has caught him; but away in his country district he has not the "educational advantages" of those in the capital; but when here for a few days at Whitsuntide he took back with him the multiplication table written out on paper to learn, and so become better able to manage the accounts of his districts and the sale of books. I don't doubt he will learn it. He set himself to learn to write when we first came, and he learnt, and he can now write a fairly good and legible hand. He deserved to learn for he did stick to it, sitting on a low stool, plodding away first on slate and then on paper, writing seven hours a day, till he was cramped and had to get up and walk about and come back to it. He *did* "grind"! and he'll stick to his work in the same way, for his heart is in it.

The missionary meeting, which is always held on the first Friday morning in the month, was this month managed entirely by the Natives for the first time, and I believe is to be in the future. Ham Mukasa was in the chair. Who is Ham Mukasa? Ham is a character, as many of the Baganda are. Because his name is Mukasa, do not think that that implies that he is any relation to the ordained deacon of that name, Samwili Mukasa. Mukasa is the name of one of the Lake spirits worshipped in the old days, and many of the people bear this name. Ham is a tall, big man, but lame from a gunshot wound in the knee received in one of the wars. Ham is the kindest-hearted man in Buganda. His face beams with true kindness of heart. All the outcast and homeless find their way to old Ham, sure of a friendly reception. Ham has built himself a house; it is the most wonderful house in Buganda, and the biggest—a mud house. It has been I don't know how long in building; it was begun before we came, and he has just "entered in," as they say here. He has built a great part of it with his own hands. It is like a great benevolent institution, which practically is what it is, with a sort of bell-turret in the centre, and towers at either end. It is two stories high, except in the towers, which are really

three—a great marvel here. The Natives say of this house, as they say of the new Bible, “How it grew a queer shape”! It has something like twenty rooms in it!

Ham's wife is called Hana; she is short and plump, decidedly plump for a Native woman; but she is as good-natured and kind-hearted as her husband. Hana was one of our earliest friends. Very soon after we arrived she came to see us with a letter from Ham to tell us who she was, and the Gabunga's wife came with her. The Gabunga is admiral of the Uganda fleet! His country place is Jungo, where Yairo is pastor. Ham's letter was in English, which he knows. I have always kept that letter, it was so quaint; it ran thus:—

“Oct. 8. 95. *Mengo*.

“Dear Mrs. Furley goodmorning how are you today I send to you the my wife her want to see you hers name called Hana and other she the wif of Gabunga Great man in Buganda. But that man was I friend his name Gabunga Yosiya But again Gabunga's wif called Meriya Kyamulabi two wifs come to see our friend Goodbey May God take care of you Both keep and Bless I am your friend. “M. HAM MUKASA”

It's a good letter. One other letter of Ham's I keep, for it shows the kindness of his heart. He had heard that we were without milk, so one day a cow and calf appeared at the front door with a message from Ham. He lent us the cow as long as it was in milk. This was the letter that came with the cow:—

“July 12. 96.

“My dear Friends Mrs Furley and Chadwick, how are you, what is the news, again my Friends I send the cow for your milk, because will you get the milk to put into your tea, therefore I send the cow with calf—your friend Hana send me to see you goodbye The may God take care you both bless.

“M. HAM.”

He is a most intelligent man, as is seen by the good grasp he has got of English, a most difficult language to a Native. The Archdeacon says he takes him strings of questions to answer, as many as a hundred at once, all written out on paper, such as: “Where does the rain come from?” “What makes the water in the Lake?” “How does a cold in the head come?” “When fever leaves you where does it go to?” His whole intelligence is awakened with reading the Gospels.

We have gone a long way from the missionary meeting, but such is Ham, and Ham was in the chair. There were five or six speakers, the principal ones being Yairo and Samwili Mukasa. Yairo told us of what he had been able to do in Jungo. The immense amount of work he had got through! Many days he hadn't time to eat until the evening. It was all told in a very humble way, as he said more than once “he could not have done it by himself, but God gave him the strength.”

Samwili Mukasa comes from Bukoba, a province where there are a great many Roman Catholics. To mention Roman Catholicism to Samwili is like waving a red rag in the face of a bull. His whole soul is roused. He gave us a very interesting account of discussions he had had with one of the European priests, in which the latter had failed to answer him—he was silent! After speeches, prayers, and singing comes the collection, when each person takes up his or her gift—first the men and then the women. I think this is better than it used to be, anyway there is a far more general move in the church than there used to be—more small sums given, very few people who do not move from their places to take something. We think the greater improvement is on the women's side, but still they might do more in bringing garden produce than they do. Some are always given, such as bananas, potatoes, eggs, fowls, and sometimes even a live goat is led up the aisle. There is always a sale of these things afterwards.

Our monthly women's meetings have gone steadily on, and we think are enjoyed by the women. We are hoping next month to have a special meeting for children.

We have started a Gleaners' Union among our women. We wanted to rouse in them a greater missionary spirit by increasing in them an interest, not in their own country only, but in the needs of the world. We began at one of our usual monthly meetings by telling them something of other countries, then told them of our Union at home, what it was for, especially dwelling on what prayer could do, then asked if any of them would like to join. We would not write any names at once, but left them a month to think it over in. Since then we have started our Union and enrolled fifteen members (all women); all voluntary enrolments,

we have asked no one to join. What has pleased me most is that of these fifteen, fourteen are our regular teachers, who are really interested and thoroughly appreciate the object of our Union. We have arranged a monthly meeting to be held at our own house, the Monday afternoon after the mail comes in, as we thought they might be interested in the *C.M. Gleaner*, &c. (i.e. the pictures in the periodicals, which give food for talk). We had our second meeting this week. At our first meeting we took the map showing the religious differences of the world in different colours. We spread it on the floor, and the women, sitting on mats around, were intensely interested while Miss Chadwick explained it to them, dwelling most on their own country of Africa. They all had to have the word "Afrika" written on their books that they might remember the name of the country of which their own is a part. What interested them most was the idea of a chain of Missions to stretch right across the continent, and the thought that their own teachers sent from here to Toro were working within a few days' march of those who had gone up by the Congo from the other side. They promised to pray earnestly that God's Word might soon spread from shore to shore of this great continent. Our second meeting held this week was on Asia as a whole, and the different religions in it, when the thought of the poor widows in India, and of the burning of them, touched them very much. This week we enrolled one new member—the only one at

present who is not a teacher. She seemed specially interested and came back again after the meeting was over. She was an old woman we knew by sight without knowing her well, though she belongs to one of the biggest chiefs. She came back and said she had brought her gift to give to God. She brought a parcel containing 330 shells, all picked, large shells, beautifully and evenly strung together. She must have been some time saving such big ones, and though they are of no more money value than old and broken ones, there was a touching sense of the fitness of things in thus choosing the best for God. It is not much more than 2s. in our money, but a large sum for such a woman, and enough to support a teacher rather over a month.

We were very pleased on the missionary morning: it was very wet, so wet that some of our Gleaners who lived at a great distance could not be present, but they did not let the collection be less for the rain, but brought their shells to us afterwards. The old woman's gift has gone into the teachers fund, as she said it was "to spread the Gospel."

The new hospital has been dedicated this month. We eight Europeans met there together and had a short service. It consists of two small buildings—a men's and women's ward with an operating-room. It is already full of patients, and a great deal of medical work is being done. The people seem to have great confidence in the doctor. We trust it will be a great means of good in the future.

II. THE LATE REV. J. S. CALLIS.

1. HIS JOURNEY FROM MONGO TO TORO.

After a stay of eight days at Mengo, I left the capital with the Rev. H. K. Sugden and the Rev. B. E. Wigram on Wednesday, February 24th. The state of the Church in Mengo is in many ways very sad, and there is a general feeling among the missionaries out here that rather wrong impressions prevail among missionary enthusiasts at home. While the Spirit of God has undoubtedly been poured in rich abundance upon Buganda, Satan has been very busy among the Christians. Many in the capital have lost their "first love"; many have been baptized merely because it is now an offence not to be a reader, and after baptism they have

slipped back into their former heathen life. In spite of the wondrous accounts of Uganda which call for praise, there is much sin and formality to call for contrition and humiliation. The journey to Mityana took three days, as we stopped three nights on the road where there were churches and Native Baganda teachers. Caravan travelling in the country of Buganda is very different from what we experienced on the way from the coast. Between Mengo and Mityana, Mr. Sugden held short services in the churches *en route* each afternoon. The church drum was beaten and a congregation of from twenty to fifty earnest worshippers

attended. To see these Native brethren and sisters with their faces in their hands bowed down to the ground, and to hear their responses and singing, is very beautiful.

The Baganda teachers sent to live and preach in the larger villages are a fine set of young men. They are doing much good work in the countries all round Buganda as well as in Buganda itself. They are all trained in Mengo. While instructing the country people in the way of Life, they are themselves most anxious to know more of the Truth. We reached Mityana on Friday afternoon, the chiefs and people coming out to welcome Mr. Sugden back from his visit to Mengo. When he told them he had brought two guests, and one was going to stay and live with them, they swung their closed hands to and fro, saying, "Neyanze." This is the Muganda's way of expressing joy and gratitude. On Sunday, at the morning service, I had the very great joy of taking a small part in the service. A layman (Mr. Fletcher) had come to greet us from beyond Mityana. He works under Mr. Sugden at a Mission station seven hours' walk from there. We had a most happy Sunday, and it was a hitherto unheard-of event that four Europeans should be together in Mityana. The next morning (Monday) I started with my twenty Batoro porters. The porters only understood Luganda very slightly, but my three Baganda boys were with me. Besides them was one of the Toro teachers with his wife and small son of about seven. This Buganda teacher (Isaac) had been to Mengo for a visit and returned here with me. I was very glad of his help in making arrangements for the porters at the different camps. At all the places where there was a Protestant church I had a little informal service to welcome the teachers and people. We sang hymns, Isaac and the local Baganda teachers read and led in prayer, and I told the people what a joy it was to come to them and to see them and to preach and teach in their country. The churches are built of reeds strung closely together; the floors are hardened mud, and there is generally a "reading-desk" also built of reeds, with a raised platform of hardened mud. One morning, as we were starting, the local teacher came with his Luganda Testament to ask the meaning of the text in which it is said

that Christ brings forth judgment unto victory. Each morning the Christians brought me on my way, and on parting to return they said, "Katonda akukume" (May God protect you). On the third day after leaving Mityana (Ash Wednesday), we camped for the first time in Roman Catholic territory. The west side of Buganda has no C.M.S. Mission stations, as the chiefs are Romanists. We were in Roman Catholic territory for ten days. The people, as a rule, seemed earnest, but ill-instructed Christians. I had delightful times at each village. Sometimes it was sitting on the floor by a chief's side speaking with him and his people, who sit in crowds round the doorway. At other times, in the native huts, there were always those willing to listen and to warmly greet me. The Sunday was a most happy day. We arrived on Saturday at the large village of Kawanga. We had marched six hours and arrived hot and tired at the gates of the chief's enclosure about half-past one. The chief Bisigolo was gone to read with his Roman Catholic teachers some days' march away, but he was expected back on Sunday morning. The Musigori—or steward—was left in charge, so I sent Isaac off to his house to ask for food for the porters for two days, and if he would allow us to stay over Sunday. The Musigori was ill, but Isaac reported he was quite willing we should stay two days.

The next morning we had a service among ourselves. The porters sat on the ground in the shade of the high courtyard reed wall. I gave out the hymns and said a little about the words. They only understand Luganda when it is spoken very distinctly; so Isaac preached. He spoke very well on St. John iii. 16, and vii. 37. While singing the last hymn, the beating of a drum announced the return home of Bisigolo the chief. Presently he entered the courtyard with another chief from Budu, a Protestant Christian named Mark. In the afternoon we had another little service. It was a very enjoyable time, and I wish I could picture it to you. About twenty rough Batoro sat on the ground before me; on the right of my chair Isaac was sitting, and on his right the Budu chief had his little folding-up stool. We sang several hymns which Mr. Ashe and Mr. Pilkington have translated, such as "Jesus loves me, this I know,"

"Here we suffer grief and pain," "Jesus lives; no longer now." We sang the choruses again and again; it is good to see the hungry look upon the faces of these Heathen. Little by little a spiritual truth seems to dawn upon them. It is true that "Africa is waiting"; there is a real stretching out of the hands unto God. The Budu chief—Mark—spoke, and he, too, had chosen St. John iii. 16 as his text, though quite unaware that Isaac had taken it in the morning. It was a sight to do one's soul good as the rough country porters leaned forward so as not to lose a word which fell from the chief's lips. After the service I went to the house where Isaac was staying to see his wife, who was ill with fever. Afterwards I went to visit the Musigori, whose house was some little distance away. The chief Bisigolo made room for me on his mat, and we sat and talked of the things of God. I read and sang "While shepherds watched their flocks." The chief promised to visit me in my tent, which he did that evening, when we had a good time together again. He begged very hard for a New Testament, and I wrote a note to Mr. Sugden at Mityana for one of his men to take. If Mr. Sugden had no books for sale, he said he should send his man to Mengo to buy some Testaments for himself and his people. This Sunday ended with singing more hymns with the porters in the moonlight round the camp fire.

The next day we started before day-break for a long march, but at midday we halted as usual for an hour. Isaac was far behind with his sick wife, and I could not prevail on the men to go on. They therefore pitched my tent, and we had a quiet afternoon. The next day's march was, in consequence, a very long one. On Tuesday Isaac and I turned off the road to visit the village where we ought to have spent the previous night. It was a small village of only ten houses, but it was of special interest to me, as it is the last village on the east side of the "Toro Mission" district. The chief was a most striking young fellow of about eighteen. He and his mother were most refined: their lips were thin and their features very good. They seemed more like Europeans, and quite different from the people they rule. The chief Devenku—Nuli—is very slowly learning to read, and I asked him to come and stay with

me in Toro. I was delighted with this bright, fine-looking fellow. That night we encamped at a large Protestant village called Kitagwata. About two miles off the two Baganda teachers ran out to meet me. They carried me over two swamps, and some way up the next hill. The chief—Myama—clothed in a large Terai hat and his best clothes, was most hearty in his welcome. We sang hymns and had prayer, and I told the people how glad I was to be with them. This was my first entrance into "my parish," and nothing could exceed the kindness and interest of these people. The greetings I have got here have far more than made up for all the past six months of travel.

The next day the porters were unwilling to march for more than two hours, and so we had another day's rest. We spent the day and night in a garden where there were three empty guest-houses. The porters started next morning at four, as they were anxious to get near to their homes. I started with my boys at 6.15 for Biteti, a large Christian village, the capital of Mwenge, a district lying between Toro and Muryoro. Bishop Tucker stayed here last summer and baptized the king and several of his people. After walking till 8.45, I met a youth whom the king had sent to greet me on the arrival of the first of the porters. After he had turned back, and we had walked about an hour, the Baganda teachers and many of the people and chiefs came running to meet me. I had here a most enthusiastic welcome. The king has built a house for the missionaries to use when they come to visit him and his people. He is also building a large new church, as the present one is old and too small for the increasing attendants. In the afternoon I went to the church, and after listening to the teaching, the drum was beaten and all present sat facing the end of the church. We had a most happy service. The king had been to see me in the morning, and on returning from church in the afternoon I found his wife with her "ladies" sitting in the European mission-house. Afterwards I returned the king's visit at sunset, and found him a most quiet and thoughtful Christian. He said he had many villages and his people were many. Was I strong? Had I strength to walk to these villages to preach to his people? When I told him it was the very thing

I had come to do he said quite pathetically, "They worship Lubare, because they do not know God." Lubare is the name of the heathen deity of these parts. While with the king a drum was beaten, and his household assembled for evening prayer. In the dark they sang two hymns from memory, and then the king led his people in prayer. It was a sight which made me feel what a privilege it is to be sent to this place. There were eight readers ready for baptism, and the king wanted me to stay over Sunday and baptize. I promised to return in a fortnight, stay the Sunday and administer the Holy Communion and baptize those whom Mr. Lloyd

would say are really ready. Biteti is twenty miles from Kasagama's. I was escorted from Biteti by three men whom the king sent. My pen and note-paper both fail to describe my entrance into Kasagama's; a lot of bright, hearty, strapping fellows met me at every corner! They shouted and laughed! One saw I was tired and pushed me up the hills! The numbers increased every few minutes! The king, the Namasole (the king's mother), the ladies of the king's household (who wait on his wife and himself), all sent boy messengers to say "Otyano." These white-robed messengers with long sticks then rushed back to announce my arrival and to say I greeted them.

2. ACCOUNT OF HIS DEATH. *Letter from Mr. A. B. Lloyd.*

*Mwenge (25 miles from Toro),
April 25th, 1897.*

Yesterday morning I bid a long farewell to my beloved brother Callis, whom the Father, in His love, has taken to Himself, and yesterday afternoon I buried him in the presence of a large crowd of weeping Natives. I was so stunned by the blow that I could not possibly realize the fact that he was gone, but to-day it all seems real; all around me are dear Callis' things, his Bible, his clothes, his empty bed, and every now and then I look round and expect to see him, and then the awful realization—he has gone.

This will be a sad letter; I cannot be cheerful yet. I want to tell you about my brother's last moments of consciousness.

When I got here from Toro on Friday week last, hot and tired from my very rapid ride on the "Speed Away" (bicycle)—doing the twenty-five miles in three hours—I found my dear brother in a sad way, his temperature at 108°, very sick, and *out of bed*. This surprised me most of all. Poor, dear fellow, he little knew the power of fever as we get it out here. He said, "Oh, Lloyd!" (this is what he always called me), "why have you come all this way? I am not really ill, only a little tired!" "My dear fellow," I said, "you are very ill, and you must get to bed." He begged of me not to trouble myself on his behalf, and urged me to get some food and go to bed, saying how tired I must be after my long ride. "No!" I told him I had come to help and nurse

him, and he must try and do what I told him. He said he would, and a tear sparkled in his eye; but he added, "I shall soon be all right." Yes! dear brother, "soon all right,"—all right in Jesus' bosom. That night the dear fellow suffered very much, but through it all was most patient, and his constant remark was, "Don't trouble, dear Lloyd." On Saturday he seemed much better and wanted to get up, but I urged him to keep quiet, and I sat and read a few chapters to him, and we sang together a few hymns, and then he slept till Sunday morning. I was by his bedside when he awoke, and could not but praise God to see my dear companion apparently so much better. I begged of him to keep his bed, and I sat with him during the day. It was Easter Sunday, of all days in the year the most glorious. He asked me to sing to him

"On the Resurrection mornin',
Soul and body meet agin',
No more sorrow, no more weeping,
No more pain."

He lay quite quiet until I reached the last line of the last verse, and then, with all his strength, he joined me in that one line—

"Waking up in Christ's own likeness,
Satisfied!"

After that hymn he lay quite still and seemed asleep, so I left him a few moments and went into the next room, and I heard him, when I had gone, just pouring out his soul to God, such

prayer as one seldom hears. It was only meant for His dear ears, but I could not help listening; it seemed to bring God so near. Towards evening, fever again came on and reached a very high temperature, and all that night I sat by him, bathing his fevered brow and putting cold water to his parched lips. Once he almost shouted, "Oh, my God, I can't bear it." I just bent over him and whispered, "Jesus can help you to bear it." He started, and then a smile came over his face, and he closed his eyes and was quite still. In the morning the fever abated again, and he took a little nourishment.

Monday, Tuesday, and Wednesday he was quieter and seemed to be getting on well, and very little fever showed itself.

Wednesday morning he was particularly bright, and we sat and talked together. First I read to him John v., and he said a few words on verses 25, 28, and 29, mentioning the reference to the two resurrections, that which now is, and that which is to come. Then he asked me to sing to him again, and I did so, he himself choosing the hymns. His choice was curious. "Days and moments quickly flying" was one of the first; "We shall sleep, but not for ever," and then "Abide with me! fast falls the eventide." He really seemed much better, and his temperature was low. Alas! it was the calm before the storm—so treacherous is fever. At about five o'clock in the evening I left him a moment to get some food in the next room. He continued singing; first he sang:—

"The sands of time are sinking,
The dawn of Heaven breaks,
The summer morn I've sighed for,
That fair, sweet morn awakes.
Dark, dark has been the midnight,
But day-spring is at hand,
And glory, glory dwelleth
In Immanuel's land."

I was much struck with the power he put into it. For a few moments he was quiet, and then he sang, "*Peace, perfect peace.*" At the fifth verse he stopped; you remember the words:—

"Peace, perfect peace, our future all unknown,
Jesus, we know, and He is on the Throne."

I thought he had fallen asleep, and in a few moments I walked to his bedside and was startled to see him with his eyes wide open, lying on his side. I

spoke to him, but he neither moved nor spoke, and I knew he was unconscious. I took his temperature and found it very high. I covered him up with blankets, having previously given him Dover's powders to encourage perspiration; and waited, hoping soon to see him relieved. All night I sat with him, with one little boy with me. Oh! what could I do? I was so helpless. I wanted to bathe him, but how was that possible, he being a big, heavy man? so I waited until perspiration began, and then I sponged him all over with cool water, and again covered him up. No return of consciousness came. As soon as it was light I sent for help, and two or three Baganda teachers came to help me. Our first thing was to bathe him in cool water; then we sat still and waited, just moving him from side to side, and applying cold water to his head and neck; but all in vain. All that day (Thursday) there was no change so far as man could see; but I somehow felt that I was by the bedside of a dying man. Oh, what hours of agony those were! I could not leave his side. Indeed for 106 hours I never left him.

Friday, no change; a much higher temperature, and not for one moment did his eyes close in sleep, just that terrible vacant stare. Once he fixed his eyes on me—it was just after we had sponged him all over with cold water—and he seemed to recognize me. I bent over him and just called him by name, and for a moment there was the slightest sign of returning consciousness; but it was gone instantly, nor did it return. We did everything in our power to bring him round, but we were helpless. The call had come.

Friday night will be always vivid in my memory. The chief and many of the Natives had gathered together in the house, knowing the end was near. Oh, how my heart bled as I watched at his side! The chief's sister, who had been devoted to him in life, sat at the head of the bed, bathing him with cold water and wiping the death-dew from his brow. One woman's tender care and loving devotion he had right to the end. Towards morning, at about five o'clock we all saw death was very near. I called the people in, and we knelt and prayed together so far as sobs would let us; and then his heavy breathing was the only sound heard. All waited in breathless silence for the end. At last it came. My candle, which was

by the bedside, flickered and then went out, and almost at the same moment our beloved brother fell asleep, and the first rays of the morning sun flashed into the room, the birds then burst into song as the Victor entered into the "endless day," to be "*for ever with the Lord.*"

Instinctively we all fell upon our knees and had five minutes' silent prayer, broken only by the stifled sobs of all present. Then, with the help of the Muganda teacher, I performed the last service to the tired body. It was when this was done that I shed the first tears

of my manhood, and I wept like a little child, not for the one who had gone, but the awful feeling of loneliness seemed to overwhelm me; but Jesus poured in the healing balm and I was able to look up into the face of my never-failing Friend and say, "*Thy Will be done.*"

We chose a nice little spot for his grave, close by the church, and here we buried him. And as I read, before a vast crowd of Heathen and Christians, the glorious Burial Service, hope seemed to spring up within my heart, and I left the graveside feeling stronger.

III. POLITICAL EVENTS IN UGANDA.

1. STATEMENT BY THE REV. E. MILLAR.

[Mr. Millar, who is home on furlough, having left Uganda in March last, made the following statement to Reuter's Agency regarding events which he conjectures may have led up to the revolt in the Province of Budu and King Mwanga's part therein, and the latter's consequent deposition, about which telegrams have been published in the press:—]

One of the immediate causes which led to the rising in the Province of Budu was that in November last King Mwanga sent some ivory to the south of the Lake to be sold there. He paid duty to the British Government on some of it, but tried to smuggle down about 2000 lbs. weight which he had not declared. The German officer at Bukoba saw all this ivory in excess of the amount shown on the pass, and asked the man in charge of the canoes to explain; the man said the British Government must have made a mistake on the pass, but that he would go back in a canoe, leaving the ivory, and have the matter rectified. He duly returned without the pass, but with a letter to the Germans from the king, asking them to overlook the matter this time, and saying many things disloyal to the British Government. The German officer at once returned this letter to the British Acting Commissioner, who summoned a meeting of the greater chiefs of Uganda to lay the matter before them. They were all much ashamed and annoyed at this disloyalty on the part of the king, declaring that the whole thing had been done secretly without their knowledge or consent, and adding that they were ready to do anything which the Government might think fit to clear the disgrace off their country. The king, too, seeing how affairs stood, went alone to the British Residence at Kampala and threw him-

self on the clemency of the officer in charge. After long consultations with the chiefs it was settled: (1) That the king should pay a fine of 1000*l.* in ivory; (2) he should not be permitted to settle any important matter of the country by himself, but only after agreement with a council of the greatest chiefs; (3) that he should never go outside the walls of his palace without being accompanied by a loyal and responsible chief; (4) that he should forfeit certain estates; (5) that all undesirable characters (they being the persons responsible to a great extent for the king's disloyalty) should be removed from his court. These proposals, made in the first place by the chiefs, were fully carried out, greatly to the indignation of the king, who was the more incensed against the Government, having been informed by them that on the next sign of disloyalty he would be removed from his throne. In January information was received that the greater number of chiefs in Budu had turned against European control—priests and Government officials alike—and intended to revolt, and that the king was favourable to this movement. The prime minister (Apollo Kagwe) took prompt measures to restore order, and sent two of the ringleaders, who were in Mengo at the time, to their estates in the country, where they would be less dangerous, under threats of driving them out by force if they would not go quietly.

Meanwhile, the Natives in Budu were trying by threats to expel all those who were in any way unwilling to turn against European influence. Mr. George Wilson, who was in charge at Mengo, visited the king, and by affecting to disbelieve his complicity in the matter, got him to send messengers to the chiefs of the disaffected party, telling them not to rise against the Government. One of the disaffected chiefs was sent to Budu with orders to prepare the way for Major Ternan, the Acting Commissioner, and Mr. George Wilson, who were about to undertake a tour in that province with some companies of Sudanese soldiers in order to make a demonstration of force to the disaffected party. Orders were sent down by the Native authorities to make this visit a success, and all native guns were hidden away by their owners. Numbers of goats, cows, sheep, fowls, &c., and large quantities of bananas and native

beer were brought to Major Ternan by the people of Budu, and the visit passed off very well. In May, one of the Budu chiefs, Gabriel, the Mujasi, or head of the soldiers, had a gun stolen from him and caught an innocent man thinking he was the thief, and tied him so tightly with ropes that the prisoner died from the effects. When he was called upon to answer to a charge of murder he refused to appear, and, on Mr. George Wilson sending to arrest him, broke away and fled to Budu. This man was, it may be remembered, one of the men who fought most vigorously against the British East Africa Company in January, 1892. He had been plotting rebellion with two other chiefs, Mukwenda and Kaima, both of whom had been long known as being hostile to the British Government—and on Gabriel's escape these two were promptly arrested on a charge of treason.

2. LETTER FROM BISHOP TUCKER.

(Reprinted from the "Times" of September 3rd.)

As it is very natural that the many friends of the Church of England Missions in Uganda should feel a certain measure of anxiety at the present crisis in the political history of that country, I should esteem it a great favour if I might be permitted to say a few words with regard to the news which came to us from Zanzibar in the telegrams published yesterday. In the first place, I may say that, having entire confidence in those administering the affairs of the Protectorate, I am sure that everything which foresight and prudence can suggest will be done to secure the peace and well-being of the country. In the second place, having equal confidence in the loyalty to "Queenie" (as the Baganda call her Majesty) and the high Christian principles of the chiefs as well as the great mass of the people connected with our Missions, I feel that the Administration has at its back a power which makes its position secure. The telegrams of last Monday tell us that the only support which was accorded to Mwanga in his most foolish and criminal act of rebellion was in Budu—the province which was secured to the French Romanists under the terms of the political settlement effected by the late Sir Gerald Portal in 1893. This very significant action

on the part of those whose somewhat similar attempt in January, 1892, was defeated by Captain Lugard will no doubt lead to the establishment of a Government post in this western province, and thus the peace of the country will be placed beyond risk of further disturbance. With regard to Mwanga himself being a possible element of danger in time to come, I should say that such a possibility is extremely remote. He has committed an act of political suicide. His only friends are the disaffected among the Bafransa. These are doubtless convinced by this time of the utter futility of any further attempt to oust the Baengreza from their position of power in the country. Mwanga himself is too much of a coward ever to attempt to play the part of a deliverer even if there were any so blind as not to see that the present administration of the country tends to secure to the people the blessings of peace and to give security both to life and property. In a word, looking at the situation all round in the light of the very limited amount of information conveyed to us in the telegrams to which I have referred, I feel that the position in Uganda is one which need not cause us the very least anxiety."

THE MISSION-FIELD.

WEST AFRICA.



WRITING of his late fellow-missionary, the Rev. F. S. Allen, Mr. T. Caldwell, of Ro-Gbera, says :—

Since our arrival here in October, 1896, our experience has been somewhat varied. We have had several slight fevers, but since March our health has been fairly good, and Frank was working hard for his language examination, which he would doubtless have passed successfully had not his work here been finished.

Looking at the life lived, but now laid down, it is easy to say, "I believe in the Holy Ghost," for it is only the sanctifying influence of the Holy Spirit that could enable one to live the life which dear Frank Allen lived. The "Communion of Saints" is a blessed reality to those of us who are privileged to work with such men.

He loved the Temne people very much, and was longing for the day when the first-fruits of our labour should appear; he went into their houses and talked with them, and sought by every means to win them for Jesus. "He being dead yet speaketh."

I am very busy and cannot write much, but I am anxious to know what response to the news will be made by the Church at home. A "Man is Wanted"—one called to the work by the Holy Ghost. The need is great, for the harvest is great, and although workers may be taken in the midst of their work, let none be discouraged, for the banner of Christ shall never "suffer loss."

The Queen's Diamond Jubilee was, of course, celebrated with great heartiness on the West Coast. At Lagos there were special services in all places of worship on Thanksgiving Sunday. The Governor and Council went to Christ Church in state. The Rev. T. Harding preached on the text—"Many daughters have done virtuously, but thou excellest them all. A woman that feareth the Lord she shall be praised."

On Easter Sunday last, the Rev. E. M. Lijadu baptized ten men, one woman, three boys, and four girls at Ode Ondo. On the following Sunday he held his first baptism at Oke Igbo, when three women were received into the visible Church.

Bishop Phillips attained his jubilee on Good Friday. The event was celebrated at Ode Ondo and the churches of the district, and a fund was inaugurated, to be known as "Bishop Phillips' Jubilee Memorial Fund, for starting a Native pastorate, &c." The amount raised on the first day was 23/. "If the C.M.S. approves of the idea," Mr. Lijadu writes, "the Ondos are ready, year by year, to collect a few pounds about April 16th or Easter season, in view of a future Native Pastorate Fund. We thought it might be well for us to do something during the Three Years' Enterprise, and Bishop Phillips' jubilee has formed a means of localizing our efforts."

On Easter Sunday last, an interesting service was held at Onitsha, when fifteen boys, the first-fruits of the work at Immanuel Church, were baptized by the Rev. P. A. Bennett in the River Niger, in the presence of all the Native Christians and a large crowd of heathen people who had come down from Onitsha town to the waterside in order to witness the ceremony. The Rev. T. J. Dennis wrote (we quote from *Yoruba and Niger Notes*):—

All of these boys are free-born Natives of Onitsha, and the children of heathen parents. They are all able to read the Scriptures in their own Ibo language, and are members of the Onitsha branch of the Scripture Union. They have long been candidates for baptism, and have been carefully

instructed in weekly classes held for that purpose, as well as in the day-school and at the Sunday services. Some of them have been helping to teach the younger children in Immanuel School. During all the time in which they were under instruction the missionaries stationed at Onitsha had

abundant opportunities of watching the conduct of the boys, who have proved by their consistent lives the reality of their faith in Christ. They have been from time to time the subjects of a considerable amount of petty persecution at the hands of their heathen relations, but all efforts to draw them away and make them partake in the heathen customs of their town have been unavailing. The firmness of the boys has at last overcome the opposition of the parents, who have consented to the baptism of their children. Signs are not wanting that there is a very general movement amongst the young men and boys of Onitsha towards Christianity. In the words of one of our Native agents, there is "a great shaking." The idol-temples, once so carefully kept, now present a most neglected and disreputable appearance. The elders are continually lamenting the falling away from old pagan customs and the way in which "the Book," as the preaching of the Gospel is called, is spoiling Onitsha.

Palavers are held to talk over plans for putting a stop to the progress of the Gospel, but nothing is done, as the support of the young men is not forthcoming. Mr. G. N. Anyegbunam asks those interested in the work at Onitsha to pray for him and his helpers, and especially for the fifteen boys who have just confessed Christ by baptism. It will be remembered that Immanuel Church, Onitsha, was built rather less than two years ago, mainly by the efforts of the Native Christians. It was opened by Bishop Tugwell in November, 1895, and work has been carried on there steadily ever since by G. N. Anyegbunam, a native of Onitsha. Great things were hoped from Immanuel Church when it was built, and many prayers have ascended to God on behalf of the work there. The baptism of those fifteen boys makes us thank God and take courage, and should lead to more earnest and unwearied supplication for Onitsha.

EASTERN EQUATORIAL AFRICA.

A service in honour of the Queen was held in Frere Town church by desire of the Consul on June 20th, which was attended by a great number of the Government people, as well as the missionaries. The Rev. H. K. Binns preached. The Government steam-launch tugged over twelve boats with people from Mombasa. The town was decorated and illuminated on the 22nd. The troops were reviewed in the morning, and sports were carried on in the afternoon. The noise was described as something terrible, and scarcely subsided all night!

The Rev. Douglas Hooper informs us of the death, on August 17th, of Mr. Barham, who went out with him to Jilore in 1895 as an independent worker unconnected with any Society. "His life here," Mr. Douglas Hooper says, "has been a glorious success in the best way. . . . One teacher, when referring to him, quoted a Giriama proverb—'Cloth cannot hide fire.' Mr. Barham had had a long illness; in the course of which, when it was thought that he was dying, he was asked if he was sorry he had come out. His answer was, 'No; for God sent me.'"

The Uganda mail received on September 4th brings news from Mengo up to June 17th. Archdeacon Walker confirms the telegram published last month announcing the death of the Rev. J. S. Callis in Toro, but the actual date was April 24th, not "in May" as there stated. A private letter from Mr. A. B. Lloyd, giving a touching account of Mr. Callis' last illness and death, is printed on p. 768.

The Finance Committee at Mengo decided that the Rev. T. R. Buckley should go to Toro to take charge of the work there, and that Mr. H. B. Lewin should take temporary charge of the work in Bulamezi, making Walulita his headquarters. In the meantime word was brought that Mr. A. B. Lloyd had left Toro for Mengo. The country of Toro is in a disturbed state owing to the mutiny of the Belgian soldiers in the Congo Free State. Archdeacon Walker writes:—

We hear that fifty-nine of the European officers [of the Free State] have been murdered and the forts destroyed. Even the forts in Toro have been de-

stroyed, and three out of the four Belgian officers have been killed. One man seems to have escaped to Captain Sitwell and to be safe at present. Père

Achte, of the Roman Catholic Mission here, was caught by these Manyema soldiers and was beaten with sticks and stripped of all his clothes, but, not being a Belgian, his life was spared. I hear the rebel soldiers have come with-

in thirty miles of Kasagama's capital, where Captain Sitwell is. The forts on the Salt Lake at Katwe have been destroyed. Possibly Mr. Lloyd may have thought it well to come in on account of these disturbances.

Amongst other items in the journal of the Rev. G. K. Baskerville, of Kyagwe, it is interesting to read that the chiefs are now very often absent from their country places because "the European in charge at Mengo has started a kind of Parliament or weekly senate, and the chiefs are all required to be present, the bigger chiefs four months out of six, and the smaller chiefs a shorter time."

PALESTINE.

A new church, which has been some time in process of building, was opened at Kefr Yasif on August 6th. The Rev. J. R. Longley Hall wrote on August 16th:—

Great interest has been taken in the Kefr Yasif Church by friends throughout Palestine, and on Friday, August 6th, when the church was opened there was a very large gathering, both European and Native, from Nazareth, Haifa, Acre, and Safed, besides a few friends from Jaffa, Jerusalem, and the east of the Jordan. The only drawback to the proceedings was that Mr. Sykes had strong fever.

As there is no service for the dedication of a church in our Prayer-book, Mr. Sykes had all the principal prayers in the Service for the Dedication of a Church in the Irish Church Prayer-book translated into Arabic, and these were read in addition to the ordinary morning prayer with special Psalms and Lessons. The officiating clergy were Messrs. Sykes, Wolters, Donald Wilson, Kelk, jun. (in charge of Bishop Blyth's work at Haifa), Khalil Jamal, Khuri Girius, and myself. Three addresses were given, by Messrs. Wolters, Khalil Jamal, and Khuri Girius.

The church was crammed, probably upwards of two hundred were present, and the people listened most attentively and joined in the prayers and responses most earnestly, and I think every one was pleased and thankful. There had been a number of very handsome gifts to the church by individuals—the font (made of stone and beautifully carved, more handsome than any in our other churches in Palestine—the gift of a *Native* stonemason, a member of our Nazareth congregation, I believe the work of his own hands), the communion-

table, communion-cloth, reading-desk, a large number of seats, a clock, &c. You will recollect that one Native gentleman gave the land on which the church is built. Almost everybody present at the opening service—or at any rate a very large proportion—had contributed something in money towards the building, and two or three of our friends had been most liberal.

The church is built with an arched roof according to native style, and will accommodate about two hundred people when fully seated. At present it is not quite half seated, as I believe the funds ran short, but I trust that we shall soon be able to have the whole church seated. The masonry is very substantial. We would ask your earnest prayers that this church may be the birthplace of many souls, and that the outward building may be used by God the Holy Ghost for the formation of a *large* spiritual Church, men, women, and children, consecrated in heart and life to the Lord. This was the eager desire and prayer of many, I believe, who were privileged to be present at the dedication ceremony.

We were all very grieved indeed that Mrs. Low was not able to be present. She was not at all well, however, and had gone to Mount Carmel for rest. A *very* large portion of the money had been collected by her, and she had to a great extent superintended the building under Mr. Sykes' direction, so that her absence on this great day of rejoicing and thanksgiving was much regretted by every one.

We were deeply grieved to hear, first by telegram and subsequently by letter, of the rather sudden death of Miss F. Patching. Miss Frances Patching, a trained medical and surgical nurse, was accepted by the Society and went out to Palestine in February, 1891. She was first stationed at Gaza, and was only recently removed

to Kerak, east of the Jordan, and her death is a very heavy loss to the Mission. The following letter from Mr. Hall is dated August 26th :—

Early this morning a special messenger arrived from Kerak with the sad news that Miss Patching had passed away quite suddenly.

For three months or more a very virulent fever of the typhoid type has been raging in Kerak, and in spite of close attention from Dr. Johnson, Mr. and Mrs. Harding, and Miss Patching, about seventy per cent. of those attacked died. Mr. Harding's servant caught the fever, and although he is now convalescent, there are serious complications that I fear he will be quite laid aside for two or three months yet.

Ten days ago Miss Patching was taken ill with fever. On Wednesday week Dr. Johnson suspected typhoid, and Mrs. Harding therefore gave up all other work and gave her whole time and attention to nursing Miss Patching. On Sunday Dr. Johnson and Mr. and Mrs. Harding were all somewhat feverish and could not hold the usual services. On Monday Mr. and Mrs. Harding were better, but Dr. Johnson was ill. He found Miss Patching entirely free from fever and apparently much better. He then went to see the day's patients at the Medical Mission, but had very soon to stop as he was feeling very ill. He went to bed, but in the afternoon about five o'clock went again to see Miss Patching. He found her apparently better, but the effort was too much for him and he

fainted. He then told Mr. Harding that as Miss Patching was better he would go to bed for twenty-four hours in the hope of throwing off his fever, and asked Mr. Harding to visit Miss Patching frequently and report to him. About five minutes after, Mrs. Harding came to her husband and said she could not rouse Miss Patching to take nourishment. Mr. Harding at once went and found Miss Patching in a state of coma with hardly any pulse. Dr. Johnson was summoned and injected several syringefuls of brandy and other restoratives hypodermically, but without the smallest result, and about 6 p.m. on Monday last (August 23rd) our sister passed away.

This news has fallen very heavily upon us. The appointment of Miss Patching to Kerak seemed to all of us such a good one, and her assistance in the work during the recent epidemic was invaluable. Her unselfishness and thought for others was something very seldom met with, and we shall all miss her very much indeed. Truly God's ways are not our ways. But we are sure that He acts in infinite wisdom and infinite love, and we would seek for grace to bow to His chastening and to lie passive in His hands. Please remember us and the whole Mission very specially in your prayers, that we may humble ourselves under the Lord's hand, and may be able to learn the lesson which He would teach us.

As will be seen from this letter Dr. Johnson himself had had fever, and on September 4th we heard by telegram that he was dangerously ill; but we are relieved to learn as we go to press that he is convalescent. We commend the Mission to the prayers of all our readers.

PERSIA.

Dr. Carr's visit to Yezd (referred to in our issue of August, p. 609), and his successful operation on the Prince—lately Governor of Yezd—have opened a door, Bishop Stuart says, for a Medical Mission in Yezd which it would be a grievous pity not to avail ourselves of. The Bishop has received letters bearing numerous signatures of men of position in Yezd, both Moslems and Parsis, urging that with as little delay as possible Dr. Carr may be permitted to again visit that city.

Dr. Arthur Lankester, of Peshawar, has offered to print at Amritsar, free of charge, the book entitled *The Means of Salvation*, written by the convert Paulus. The Rev. C. H. Stileman says, "Dr. Lankester's offer was called out by the paragraph on p. 365 of the May *Intelligencer*, and by the same Indian mail which brought this offer I received a letter from Mr. W. D. Monro, of Ranaghat, suggesting that he should translate the book from Persian into Bengali. That little paragraph in the *Intelligencer* may possibly therefore lead to the publication of the book in two languages!"

INDIA (GENERAL).

The Indian Christian Jubilee address to the Queen-Empress, the text of which we published in our May number, p. 458, when presented to the Viceroy on June 22nd contained 65,000 signatures, and returns of signatures were still coming in. The *Punjab Mission News* gives the following description of the casket in which the address was enclosed:—

It is a handsome oblong silver box about 17 inches long, 6 broad, and 9 high. On the sloping sides of the lid are in front the Royal Arms beautifully enamelled, at the back the dedication to Her Majesty.

On the long sides back and front we have right and left the symbols of the four evangelists. In the middle front is a group representing the different races of India bowing to the Cross ap-

pearing in the rising Sun. At the same place on the back is an elephant with trappings (symbolical of India) about to enter the gateway of the city of God. At the ends are patterns of palms, and the handles are eccentric rings let into elephants' heads. Round the base are engraved the words: "Ask of Me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

We purposed publishing some accounts of the Jubilee celebrations in our Indian Missions, but the reports received to date are somewhat meagre.

BENGAL.

The Hon. Kali Charan Banurji, a Native Christian lawyer, has been nominated by the Calcutta University to a seat in the Lieutenant-Governor's Council. A recent address by Mr. Banurji, "On the Growth of the Native Christian Community of Bengal during the Victorian Period," has attracted some attention. We append two paragraphs from the address, quoted from the *Indian Witness*:—

The Native Christian Community of India may be said to be identified with the Victorian period. The number of Native Christians in India, Burmah, and Ceylon in 1830 was very small. In 1840 it was 57,000. In 1891, according to the census, and on the authority of Dr. George Smith, there were 2,000,000, of which number there were 191,000 in Bengal. If the rate of increase is maintained, there will be at the time the next census is taken, in 1901, fully 3,000,000, and of these 225,000 will be found in Bengal.

The progress of the Native Christian Community in education has been very marked. Whatever test may be applied this will be found to be the case. Dr.

Miller states that of 680 graduates of the Madras Christian College, 100 at least were Christians, a very large proportion. There are twenty-five Native Christian Masters of Arts connected with the Calcutta University. In one Bengali congregation in this city there are six lady graduates. The record of the place of Native Christians in the public service in Bengal is one of which they need not be ashamed. Sessions judges, magistrates, principals and professors of colleges are Native Christians. An influential native paper, the *Hindu*, recently remarked that as far as progress in these directions is concerned, the Native Christians are leaving the other communities far behind.

Two scholarships of the value of Rs. 60 per annum for two years are offered every year by the General Assembly's Institute for the two best papers on St. Luke i. to xii. J. C. Chandra and S. C. Tarafdar stood first and second out of thirty-one competitors. Both were from the C.M.S. Boarding-school, Calcutta.

A terrible flood has recently occurred in the Burdwan district. Owing to the rain the *bund* on the Damuda River gave way to the extent of 500 feet, and the vast volume of water rushed over the country with relentless force. The whole string of villages situated between the *bund* and the Grand Trunk Road, and stretching for about eight miles, have been completely washed away, while those lying beyond that, and extending up to Burdwan, have suffered more or less according to their distance from the breach. On the right bank of the river (where there is no *bund*), the villages from the Sanghat to the Bandgatcha Bridge (opposite Burdwan town), a distance of about twenty miles, have been absolutely washed away and

no trace of them exists. The people entertained great hopes this year about the prospect of the crops, and transplantation had been finished, but all has been completely destroyed. It is estimated (the *Christian Patriot* of Madras says) that it will take thousands of coolies fifteen days' continuous work to repair the breach on the railways. The line is seriously jeopardized.

Mr. S. J. Jessop, of Godda, who has been suffering for some time from dysentery, and is in a very weak state, has been ordered home by the doctors.

NORTH-WEST PROVINCES.

The Annual Report of St. John's College, Agra, for 1896-7 gives an account of the various branches of work connected with that institution. During the year two students passed in the M.A., eighteen in the B.A., and thirty-nine in the F.A. examinations. In connexion with the College there are a Students' Temperance Association, a Young Men's Christian Association, and a Literary and Debating Society. In a supplement to the Report the Rev. J. P. Haythornthwaite gives a summary of the famine work of the College Fund. Up to July 14th, 74,000 had been relieved at a cost of Rs. 4244. Of the prospect for the future Mr. Haythornthwaite says:—

For the week ending to-day (July 14th) our daily average of persons relieved has been 1283, and our number to-day was 1313; but it is hoped that the daily number will now begin to decline, as work in the fields is beginning again. For nearly three weeks after Jubilee Day there was no rain, and the prices of grain rose. The distress has

been most acute, and skeleton-bodied persons, which were becoming the exception, have become the rule. In consequence our numbers have been considerably raised, but as good, steady rains have set in during the last three days, thank God, the prospect looks brighter, and it is hoped the crisis is past.

We regret to hear of the death of Miss Helen Tillich, of Secundra Orphanage, a missionary of the Berlin Ladies' Society, an association formed for the purpose of sending out ladies to work at C.M.S. stations. Miss Tillich was actively engaged up to the time of her fatal illness in the relief of famine orphans.

We heard by telegram on September 13th, to our great regret, that the Rev. H. J. Molony, of the Gond Mission, had suffered the loss of his wife, who was a sister of Mrs. H. D. Williamson, wife of the Secretary of the Calcutta Corresponding Committee, now at home, and of Miss C. Collisson, of the C.E.Z.M.S. Miss Evelyn Houston Collisson travelled from Australia to India in the same boat with the late Rev. R. W. Stewart and Mr. Stock in 1892; she was accepted as a missionary in local connexion early in 1894, and was married to Mr. Molony in 1895.

The distress caused by the famine in the Central Provinces is still acute. The Rev. W. Latham wrote from Jabalpur on August 18th:—

In our poor-houses we have all but two hundred individuals, mostly children. . . . The boys and girls are in separate establishments in different sections of the Mission compound. We are also at the present time employing in different kinds of relief works over one hundred and fifty adults to keep them going till the crops arrive, which we hope will be next October. And so far God is giving us gracious, gentle rain. It is a wonderful year, just

sufficient rain to keep us in hope, but not too much nor in great quantities.

Our daily expenses at present are high, almost Rs. 30, that is, nearly Rs. 900 per month. You may well ask how we can find so much, but we are wonderfully helped. The C.M.S. gives a share, the Central Charitable Relief Fund supplies some; the Christian succour to India, and lastly, the New York *Christian Herald* Fund have been supplying us.

The Rev. T. Carmichael, of Annfield, records with thankfulness that during the eighth year of his connexion with that Mission God has been working

out marked changes for the better. He notices the following signs of improvement:—

(1) Drunkenness is almost unknown. (2) There is a higher morality. (3) The people are nearly all *out of debt*—a wonderful transformation. (4) Village prayer-meetings are held. (5) The Christians are now beginning to be looked upon with respect by the Hindus, &c., around us, and the latter sometimes invite our Church Committee members to settle their disputes for them, instead of going to law. (6) A Hindu lately invited our people to go to his house and pray for a blessing on his

newly-born child. (7) A spiritual quickening has taken place, and at our recent special services for women and for men (in which we had no aid from any "special missionaries") a number of the people rose up and testified that they gave themselves up that day to Christ. (8) There are some inquirers and candidates for baptism both at Annfield and at one of the out-stations. For these blessings we thank God. May they be graciously continued.

PUNJAB AND SINDH.

A series of Special Mission services were held at St. Thomas' Mission Church, Simla, from Whitsunday to Trinity Sunday. We quote from the *Punjab Mission News*:—

The invited Mission preacher was the Rev. Fath Masih, of Batala, whose sermons were supplemented by instructions each morning on the Christian life by the Rev. Dr. H. U. Weitbrecht. Besides the Urdu services there were three in English for the non-Hindustani members, all of which, as well as those in Urdu, were well-attended. On Wednesday evening Archdeacon Spens gave an earnest address on "Right thoughts of Christ," and on Sunday

evening the Bishop concluded the Mission with a helpful sermon on the apostolic blessing (2 Cor. xiii. 14).

Owing to the fact that the members of the congregation are mostly working long hours in their different occupations, it was not possible to have after-meetings as in English Missions, but in place of this the Missioner visited among the congregation, and we are thankful to know that in this way several were individually helped.

Letters have reached us giving particulars of the illness and death of Miss Irene Petrie. The Rev. J. Hinton Knowles, of Kashmir, wrote on August 15th:—

I received a telegram the other day telling of the death of Miss Petrie at Leh from failure of the heart, the result of typhoid fever, last Sunday evening at 10.30 o'clock. She went to Leh on a well-earned holiday, and must have carried the germs of the fever in with her, and I am afraid she must have suffered from the fever during the latter part of the long journey. It is all too sad for us, and I scarcely know how to write. Even now we are getting such bright letters from her, written *en route*.

Three of the Peshawar Mission ladies were with her, and a doctor attended her, and of course there were the Moravian missionaries, one of whom is a splendid nurse, so that we may be sure all was done that could be done. 'Tis hard to say, and still harder to feel, "God's will be done," Miss Petrie was such a true friend, such a devoted worker, and such a real helpmeet in the work. Only a little time was she

spared to us, but her goodness and her earnestness will live in our memories for many a day. Only a short while was she spared to the work, but her ministration among these people of Kashmir will endure for a long time as a power in the lives of many of them. How we all shall miss her!

I preached a funeral sermon this morning from the text 1 Cor. xv. 19, exhorting the congregation to remember that the better part of our hope in Christ is laid up for us in heaven. Miss Petrie, I know, felt this very much, or she could not, as she told me once, have done the things she did. The hymn after the sermon was one of her favourite hymns, "'For ever with the Lord!' Amen, so let it be." Christ has brought life and immortality to light—life in the hope of a *blessed* immortality. I have come across many good Christians at home and abroad whom to know was good, and whom to

copy was better; but I never met with any one in whom was so exemplified Martineau's definition of "high hearts" who do the good only to see more good, and see the more good only to achieve it; folk who were too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.

You must send us another like her.

The following letter, conveying the thanks of the Hindu Panchayat for help received during the plague epidemic, was sent to the Rev. D. A. Canney, of Hyderabad. The letter was printed on white silk, and enclosed in a brocade case :—

On behalf of the Hindu Panchayat, I beg to tender you our warmest thanks for the voluntary help you so freely rendered in nursing patients, and in the work of general superintendence in the Hindu Panchayati Plague Hospital, at

God guide you to another to take up the service in the same spirit! I pray that you may be able to send us others also, for the work sadly needs them.

Typhoid is a terrible factor that we Kashmir missionaries have to reckon with. This makes the sixth case in the Mission during the last few years. Srinagar city is a regular pandemonium of smells.

a critical time, at great personal risk. Such noble, unselfish work is always blessed, and it is a privilege to express our gratitude to you for the important part you have taken in saving human life.—(Signed) DAYARAM GIDUMAL.

WESTERN INDIA.

After an episcopate extending over twenty years, Bishop Mylne (fourth Bishop of Bombay) left for England on July 16th. The *Bombay Diocesan Record* gives the following statistics comparing the state of the diocese in regard to clergymen at the time of the Bishop's retirement from the see with its condition when he entered on his episcopate in July, 1876 :—

An observable feature in respect of the ordination of clergy is that whereas during the first seventeen years of his episcopate the Bishop ordained thirty-nine priests and deacons, in the last three years twenty-two have been ordained by his Lordship's hand. Again, the number of clergy other than chaplains has considerably more than doubled in the twenty-one years of the present episcopate; there were twenty-five in 1876, and there are fifty-four now. In fact, there are more unofficial clergy in the diocese now than there were official and unofficial together in 1876. A no less happy and

noteworthy increase has taken place in the number of the Native clergy. There were four Native clergy in 1876, and there are eleven now, all but trebling the number, though only one now remains of the original four; and, as in the case of the total number of clergy ordained, so in regard to the Native clergy, the proportion of ordinations during the latter years of the episcopate has largely exceeded that of the earlier ones. In the first sixteen years six Natives were ordained by his Lordship as priests and deacons; in the last five years nine have been ordained.

The *North India C.M. Gleaner* says it is satisfactory to see the Indian Christians in Poona speaking out boldly and taking their stand on the side of loyalty and order. At a meeting on June 22nd they passed the following resolution :—

The Committee of the Poona Indian Christian Association desire to express on behalf of the (Protestant) Indian Christian community their horror and detestation, and deeply sympathize with the Bombay Government at the dastardly outrage committed on the night of June 22nd last, which deprived the Government of the services of two valuable and devoted officers. The Government need not be assured of

the unswerving loyalty of the Indian Christian community—a community which owes its peace and prosperity to the very existence of the benign and tolerant rule of the British Indian Government. Its loyalty is second to none, and the Government can in any emergency count upon its active support and sympathy. The Committee sincerely trust that the perpetrators of the cowardly deed will eventually be

tracked and condign punishment be meted out to them. Poor and humble as our services may be, we place them loyally at the disposal of Government to be made use of in any and whatever

manner the Government may deem proper. The Committee also desire through Government to express their heartfelt sympathy with Mrs. Ayerst and Mrs. Rand in their sad bereavements.

We hear from the Rev. W. G. Peel that the plague is developing in Kirkee (Poona). On Aug. 25th there were about twenty deaths, on the 27th thirty-nine fresh cases and seventeen deaths. Cholera is decreasing in Bombay. Famine prices are higher than ever in Nasik, Malegaon, and in other places.

MID CHINA.

Bishop Moule wrote on receipt of the news of the wreck of the *Aden* expressing his sympathy with the Committee on the loss of so many valuable lives. The Bishop says:—

What I write for is to express my deep sympathy with you and the Committee—as I know we have yours—in the sad loss of so many valuable and young lives from our insufficiently supplied Missions.

Mrs. Smyth was one of the most beautiful and gracious Christian characters I ever had the privilege of knowing; naturally gracious, but conspicuously so by God's grace. When she was added to the missionary matrons of

Ningpo we all felt that it was strong and favoured in its female contingent.

Poor, heartbroken Mr. Smyth is honouring God in his woes. "Christ has stood by me and helped me," he wrote in a beautiful little reply to some words of helpless sympathy from me.

For him, for poor widowed Mrs. Stanley, for poor Mr. and Mrs. Collins' parents, and those of Miss Lloyd and Miss Weller, we are full of grief. *Deus misereatur!*

The Rev. W. S. Moule, of Ningpo, wrote on July 22nd:—

Poor Dr. Smyth! He was "wonderfully helped" to bow to the will of God, but we must wait for the bones which He has broken once more to rejoice. Last year I was face to face with a somewhat similar bereavement, though not so painful, so overwhelming, as his, yet the prospect of it how vividly I remember it! God spared me, but He has not spared our brother. Surely He will multiply upon him His mercy. He is doing so. I wanted to write and tell you that. But since my sorrow of last year our two homes have been like one. Dr. Smyth for weeks spent every night in our house. Mrs. Smyth for weeks sat up every other night with my wife. We owe our home, under God, to the beloved physician and his wife, so the loss of that dear wife and child has made a terrible inroad into our hearts and lives, Mrs. Smyth's was a beautiful influence, always for peace and charity—it was

irresistible, and as I have said, to us specially, at least so we think ourselves. She seemed part of our home. Our brother's loss is the loss of the whole station and the whole Mission. Their home was an absolutely unselfish one. What God gave them of joy and good gifts it was open to every one to share. I will not write more of all the circumstances of her return, you know them, they all add to the sorrow. And we cannot forget, too, the other sad losses in the wreck, Mrs. Collins and her children, and the Zenana ladies, and no doubt for each life there are mourners.

What I write to you may read like a groan, but if it is so, it is a true expression of our hearts, and God knows that we cling to His promise, "What I do thou knowest not now, but thou shalt understand hereafter." And truly He is fulfilling His word to our brother Smyth.

WESTERN CHINA.

The Rev. O. M. Jackson wrote from Mien-cheo on June 19th:—

I have just returned from a short tour of a fortnight to three of our stations. I was at Shih-ts'uen on Whitsunday, and one woman, Mrs. Cheo, was baptized. I had hoped to have baptized one man, but living eighty

li from the place he for some reason did not appear. Two or three others were received as inquirers. I stayed the following day and had a general meeting at night. Mrs. Hickman has women and girls in for teaching every morning.

It is four years since I was at Shih-ts'uen: on the last occasion I was journeying to Maocheo, and curiously enough stayed a night in the very house the Hickmans now occupy. It was an inn then, and the room I was in is now the women's guest-hall. The quarters are really poor and I consulted about the advisability of getting another place which the Hickmans very much desire. At Anhsien a great fair was being held. Knipe's guest-hall is crowded out with people every afternoon, and the day I

was there I found that between us we had been preaching for four hours without a break. The same day we had communion together and I baptized the Knipes' two infants. At Chongpa I stayed over Trinity Sunday and found Simmonds and Andrews all well and happy.

The people struck me as I passed through as specially friendly; wherever I turned some pleasant face greeted me. I feel sure there are some who believe the Gospel there, but are afraid to show it.

JAPAN.

Miss M. Sander, of Hiroshima, wrote on July 22nd from Myajima, an island in the Inland Sea, where she had gone with Miss Bosanquet for the hot season:—

This is a most lovely place, but not very cool. We are the only foreigners. We are living in the "Temple of Pure Light," in the priests' quarters. It is surrounded by beautiful scenery, but the idolatry spoils everything. This temple is 500 years old. There are eight different idols in the temple proper; the principal one, of course, is a Buddha. In the garden, in shrines in the wall, are stone idols; one, with children's clothes hanging round it, is Juzo, who conducts children to the five roads of the next world, and many mothers present their dead children's clothes to it, with prayers for their children's souls. In our sitting-room, too, are shrines with idols, now shut up! Idols everywhere! One seems to make slow progress in this fight against Heathenism. Perhaps it is that our eyes are not sufficiently up unto the Lord, nor our expectations from Him. Or is it that we do, and all Native workers also, need to meet together to wait on God, to confess our failings and lack of zeal, to supplicate for a fresh filling of the Spirit, that we may not trust to ourselves or our plans, but to God's power and God's plans? . . .

We must not forget to praise God for the encouragement He has given. Three of the young men who came to my Bible-class for the first time at the

beginning of this year, have told me of the great change that has come into their lives through reading God's Word. They are all thinking of baptism. One of them said, "The Bible is a very strange and wonderful book, and though it is so strange, I believe it, and I have been wanting to tell you what happiness has come into my heart. This year has been my happiest year. I knew nothing before I came to read the Bible with you, but I now see how sinful my life has been." Then I said, "You know that God for Christ's sake has forgiven your sins?" "Yes, I know that," he replied. His face is quite changed. All these young believers so much need your prayers.

I asked the old priest of this temple, as we were talking together yesterday morning, who he thought made all the beauties of nature around us. He said, "I believe in a Great Creator of all things." Then I asked, "Is He not the One men ought to worship?" He looked a little troubled and did not reply. He seems a nice, kind old man. My room is close to the idols' shrines and looks right into them, and every morning very early he is at his prayers, beating a piece of wood and ringing a bell alternately. I gave him some Christian tracts and a Gospel to-day.

A new church was opened at Gifu, in the South Tokio Diocese, on July 4th. The subjoined description of the building we take from a letter by the Rev. H. J. Hamilton, of the Canada C.M. Association, which appears in the *Evangelical Churchman* of Toronto:—

It is not often that we have a new building to open and to write about, so your readers may be interested in reading something of such an event.

A day's work on Friday by two of our Christians in papering the light wooden sashes which form the effective Japanese substitute for glass windows, and a few

finishing touches on Saturday in the way of arranging seats and screwing brass lamp-hooks into the pretty wooden ceilings, left the Gifu church and mission-room ready for the opening services of Sunday, July 4th. This is the way it was built: By the forethought of the Rev. A. F. Chappell, the former Gifu missionary, a nice bit of ground on the best site in the city had been secured several years before, and now, by a liberal grant from the C.M.S., aided by gifts—some already in hand, some promised, and some looked for in fact—the neat building that stands on Hachi Ken Street, Gifu, was put up. It is not a very imposing place, but is well adapted for its work, having an auditorium where a hundred people can, with an effort, be seated, and a roomy porch as well, where diffident ones to the number of thirty or forty

can stand, or even sit, and listen; while at the back is a small chancel and a tiny vestry, and further back still, and to the left, a three-room and kitchen house, for the catechist in charge. All this, with its high ceilings, airy verandah, nice ventilators, matting, and seats, and, as well, 250 feet of high board fencing around the lot, with street drain and sidewalk, cost \$400 of Canadian money. It is not a church proper, but only a mission-house, to be used in the meantime by the Gifu congregation for their services, but intended chiefly for evangelistic work. On the south side there is still half the lot vacant, and on that the Gifu Christians, when strong enough, can build a church for themselves. The building put up by Mr. Robinson, in Nagoya, has, with some useful improvements, been our model.

At the opening service three candidates were baptized—two lads of eighteen and a man of sixty. The Rev. Stephen Koba, lecturer in the Osaka Divinity School, was the preacher, and gave some good, helpful teaching from the text "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth." Mr. Hamilton concludes his letter with the hope that the new building may be used, not only *for* the Lord, but *by* Him; and asks for the prayers of his readers that the blessing of the Lord may be on every meeting held there.

NEW ZEALAND.

The Rev. Robert Burrows, one of the oldest of the Society's missionaries, died on July 22nd in his eighty-fifth year. Originally of Woodchester, Gloucester, he received his theological training at the C.M. College, and was ordained deacon in 1839, and priest the following year, by the Bishop of London. In July, 1839, he went out to the Bay of Islands, New Zealand, as a C.M.S. missionary. After a visit to England in 1853 he resumed work in Auckland in 1855. Mr. Burrows for many years was Secretary of the New Zealand Mission, and later he bore the heavy burden of work in the administration of the Society's landed property in the island. He laboured (in both capacities) with singular ability and zeal; in 1896, however, advancing years compelled his retirement.

NORTH-WEST CANADA.

The outbreak of "gold fever" following considerable "finds" in the Klondyke district, on the Upper Yukon, some fifty miles south of Buxton Mission, lends a special interest to the following extracts from Bishop Bompas' letters. The influx of large numbers of miners is calculated to add to the difficulties of work in the diocese, as the younger Indians are disposed to imitate the careless whites in irreligion and debauchery. The Bishop wrote on April 14th:—

The new mines at Clondyke are said to be as rich for their extent as anything ever found of the sort in America, but the area is at present very limited. About 1000 miners are there now and 5000 more are expected in the summer. Some of the claims have changed hands

for \$50,000, and others are estimated as worth \$500,000; last fall a few hundred dollars would have bought any claim on the mines. Some of the claims have yielded \$100 to a pan of earth, and the gold can be seen glittering on the sides of the pit-shafts sunk. But I will add

no more on that subject for fear you should relegate my letter to the category of the Arabian Nights Entertainment! Certainly the reports we receive might well be deemed fabulous.

This poor, lone, naked, and desolate country is suddenly rising to be a rich

and populous one; and common working men have suddenly become wealthy. I am thankful to say that none of our Mission agents seem as yet to be at all attacked by the gold fever, but I doubt if the same thing could be said of many others in the country.

And a month later:—

We still hear wonderful stories from the new gold-mines. There are now, I suppose, about 2000 miners there. We hear of one who is said to have washed from his earth \$20,000 in one day—that is not himself alone but with others assisting him. Another bought a claim for \$50,000, and is said to have already obtained this amount from the ground with only one assistant. So some are getting rich fast there. I fear the Indians are learning gambling and other immoralities from the whites.

I suppose at least 3000 gallons of whiskey were brought into the country by the steamers last fall, which is more than one gallon per man, for I do not think there were more than 2000 whites in the country. A Providential retribution appears to attend this unrighteous traffic. The steamers were all caught in the ice in the fall. One of them is already broken before getting afloat again this spring. Of the others there is no news yet.

NOTES ON OTHER MISSIONS.



HE local friends of the BIBLE SOCIETY showed their alertness on the occasion of the great Diamond Jubilee naval review. They chartered a steam-launch and went round to all the foreign warships. A party of workers was left on board each ship in turn, to distribute Bibles to the officers and crew; and the launch came back to take them off when their work was done. In nearly every case the workers were well received, notably on the Russian, Austrian, German, and Danish ships. Those engaged in this work represented a happy union of nearly all the sections of the Christian Church in Portsmouth and Gosport.

The parent Society also took care to circulate the Scriptures among the Hausa and Dyak contingents in Chelsea Barracks.

The situation in Madagascar, without showing any particular sign of improving, is now becoming more clearly defined. The animus of the French authorities is now seen to be directed against the missionaries not as Protestants but as English, and against the L.M.S. in particular. The London Missionary Society has not been known by any distinctive name in the island, but being the first in the field and by far the largest of all the Protestant societies at work, its converts have been called "English" Christians, while the Romanists have for a parallel reason been called "French." A similar state of things prevailed in Uganda a few years ago. The L.M.S. has thus loomed large before the eyes of the French as a great opposing force, and all the more so because in previous colonial extensions, in Tahiti and the Loyalty Islands, the French have found the same society at work before them. Needless to say, they are quite unable to grasp the idea that English missionaries are not political agents. Theirs are, as witness Monsignor Hirth in Uganda, and therefore ours must be. "General Gallieni," says a well-informed writer in the *Missionary Review of the World*, "is simply following out the lines laid down by M. le Myre di Vilers, who said the two irreconcilable enemies of France in Madagascar were the Hova Government and the London Missionary Society. The latter," he said, "has always cherished the secret design of securing the annexation of Madagascar by England." The compulsory acquisition of the Normal School building and other educational establishments by the French Government is naively justified by *Le Temps* as "an injury done to the prestige of the Society, for it is thereby deprived of its most powerful means of propa-

ganda." It remains to be seen whether the visit of the Rev. R. Wardlaw Thompson and Mr. Spicer will mend matters. Meanwhile it is interesting to learn that the Swiss Society is likely to assist the Paris Evangelical Missions in taking up the work.

A Wesleyan missionary, the Rev. H. Haigh, now at home on deputation service, lately organized a novel form of missionary demonstration. Together with a brother missionary, he held a public discussion in which one of them personated a Brahman, the other a missionary. The subject chosen was "Transmigration," which the "Brahman" defended in the same manner and with the same arguments as a real Brahman would have done. Such an illustration of missionary methods is one that within proper limits, might be considered by organizers of missionary exhibitions.

The CHURCH OF SCOTLAND MISSION in the Punjab has Sialkot for its centre, and principal stations at Wazirabad, Jammu, Daska, Gujrat, and Chamba. There are eighteen missionaries, with 241 Native agents in a field 200 miles in length with a population of about 2,000,000. As Indian Missions go, this is a well-manned Mission! There are 4087 baptized adherents. The Mission has recently been visited by the C.M.S. Native pastor, the Rev. Ihsan Ullah, of whom the Scotch missionaries speak in the highest terms.

The earthquake in Bengal has caused great destruction of Mission property. The FREE CHURCH OF SCOTLAND has received damage to the Duff College and other buildings to the extent of 5000*l.*, while the Welsh missionaries in Assam estimate their damages at 10,000*l.*

The NATIONAL BIBLE SOCIETY OF SCOTLAND distributed 705,610 Bibles and portions of Scripture last year, largely by the hands of its 500 colporteurs and agents. Its income of 31,070*l.* was an advance upon that of the previous year by 2000*l.* The Rev. Dr. Gould retired from the Secretaryship, which he had held with distinction for thirty-six years. He had not long laid down his office when he passed away.

Dr. Harneck, the leading authority in Germany on Foreign Missions, whose organ, the *Missions Zeit schrift*, has often been quoted in the pages of the *Intelligencer*, has been appointed to lecture in the University of Halle on evangelistic and Mission work. If Foreign Missions are at all definitely contemplated, the establishment of this lectureship is in advance of anything we have in connexion with our English Universities.

Bishop Hartzell, of the American Methodist Episcopal Church, has just completed his tour of the Industrial Missions in Africa begun ten years ago by Bishop Taylor. In the ten years, fifty stations have been opened and eighty-eight missionaries sent out, principally from America. Only thirteen of these are now in the field, four preachers, one layman, and eight women. Some have joined other churches, but most of them have returned home. Twenty-nine of the stations are said to be still occupied, though how thirteen persons can occupy twenty-nine stations it is rather difficult to see. Of the twenty-nine stations, "fully one-half are doing but little." Coffee-raising was depended upon as a source of income, and nearly 50,000 coffee-trees were planted, but the last year's produce was estimated at 200 dollars' worth. Bishop Taylor's zeal and devotion seem to have made a great impression in America and to have diverted money from the older and "more expensive" Missions. The result is one more justification of the recognized methods of Mission work, and one more evidence that zeal and faith need to be supplemented by prudence and foresight.

Mr. John D. Rockefeller, of New York, has given the large sum of \$250,000 towards paying off a debt of \$486,000 resting upon the American Baptist Home and Foreign missionary societies. This sum is thought by many to be the largest single donation given for missionary purposes, but there have certainly been legacies of greater amount.

J. D. M.

EDITORIAL NOTES.



BISHOP WHIPPLE, the eloquent Bishop of Minnesota, so well known and universally esteemed in this country, telegraphed to the United States immediately after the close of the sessions of the Lambeth Conference a short statement of his impressions. After referring to "the decided unanimity of feeling at the Conference on all questions connected with the work for Missions," to the spirit of love which was "the most marked feature of all the gatherings," to the "cheering story of the Church's triumphs in mission-fields such as Uganda," by which the Bishops were "greatly cheered," &c., concludes: "But what impressed the American Bishops most was the new life which is stirring the Church of England to great ventures for God at home and abroad." This is certainly a cheering testimony. We are too apt, it may be, to fix our eyes and thoughts on the numerous signs of coldness and want of zeal in taking up and persevering in efforts for the salvation of souls. The more hopeful signs we know are really present in our midst, and we learn with thankfulness that to an occasional visitor these are more numerous and prominent than they had seemed to ourselves.

THE phenomenon which strikes Bishop Whipple has been looked at by a home critic in a more analytical spirit. The *Spectator*, in a recent article on "Missionary Effort and Church Parties," *apropos* of the Lambeth Encyclical, endeavours to account for what it alleges to be a fact—a "curious fact"—that "in the Church of England missionary fervour burns much more hotly among Evangelicals than among High Churchmen." The reasons which chiefly commend themselves to the writer will appear to readers of the *Intelligencer* we think at least as curious as the fact itself appears to him. One is that desirable spheres of service in the home ministry are difficult to be obtained by Evangelical men. When such men, as candidates for orders, look out for titles, they find that incumbents want "moderate" men, "of no party views," and of "sound Church principles," and as these are not qualifications they have to offer, they turn to the C.M.S., where they find an immediate welcome! We wonder how the *Spectator* made this discovery, and how it found out that "moderation, absence of party views, and sound Church principles are not held in very high veneration in Salisbury Square." The imputation is not made invidiously. The qualities named, in the view of the *Spectator*, are not very desirable ones "where Missions are concerned." But, all the same, we very much doubt the writer's knowing anything about either Evangelical missionary candidates or Salisbury Square. But a "more vital and far-reaching explanation" of the phenomenon is provided. It is that "the decay of old-fashioned orthodoxy" has had more effect on the "mental attitude towards the non-Christian world" of the High Church party than of Evangelicals. We will not follow the writer into the metaphysical reasoning in which he indulges under this head. If "old-fashioned orthodoxy" and "missionary fervour" are related to one another as cause and effect in the writer's judgment, he will allow we must suppose that the fruit which he seems to admire goes a long way towards accrediting the tree on which it grows. But is the writer in the *Spectator* quite clear, in a comparison of his two "explanations," that "old-fashioned orthodoxy" is not somewhat closely akin to "sound Church principles," or has he satisfied himself that the authors and compilers of our Articles and formularies had also attained the mental attitude to which he refers?

OUR readers will have no difficulty in arriving at a simpler and more

adequate explanation of the grounds and motives which actuate missionary candidates as they scan the list of over eighty names of missionaries to be taken leave of on October 12th, which is given in this number. Very probably changes will have to be made before the date of the Dismissal. As it stands at present the list gives eighty-five names, fifty-five going out for the first time, and thirty returning to the field. The new recruits include 15 ordained men (one having also qualified in medicine), 8 laymen (four being doctors), 17 wives and fiancées, and 15 unmarried ladies. It will be remembered that a large public Dismissal was held on July 15th, when over fifty, including 30 new recruits (6 ordained men, 7 laymen, 3 fiancées, and 14 unmarried lady missionaries), were taken leave of; so that on the two occasions 85 new missionaries will have received their parting instructions.

THERE have been a few who have said their farewell to the Committee more quietly in the interval between the public Dismissals, and whose names would have to be added to a complete list of the outgoing missionaries. Among them have been Bishop Newnham, who saw the Committee on July 13th and started a few days later to his home on the desolate shores of Hudson's Bay; and Bishop Williams, who said his good-bye on September 14th, when he testified to the great pleasure his visit to the old country had afforded him after an absence of forty-four years. Bishop Williams is confessedly the greatest Maori scholar living.

Two Honorary Life Governors, having rendered "very essential services" to the Society, have been taken to their rest during the past month. The Rev. Frederic Fitch, for forty-five years (from 1852—1897) Vicar of Cromer, died on September 7th, at the age of seventy-eight; and the Rev. Thomas Joseph Clarke, for twenty-three years Rector of St. Paul's, Holgate, York, died on September 2nd, at the age of sixty-two. Each had given two children to the C.M.S.: Mr. Fitch a son and daughter to East Africa, of whom the latter, Miss Caroline Fitch, died at Rabai in 1891, and the son, the Rev. Edmund Fitch, died while at home on furlough in 1894; Mr. Clarke's two sons, the Revs. C. B. and A. C. Clarke, are engaged in educational work in India, one in charge of the Boys' Boarding-school, Calcutta, the other at the Amritsar High School. A daughter of Mr. Clarke also offered to the C.E.Z.M.S., but on medical grounds was not sent out. Both Mr. Clarke and Mr. Fitch were for many years Hon. District Secretaries, and promoted the Society's cause in their respective neighbourhoods with unflagging zeal. Under "Mission-Field" will be found notices of several deaths in our missionary ranks.

A MISSIONARY Conference held in a cathedral! Yes, it is a fact. And held, moreover, in connexion with the enthronement of an Archbishop. Where is the country and the diocese of which these things can be said? The ancient Cathedral of St. Brigid at Kildare, which dates back to the twelfth century, when it succeeded to a monastery founded in the fifth century, and which was reopened after restoration on September 22nd, 1896, during Archbishop Benson's visit to Ireland, was the cathedral in question. The diocese of Kildare is one of three (the other two being Dublin and Glendalough) which share in common the episcopal oversight of the Archbishop of Dublin, and on August 17th Archbishop Peacocke's enthronement took place. And it was on the afternoon of the same day that the Missionary Conference above referred to was held. Archbishop Benson, in his sermon in the

cathedral in September, 1896, referred in eloquent terms to the spirit of the founders of the Church of Ireland, especially their missionary spirit, the root of which was "zeal about man's eternal life." "It was love of the brethren" (Heb. xiii. 1 was the Archbishop's text); and he connected with this reference an allusion to the approaching Lambeth Conference, of which he said, "But that noble reunion would fail of its most glorious possibilities if it did not leave a fresh aroma of love to the brethren, and brotherly love to all men." And now in August, 1897, within the same walls, a new Archbishop of Dublin refers to the new Archbishop of Canterbury's part in the missionary deliberations at the Lambeth Conference in the following words, quoted from the *Hibernian* localized *C.M. Gleaner*:—

"At the Lambeth Conference, which was just over, when the subject of Foreign Missions was under discussion, after remarks had been made on every side of the question, the Archbishop of Canterbury rose and spoke what could only be described as words of living fire, urging every Bishop to do all in his power to stir the Church from the top to the bottom. His earnest words, his Grace said, he would never forget. When the Archbishop sat down, two Colonial Bishops arose and said that the words which had just been spoken by the English Primate would send them back to their work with a power never felt before."

No news is to hand from Uganda throwing light on the revolt in the Roman Catholic province of Budu and King Mwanga's deposition in consequence of his taking part therein. We print on another page Mr. Millar's statement made to Reuter's Agency regarding events within his cognizance, and which go far to explain Mwanga's share in the rebellion.

There has been trouble also in Toro, consequent on a revolt last February of Native soldiers engaged in an expedition under Baron Dhani, an officer of the Congo Free State, when fifty-nine Belgian officers and soldiers are said to have been killed. According to a telegram received by the Government of the Congo State, the mutineers were in the valley of the Semliki River, the western boundary of the British Protectorate, in April and May, and from there they seem to have raided over the frontier and attacked Fort Katwe on the Albert Edward Lake. A Reuter's despatch dated Namirembe (*viz.* Mengo), June 17th, states that Fort Katwe had been destroyed, and that our missionary, Mr. Lloyd, the writer of the touching letter about Mr. Callis' death which we publish in this number, had left for Mengo. A French priest who fell into the hands of the mutineers was treated shamefully and beaten, but allowed to escape with his life. These troubles give us the first intimation, we believe, of the actual meeting of the soldiers of British East Africa with those of the Congo Free State in the heart of Africa. How long will it be ere the soldiers of Christ from the West and East Coast respectively meet and clasp hands? Revolts and mutinies may be among the instrumentalities which are hastening the day. Let our prayers claim this good out of these evils.

And in the Soudan likewise and on the north-western frontier of India, as we scan the daily telegrams and anxiously watch the progress of our arms, let us ask that the rough and terrible hand of carnage and war may be directed so as to open gates into vast territories for the messengers of peace.

THE University of Durham is about, as we write, to confer the degree of D.D. on the Bishop of Sierra Leone. The ceremony takes place, we understand, on September 25th, just after we go to press. The Lambeth D.D. degree was conferred on him by the Archbishop of Canterbury on June 4th, a few days after his consecration. In the same month of June, on the Sunday after the Diamond Jubilee Celebration, the Bishop was invited to preach

before the Queen at Frogmore, and he also preached on the same day at the service for the Royal Household in the Private Chapel of Windsor Castle. He was a guest at the Castle from the Saturday till the following Monday. The Bishop officiated also at Osborne on August 22nd and was the guest of Her Majesty.

MANY of our readers will have noticed one at least of the Diamond Jubilee honours with pleasure, namely, the conferring the Knighthood of the Order of St. Michael and St. George upon His Excellency Colonel Cardew, C.M.G., the Governor of Sierra Leone.

SINCE we wrote the Editorial Note on page 712 of last month's *Intelligencer*, important letters on "Missionary Mortality" have been contributed to the *Record* columns by Bishop Ingham and Bishop Tugwell. The latter brings additional evidence to that which we adduced tending to show that the mortality on the West Coast is not greater among missionaries than among other Europeans. Bishop Tugwell says:—

"Sir Gilbert Carter, late Governor of Lagos, in a paper recently read before the members of the Royal Colonial Institute, said, regarding the climate of the Colony of Lagos: 'To give some idea of the fatal nature of the climate it is only necessary to mention that last year (1896) nearly 20 per cent. of the European population died, and under the most favourable conditions the mortality reaches an abnormally high figure.'

"The death-rate in 1896 amongst C.M.S. missionaries was 6·5 per cent. An examination of the table of statistics below will show that during the past eight years the death-rate amongst C.M.S. missionaries of the Yoruba Mission has been 5 per cent. :—

Number of European Missionaries in the Yoruba Mission.

	Men.	Women.	Total.	Deaths.
1890	6	5	11	1
1891	5	6	11	0
1892	5	6	11	0
1893	6	5	11	0
1894	8	10	18	1
1895	4	9	13	1
1896	6	8	14	1
1897	5	9	14	1
	45	58	103	5

"It should be noticed in passing that whilst in 1890 there were six men, all in full orders, in 1897 there were only four (the death of the Rev. J. B. Wood reducing the number to four), of which number two only are ordained men. During this period of eight years only one lady, Miss Goodall, died.

"In the above table, Bishop Hill, Mrs. Hill, and Miss Mansfield, who died in January, 1894, are not included. The table includes the names of resident missionaries only, but if these be added, together with those of Sealey and Mathias, who died shortly after leaving Lagos, the percentage rises to 10 per cent., as against 20 per cent. amongst other European residents. A comparison of the death-rate between missionaries and other European residents therefore established the fact that the percentage amongst missionaries is considerably below that of other European residents. Statistics of the Niger Mission would show even better results."

The figures which we supplied limited the comparison on the West Coast to missionaries and Government officials, which comparison is slightly favourable to missionaries. Bishop Ingham recommends the previous acclimatization of all missionaries for West Africa by residence either in the East or West Indies, and he would send out only unmarried missionaries and prohibit marriage. Without these safeguards he considers that the C.M.S. ought not to invite candidates to offer for these Missions. Upon the merits of these suggested safeguards

we will not venture an opinion; the Bishop's letters can scarcely be said to furnish sufficient data to carry absolute conviction on either point, and Bishop Tugwell demurs to both. But both Bishops and the Committee are of one mind as to the exceptional dangers of the West Coast and the exceptional precautions required. The Society never assigns candidates to any of its West African Missions except they, with a knowledge of the risks incurred, fully acquiesce in the appointment. We confess, with all respect, that we cannot concur in Bishop Ingham's opinion, that we ought to infer from the adverse experiences of the past, discouraging as they have been, that the Spirit of God is thereby saying to us, as He said to St. Paul regarding Bithynia, that the attempt to evangelize West Africa by Anglo-Saxons is not in accord with the will of God. We are not told that it was because of special dangers in Bithynia that the Spirit suffered not Paul and his companions to go there; while we are told that Paul on a later occasion, with the knowledge, again and again communicated to him by the Holy Ghost, that bonds and affliction awaited him, went on to Jerusalem nevertheless, and went there "bound in the Spirit." To our mind, the moral of the Bithynia incident is not, "Flee from danger," but, "Beware, in selecting a sphere of service, of trusting to your own judgment; seek for, expect, and follow the leading of the Spirit." We see no reason to shrink from inserting the appeal from Mr. Melville Jones which appears in this number, pressing, as it does, the spiritual needs of West Africa on English Christians, or to forbear from hoping that volunteers will be found in goodly numbers to face unmoved the necessary perils and privations in order to testify to the Negro the Gospel of the grace of God. Let all wise safeguards be adopted, but whatever the cost and risk may be, Christ must be preached.

THE restrictions as to marriage which Bishop Ingham thinks it would be wise to impose in West Africa, have for the past twenty years been rigidly imposed and cheerfully endured for the work's sake in the Uganda Mission. The conscientious and persevering patience of the missionaries through the long years when it was not thought safe for women to join them in the field have not attracted much attention from the outside world, but they have been noted by the Committee with thankful appreciation. The latter have never thought that celibate Missions were in themselves preferable either in Africa or elsewhere, and they have desired both for the welfare of the missionaries and in order that Christian family life might be exemplified by Europeans in Uganda, to remove the restrictions at the earliest possible date. Some of the considerations which had weight when the restrictions were imposed, remain to-day unaltered. Others, on the contrary, have been within the past few months and are being every day greatly modified. On reviewing the question under the new conditions, the Committee have decided to relax their prohibition about a year hence, and the special regulations which will be applied when the time arrives have been sanctioned and communicated to the Mission.

THE programme drawn up for the Rev. S. A. Selwyn's visit to India is as follows:—On October 7th he sails by the P. & O. steamship *Caledonia* from Marseilles. From October 26th to November 1st he will conduct a Mission at Karachi; November 3rd and 4th he will be at Sukkur, 6th—8th at Multan, 11th—17th at Amritsar, 19th—24th at Peshawar, 27th to December 12th at Lahore and Clarkabad, December 15th—27th at Amritsar, January 1st—9th at Batala and Narowal, 11th—12th at Ajnala, 14th—16th at Tarn Taran. Mr. Selwyn hopes to spend February in Calcutta and Bengal. Let definite

and believing prayer be made often for him, and also for the Rev. and Mrs. E. Bachelier Russell, who also sail by the *Caledonia* to engage in similar work in Travancore, that a great and effectual door may everywhere be opened before them.

"A GREAT deal of intercessory prayer" is asked for by the Rev. E. A. Hensley, the leader of the Lucknow Band of Associated Evangelists, in view of a Mission which it is proposed to hold from November 2nd to 11th inclusive at Lucknow, for the Hindus and Mohammedans of that city. The Band will be joined by as many C.M.S. missionaries from other stations in North India as can leave their own work, and by a still larger number, it is hoped, of carefully-chosen Native evangelists, and a sustained effort will be made by every means to reach all classes, and as many as possible of the individuals of those classes with a direct, terse, and loving message. The workers will gather together for three days before the Mission to join in prayer for a great blessing.

DR. CUST sends to us a most interesting and remarkable table showing the languages and dialects added to the list of translations by the B. & F.B.S. between 1837 and 1897. The number is 196, viz., 23 European, 63 Asiatic, 32 of Oceania, 60 African, and 18 American and West Indian. We recognize among them a good many, nearly fifty of the whole number, which, we believe we are safe in saying, were translated wholly or partly by C.M.S. missionaries: Gond, Jaunsari, Koi, Malto, Santali, Urdu, Punjabi, Toda (C.E.Z.M.S.), Fuh-chow Colloquial, Kien-ning ditto, Ningpo ditto, Shanghai ditto, Tai-chow ditto, Ainu, Japanese, Chagga, Ganda (Luganda), Giriama, Gogo, Creole, Nyamwezi, Nyika, Sagalla, Sukuma, Mombasa Swahili, Taveta, Hausa, Ibo, Idzo, Igbara, Mende, Nupe, Temne, Yoruba, Tukudh, Haida, Kwagutl, Neshga, Beaver, Blackfoot, Cree, Ojibwa, and Tinné.

THE Committee of the Central Young Men's Christian Association have arranged to hold a Foreign Missionary Convention in Exeter Hall on October 13th—15th. We earnestly wish God-speed to this effort to arouse the young men of London to a sense of the claims of the Foreign Mission field.

APPRECIABLE progress, we are thankful to observe, is discernible in the sales of our chief monthly magazines. All except *Awake*, which just now is stationary with a monthly sale of 37,000, show advance in the past year as compared with the previous year. If we look back a little further, say eight years, we find that the average monthly sales of the *Intelligencer* have increased thirty per cent., those of the *Gleaner* nearly sixty per cent., and those of the *Children's World* sixty-four per cent. There is abundant scope, we are persuaded, for a very much wider circulation, and we shall be grateful in the interests of the cause if all our readers will co-operate with the Association Secretaries, Honorary District Secretaries, collectors, and other friends, to use opportunities for making the magazines known. Perhaps we may be permitted to quote a notice about them which appeared in a recent issue of the *Indian Witness*, an ably-conducted weekly paper, the organ of the Methodist Episcopal Church's Mission in India. Modesty suggests some misgivings, and we have felt half ready to do as we usually do in such cases—keep the pleasure to ourselves. But on the whole we think our readers will be glad also to read it. It is headed "Inspiring Missionary Literature," and is as follows:—

"It is a positive inspiration, month by month, to peruse the excellent missionary

literature so wisely provided by the Church Missionary Society for its *clientèle*. For up-to-date information and fresh tidings from the front, we find no missionary periodical more thoroughly interesting at all points than the *C.M. Intelligencer*. The reports of valedictory meetings, the solid articles by men all on fire for the evangelization of the world, the letters from bishops and missionaries in all parts of the globe, the published addresses and sermons in behalf of Missions, the interesting extracts from the proceedings of the London Committee,—all combine to provide a magnificent missionary magazine.

“Of course it is mainly the record of the operations and achievements of but a single society; nevertheless there is no periodical to which we find ourselves turning more eagerly when the mail that brings it arrives. Somehow a spirit seems to run through it and its subsidiary magazines—the *Gleaner*, *Awake*, *Mercy and Truth*, and *Children's World*—that makes one feel regarding the great society back of all these: Here is an organization in which prayer is paramount, faith pre-eminent, and consecrated enthusiasm a supreme factor. Not that machinery is by any means ignored. The internal organization of the Church Missionary Society is of a most thorough-going character; the use of diversified aggressive methods is freely resorted to; stirring appeals for increase of funds are constantly made; deputations are kept hard at work; boxes and cards are freely distributed; yet at bottom of all lies a strong foundation of entire dependence upon, and glowing trust in, the triune God.

“It may be asked: Are there no other missionary periodicals and magazines worthy of commendation? To which we reply: Plenty of them. Ably-edited monthlies and excellent quarterlies come to our table, and we scan their pages with pleasure and profit. Some of them we feel we could not do without. Packed with news and the best product of the best minds, they enlarge the spiritual vision and fire the heart with hope and enthusiasm. Yet we must be permitted to bear our testimony to the fact that there is a peculiar flavour about this C.M.S. missionary literature that we at least do not find in any other. Is there any secret underlying this? We can hardly tell. One thing may be said: it means much to have a society's affairs conducted by a Committee of the character of that which meets at Salisbury Square. Probably that Committee has a larger proportion of men of leisure who are able to devote time and thought to the Society's work, than is generally to be found on missionary committees. While rigorously adhering to rules and methods there is nothing mechanical or perfunctory about their transaction of business; and as we have said, prayer is a mighty factor. We sincerely trust that the Three Years' Enterprise auspiciously inaugurated by this great Society, designed to prepare for, and lead up to, a notable Centennial in 1899, may be crowned with most abundant success.”

THE list of missionaries to be dismissed on October 12th, and the particulars regarding the Service at St. Bride's and the Public Meeting, will be found on another page; as also will the arrangements for the Gleaners' Union Anniversary at Sheffield.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the progress made towards the evangelization of Japan; prayer for the Sei-Kokwai. (Pp. 728-35.)

Thanksgiving for the missionary work of the Native Church in the Yoruba Country; prayer that the needed recruits may soon be supplied. (Pp. 735-40.)

Thanksgiving for the opportunities of preaching the Gospel afforded by Medical Missions; prayer for extension. (Pp. 749-62.)

Thanksgiving for progress on the part of the Church in Uganda; prayer for the Native Christians, especially those engaged in teaching. (Pp. 763-71.)

Continued prayer for the sufferers from famine and plague in India. (Pp. 776-80.)

Prayer for those who have recently suffered bereavement. (Pp. 772, 777, 783, 786.)

Thanksgiving for the autumn reinforcements; prayer for bishops and missionaries returning to their work abroad, and for the missionaries going out for the first time. (Pp. 785, 792.)

Prayer for Mr. Selwyn's "Mission" in India, and for the proposed "General Mission" at Lucknow. (Pp. 789-90.)

THE VALEDICTORY DISMISSAL OF MISSIONARIES.

A PUBLIC farewell to missionaries will be held at Exeter Hall on Tuesday, October 12th, 1897. The chair will be taken at 7 p.m. by the President. Bishop Ingham will address the outgoing missionaries. A limited number of seats will be reserved and numbered, tickets one shilling each; for the body of the hall and platform, tickets free. Tickets may be obtained on application to the Lay Secretary, C.M. House, Salisbury Square, E.C.

Holy Communion will be celebrated at St. Bride's Church, Fleet Street, on Wednesday, October 13th, at 10 a.m., for the outgoing missionaries and friends when an Address will be given by the Rev. A. E. Barnes-Lawrence.

LIST OF MISSIONARIES TO BE TAKEN LEAVE OF.

Those marked thus (*) are going out for the first time.

YORUBA—

Miss J. Palmer.
Miss J. J. Thomas.

EASTERN EQUATORIAL AFRICA—

Rev. A. G. Smith.
Mr. and Mrs. J. A. Wray.
Mr. J. A. Bailey, Accountant of the East Africa Mission, and Mrs. Bailey.
*Rev. K. St. A. Rogers.
*Miss A. J. Madeley.
*Miss A. K. Malone.
*Miss M. L. Mason.
*Miss E. R. Spriggs.
*Miss M. Watermeyer.

EGYPT—

Mrs. Bywater.
Miss J. E. B. Bywater.
*Miss E. F. Waller.

PALESTINE—

Miss H. Campbell.
*Rev. Dr. S. Gould (Canada C.M.A.).
*Rev. and Mrs. C. A. Manley.
*Miss K. Dickinson.
*Miss M. I. Kitchen.

PERSIA—

Miss L. Stubbs.
Miss E. C. Davies-Colley.
*Dr. P. S. Sturrock.
*Miss J. S. King, fiancée to the Rev. J. T. Parfit.

INDIA—

Rev. and Mrs. E. Bachelier Russell.

BENGAL—

Rev. A. G. Lockett.
Miss E. M. Hall.
Miss A. M. Sampson.
Mrs. W. H. Ball, to join her husband.
*Rev. J. W. Knight.
*Rev. C. L. Olsen.
*Miss C. Arnold, fiancée to the Rev. L. A. M. Newbery.

NORTH-WEST PROVINCES, INDIA—

Rev. and Mrs. J. N. Carpenter.
Mr. H. Bennett.
Mrs. H. W. V. Birney, to join her husband.
*Rev. A. Outram.
*Rev. and Mrs. C. T. Pargiter.

Unassigned — *Dr. H. A. Smit.

NORTH-WEST PROVINCES, INDIA (continued)—

*Rev. and Mrs. J. F. Pemberton.
*Rev. and Mrs. E. H. M. Waller.
*Rev. P. Webber.
*Mr. J. McIntosh.
*Mr. E. Walker.
*Miss A. M. Tottenham.
*Miss G. E. Withers.
*Miss M. I. Legg, fiancée to the Rev. H. Mould.

PUNJAB—

Rev. and Mrs. T. R. Wade.
Rev. T. E. Coverdale.
Mrs. J. O. Summerhayes, to join her husband.
*Dr. W. B. Heywood.
*Dr. C. Lankester.
*Miss O. M. Hulbert, fiancée to the Rev. A. H. Storrs.
*Miss E. M. Ware, fiancée to Mr. E. Rhodes.

WESTERN INDIA—

Mrs. W. G. Peel, to join her husband.
*Mr. G. H. Hodgson.

SOUTH INDIA—

Rev. A. H. Arden.
Rev. Ll. G. Scott Price.
Mrs. H. W. Eales, to join her husband.
*Miss C. P. Sharman, fiancée to the Rev. E. G. Roberts.

TRAVANCORE—

*Rev. J. I. MacDonald.

CEYLON—

Rev. and Mrs. S. M. Simmons.
Mr. E. J. Carus-Wilson.
*Miss A. L. Earp.

MAURITIUS—

*Miss M. L. Penley.

SOUTH CHINA—

*Rev. and Mrs. S. W. C. Howe.
*Rev. Dr. M. Mackenzie.
*Rev. T. de C. Studdert.
*Rev. W. S. Walsh.
*Dr. H. R. Pakenham.
*Dr. A. T. Sampson.
*Miss A. A. Bolton.
*Miss E. L. Havers.

*Miss S. H. M. Townsend.

GLEANERS' UNION ANNIVERSARY.

THE following preliminary arrangements have been made for the Eleventh Anniversary of the Gleaners' Union, to be held this year at Sheffield :—

Saturday, Oct. 30th.—Social Gathering and Prayer Meeting at Montgomery Hall.

Sunday, Oct. 31st.—Special Sermons and Addresses.

Monday, Nov. 1st.

Morning. Holy Communion at the Parish Church.

Conference of G.U. Secretaries and Clergy at Y.M.C.A. Hall, Fargate.

Mid-day. Half-hour Address specially to Men in one of the Churches.

Afternoon. Conference of G.U. Secretaries and Clergy at Y.M.C.A. Hall.

Evening. Meeting at Montgomery Hall.

Tuesday, Nov. 2nd.

Morning. Prayer Meeting. Bible Reading at Y.M.C.A. Hall.

Conference of G.U. Secretaries at Y.M.C.A. Hall.

Mid-day. Address specially to Men in Church.

Afternoon. Meeting at Y.M.C.A. Hall. (Lady Speakers only.)

Evening. Public Meeting in the Albert Hall.

Among those who have already promised to speak or read papers are the Ven. Archdeacon Eyre, the Rev. Canon Rogers (Yarmouth); the Rev. T. C. Chapman (Clifton); the Rev. I. W. Charlton (Bengal); Captain Cundy, Chairman of G.U. Committee; Mr. G. T. Bethune Baker (Birmingham); Victoria, Lady Carbery; Miss Mary Bird (Persia); Miss Eva Jackson (Cairo); and Miss Enfield (Nottingham).

MISSIONARY DEPARTURES DURING OCTOBER.

Per *s.s. Golconda*, October 1st :—Mrs. W. H. Ball, for Calcutta.

Per *s.s. Caledonia*, October 1st :—The Rev. J. Roscoe, the Rev. C. H. T. Ecob, Mr. K. Borup, Mr. H. E. Maddox, Mr. L. G. Deering, Miss Mayor, Miss Tobin, for East Africa; Mrs. H. W. V. Birney, Mrs. J. M. Challis, Mrs. J. M. Paterson, and Miss M. C. F. Lillingston (*fiancée* to the Rev. E. D. Price), for the North-West Provinces; the Rev. E. F. E. Wigram, for the Punjab and Sindh; Mrs. E. S. Carr, for South India; and the Rev. and Mrs. E. Bachelor Russell, for Travancore.

Per *s.s. Australia*, October 8th :—Mr. and Mrs. W. Muller, for South China; Miss D. C. Joynt and Miss H. Wood, for Mid China; Miss E. D. Mertens, Miss I. S. Mitchell, Miss R. F. Murray, for Western China; Miss M. Brownlow, Miss C. L. Burnside, Miss A. Hughes, Miss A. Roberts, Miss J. A. Rawlings (*fiancée* to the Rev. G. C. Niven), for Japan.

Per *s.s. Egypt*, October 15th :—The Rev. P. Webber, Mr. H. Bennett, Mr. J. McIntosh, Mr. E. Walker, for North-West Provinces; the Rev. T. R. and Mrs. Wade, for Punjab; Mr. G. H. Hodgson, for Western India.

Per *s.s. —*, October, 16th :—Dr. P. S. Sturrock, for Baghdad.

Per *s.s. Arcadia*, October 22nd :—Miss J. S. King (*fiancée* to the Rev. J. T. Parfit), for Baghdad; Miss A. M. Sampson, for Bengal; the Rev. A. Outram, Miss A. M. Tottenham, Miss G. E. Withers, for the North-West Provinces; Miss Ware (*fiancée* to Mr. E. Rhodes), for the Punjab and Sindh; the Rev. and Mrs. S. M. Simmons, Mr. E. Carus-Wilson, for Ceylon; the Rev. H. Barton, for Mid China; the Rev. and Mrs. S. W. C. Howe, the Rev. Dr. M. Mackenzie, the Rev. T. de C. Studdert, the Rev. W. S. Walsh, Dr. H. R. Pakenham, Dr. A. T. Sampson, for South China; Mr. W. Kitley, for Western China; and the Rev. F. W. Rowlands, for Japan.

Per *s.s. Massilia*, October 22nd :—The Rev. A. G. Lockett, the Rev. C. L. Olsen, the Rev. J. W. Knight, Miss E. M. Hall, Miss C. Arnold (*fiancée* to the Rev. L. A. M. Newbery), for Bengal; Miss M. I. Legg (*fiancée* to the Rev. H. Mould), for North-West Provinces; the Rev. A. H. Arden, the Rev. L. G. Scott Price, for South India; the Rev. J. I. MacDonald, for Travancore.

Per *s.s. India*, October 29th :—Bishop Tucker, for East Africa; the Rev. and Mrs. C. A. Manley, Miss K. Dickinson, Miss M. I. Kitchen, for Palestine; Miss E. F. Waller, for Egypt; the Rev. and Mrs. J. F. Pemberton, for North-West Provinces; Dr. W. B. Heywood, Miss O. M. Hulbert (*fiancée* to the Rev. A. H. Storrs), for Punjab and Sindh; Mrs. Eales, for South India.

Per *s.s. Orotava*, October 29th :—The Rev. and Mrs. C. T. Pargiter, for North-West Provinces.

Per *s.s. Reichstag*, October 30th :—Mr. and Mrs. J. A. Bailey, for East Africa.

HOME DEPARTMENT.

NOTES AND COMMENTS.



THE following list gives approximately the amounts raised for the C.M.S. in the English and Welsh dioceses by means of missionary-boxes and sales of work. The figures given are of course only approximately accurate, for in some cases no details of the contributions are given, and in others the entries are a little vague. The sums contributed by Bible-classes are included in the first column, and those by Sunday-schools in the second. It will be noted with interest that more than one-fifth of the total sum sent to the C.M.S. from the dioceses in question is collected by means of missionary-boxes:—

Diocese.	Boxes.			Sales of Work.	
	General.	Juvenile.	Total.	Number.	Amount.
	£	£	£		£
Bangor	73	29	102	3	129
Bath and Wells	773	202	975	55	1284
Canterbury	1406	510	1916	66	1991
Chichester	1007	334	1341	41	1401
Ely	571	247	818	37	673
Exeter	1123	125	1248	33	634
Gloucester and Bristol	1164	499	1663	52	907
Hereford	203	130	333	15	154
Lichfield	590	280	870	25	466
Lincoln	299	61	270	11	273
Llandaff	207	92	299	5	99
London	3163	1724	4887	71	2794
Norwich	1020	277	1297	57	1210
Oxford	602	173	775	34	607
Peterborough	336	166	502	20	821
Rochester	1882	1110	2992	53	1919
St. Albans	912	445	1387	61	1213
St. Asaph	58	39	97	4	90
St. David's	159	113	272	—	—
Salisbury	441	113	554	30	307
Southwell	689	433	1122	29	702
Truro	112	14	126	8	83
Winchester	1468	396	1864	46	1543
Worcester	1164	720	1884	34	703
Province of Canterbury	£19,362	£8232	£27,594	790	£20,003
Carlisle	382	113	495	17	339
Chester	353	265	618	16	385
Durham	391	205	599	20	438
Liverpool	588	1073	1661	21	718
Manchester	879	1745	2624	23	697
Newcastle	268	99	367	11	228
Ripon	436	344	780	29	931
Sodor and Man	25	18	43	—	—
Wakefield	150	110	260	8	104
York	869	778	1647	64	1215
Province of York	£4314	£4750	£9064	209	£5055
Grand Total, 1896-7	£23,706	£12,982	£36,688	999	£25,058
„ „ 1895-6	£22,522	£12,316	£34,838	975	£24,122
Increase	£1184	£666	£1850	24	£936

A comparison of this list with that which was given in the *C.M. Intelligencer* for October, 1896, shows that the greatest proportional increases in the case of boxes have been in the dioceses of Bangor, which shows an improvement of 34 per cent.; Newcastle, 27 per cent.; Manchester, 12 per cent.; Gloucester and Bristol, 12 per cent.; and London, 10 per cent. Dealing with the children only, we notice that the contributions from the young in the diocese of Newcastle have nearly doubled, and that those from the children in the diocese of St. Albans are a quarter as much again as last year. Sales of work naturally vary a good deal from year to year; for instance, in Manchester a large sale which realized 451*l.* in 1895-6 apparently was not repeated last year; it is not always possible to make such efforts annually.

The Rev. C. F. Jones has written with reference to a paragraph in the August *C.M. Intelligencer*, stating that the falling off in the contributions from the diocese of Liverpool was apparent rather than real. In 1895-6 a legacy of 1500*l.* was paid in through the Association: if allowance is made for that, the increase last year was 734*l.*, every deanery save two showing advance. It is true, nevertheless, that in some respects, at all events, the North does not advance as rapidly as the South, for while the amount raised by boxes in the Province of Canterbury was 5·3 per cent. more last year than the year before, in the Province of York the increase was 3·7 per cent. However, comparisons probably do not profit very much: the great thing is for each individual to do what he can.

The C.M.S. Lay Workers' Monthly Paper for August mentions that at a certain meeting the chairman gave notice that he should keep the speakers rigidly to time, and that he did this with the aid of a bell. A great many meetings would be much improved if this example were followed. The mere fact that a bell was on the table would probably make some speakers careful not to exceed their time, and perhaps the chairman, with the prospect of having to use the bell, would himself refrain from transgressing. Unfortunately many chairmen appear to lack the courage to "pull down" a speaker, and to forget that one of their duties is to see that punctuality is observed. It would be a good plan if the custom which prevails at Church Congresses were adopted at missionary meetings, viz., that of giving five minutes' warning before the expiration of the allotted time, and at the end of the five minutes ringing the bell and keeping on ringing until the speaker resumes his seat. Experience has proved that something of the sort is needed in Exeter Hall, and at anniversaries in our large towns. C. D. S.

YOUNGER CLERGY UNIONS.

THE first Report of the Bath Younger Clergy Union has now been issued. The Annual Meeting was a successful one, and was preceded by a breakfast kindly given by the Archdeacon of Bath. More than a score of members, including several well-known local names, are now on the books, and the average attendance has been good. It is pleasing also to note that there is a balance on the right side of the accounts.

A meeting of the Nottingham Y.C.U. was held at Awsworth Vicarage on September 3rd, the Rev. V. J. Higgins in the chair. Nine members were present. After prayer the Rev. P. Stott read a paper on the Telugu Mission. Some profitable discussion followed.

LOCAL ASSOCIATIONS AND UNIONS.

THE Fisherton, Salisbury, Anniversary Meetings were held on June 27th-29th. Sermons were delivered by the Revs. J. C. Hoare, of Ningpo, and the Rev. J. Roscoe, of Uganda. The Rev. W. S. Standen, who accompanied the Rev. E. N. Thwaites during his recent missionary tour, addressed the children. Meetings were also held in the Maundrel Hall, and in a tent erected in the Rectory garden. One afternoon gathering was presided over by the Dean of Salisbury, and another in the evening by the Bishop, who spoke very warmly in support of Foreign Missions.

The Annual Sermons of the Scarborough Auxiliary were preached by the Rev. J. C. Hoare at Holy Trinity Church on August 1st. The offertories amounted to 31*l.* 8*s.* 11*d.* On the following Monday the Deputation addressed a well-attended meeting in the Parish Room. The collection realized 5*l.* The General Annual Meetings were held on August 17th, in the afternoon in Christ Church Room, and in the evening at the Mechanics' Institute. The Bishop of Hull presided at both meetings. The Honorary District Secretary, the Rev. A. J. Shields, Vicar of Holy Trinity, presented the Report, which showed a total contribution of 723*l.*, an increase of 238*l.* upon that of the previous twelve months. The chief events of the year had been the sending out of "Our Own Missionary," Miss Mabel Turnbull, to Ningpo, and the formation of a branch of the Gleaners' Union, already numbering over fifty members, with monthly meetings, in the parish of Scarborough, of which the Bishop of Hull is Vicar. The meetings eclipsed the gatherings of previous years in the numbers attending and amount of collections. It is believed that these external advances are true signs of an interest in the Evangelization of the World which is ever widening and deepening. The Deputations could scarcely have been better or more attractive. Mr. E. N. Thwaites, at the overflow meeting in the Mechanics' Institute, carried his hearers with resistless energy from point to point of the great Indian mission-field, introducing one after another persons and places where he met with continued encouragement in his tour during the last cold season. The Bishop of Saskatchewan told of the conversion of entire tribes of Indians in his North-West Canadian diocese. The African Bishop Oluwole charmed every one with his simple yet powerful description of himself as "a sample of the work of Missions." His mere presence, without the addition of intellect and ability far above the average, and an earnest, unaffected piety, would have been enough to fill all workers in the cause with thankfulness and encouragement. The collections amounted to 29*l.*

A. J. S.

On Monday, August 16th, through the kindness of the Rev. E. Symonds, a meeting was held on the lawn at Walton Vicarage, Felixstowe, in connexion with the Children's Special Service Mission. Speeches were delivered by the Ven. Archdeacon Eyre; the Rev. C. B. Nash, who gave an account of his work in the British Columbia Mission; the Rev. J. Callis, whose son the late Rev. J. S. Callis (see above, p. 765) had been present the year before; the Hon. Thomas W. Pelham, Dr. Cust, and the Vicar. A goodly number of children attending the seaside services were present.

A large meeting was held on September 7th at Newcastle, at the Church Institute, under the presidency of Mr. R. G. Hoare. The Rev. Ralph Nicholson apologized for the absence of the Bishop of Newcastle, the Vicar, and others, and spoke with satisfaction of the number of volunteers going out from Newcastle to the mission-field—Mr. Robert Dodds from Jesmond; Mr. Proctor, who had been for some time on the Niger; while Mr. Wilson, another Novocastrian, who had been on the Congo, was now about to go to the Niger. Bishop Tugwell spoke with much gratitude of these recruits for the mission-field. He also took occasion to strongly condemn the evil of the drink traffic in his diocese, which includes within its boundaries the two kingdoms of Benin and Bida against which military operations have lately taken place.

The usual succession of the services and meetings of the season have been held in nearly all the parishes on the coast of North Wales from Rhyl to Carnarvon.

This year they have been attended by larger numbers than ever before. The Deputations were the Right Rev. Bishop Oluwole and the Revs. J. N. Carpenter and Morris Roberts. At Bangor, where comparatively little interest has hitherto been shown in C.M.S. work, the meetings were held for the first time in the Public Hall, as also at Holywell. The result in both cases was distinctly encouraging. At Penmaenmawr, in addition to sermons in the English Church, and a drawing-room meeting, there was a special service in the Welsh Church, after which Bishop Oluwole gave an English address and the Rev. M. Roberts a Welsh address. Lady Augusta Mostyn held a C.M.S. garden party at Gloddaeth, her beautiful seat near Llandudno, when at least four hundred people assembled to hear the Bishop and Mr. Carpenter. It is earnestly to be hoped that the interesting personality of the Bishop and the stirring addresses that have been delivered will make an abiding impression upon the clergy and laity of this district.

A. E.

The parishioners and congregation of Christ Church, Southport, have this year raised nearly 300*l.*, and in addition have undertaken the maintenance, as their "Own Missionary," of a member of the congregation, who, after being for several years an active voluntary worker in the parish, has recently resigned good prospects at home in order to work under the Society in Southern Japan.

On August 21st, the Rev. Herbert Knott, M.A., who has been the Association Secretary for the large district of South Wales, Herefordshire, Monmouthshire, and Worcestershire, for the last four years, received a presentation of a purse of money, accompanied by a letter expressing the high regard felt for him by a large number of friends and well-wishers, on the occasion of his removal to Durham, to take up similar work there. Much regret was felt at his removal, qualified by the hope that he would exercise in another district the same good influence which he had brought to bear upon that which he is relinquishing.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee, September 14th, 1897.—The acceptance by the New South Wales Church Missionary Association of Miss Leila Bibb was recorded.

The Secretaries reported several deaths of honorary officers and other attached friends of the Society. On learning of the death of the Right Rev. the Lord Bishop of Wakefield, Vice-President of the Society, the Committee adopted the following Resolution:—

"The Committee place on record their sense of loss which the Church of England has incurred in the lamented death, on August 10th, of the Right Rev. W. Walsham How, Bishop of Wakefield, Vice-President of the Society. They gratefully recognize the hearty sympathy which the Bishop, as occasions presented, ever showed to the Foreign Missionary enterprise of the Church of Christ. The Committee would tender to the relatives of the deceased their respectful and sincere sympathy in their bereavement."

On the death of the Rev. T. J. Clarke, Honorary Life Governor, the following Resolution was adopted:—

"In recording the death, on September 2nd, of the Rev. T. J. Clarke, of St. Paul's, York, Honorary District Secretary, Local Secretary, and Honorary Governor for Life, the Committee express a sense of the loss which the cause of Foreign Missions has thus sustained. Not only did Mr. Clarke for many years lay himself out, and that most successfully, to the deepening and extending of the Missionary interest, as opportunity afforded, through the city of York and its neighbourhood, but he also joyfully consecrated two of his sons to Christ's service in the foreign field. They tender to the members of Mr. Clarke's family their sincere sympathy in their season of bereavement."

On the Rev. F. Fitch, Honorary Life Governor, the following Resolution was adopted:—

"The Committee have heard with unfeigned regret of the sudden home-call, on

September 7th, of their revered and honoured friend, the Rev. Frederic Fitch, of Cromer, Honorary District Secretary, Local Secretary, and Honorary Governor for Life, who for so many years has proved himself the devoted friend to the cause of Christian Missions in general, and to the work of this Society in particular. They thank God for permitting him to exercise throughout a lengthened ministry so extensive an influence in the maintenance of the fundamental principles of the Christian Faith, and to emphasize, by the cheerful consecration of a son and daughter to the Missionary Cause, his longing desire to hasten the Master's advent. The Secretaries are directed to convey to the bereaved family the expression of the Committee's deep and affectionate sympathy."

On Mr. Alfred Sutton, Honorary Life Governor, the following Resolution was adopted:—

"It is with deep regret that the Committee have heard of the death, on August 7th, of Alfred Sutton, Esq., of Reading, Honorary Governor for Life. They recall with much thankfulness the deep interest evinced by personal efforts and by liberal gifts through many years for the Evangelization of the World which Mr. Sutton did much to encourage, especially in his own neighbourhood. They thank God for the readiness with which he willingly surrendered three of his sons to engage in Missionary work in the foreign field, and they tender to the bereaved family the expression of their truest sympathy."

On the death of Miss E. S. Elliott, Honorary Life Member, the following Resolution was adopted:—

"The Committee have heard with regret of the death, on August 3rd, of Miss Emily Steele Elliott, who had been appointed by them an Honorary Member for Life. Miss Elliott, who was a daughter of the Rev. E. B. Elliott, of Brighton, author of *Hours Apocalypticæ*, had been for many years a warm friend and worker for the Missionary Cause, and for some years prior to 1871 she edited the Society's magazine for children, then called the *Church Missionary Juvenile Instructor*. In later years she rendered valuable service by her Bible-readings for the lady candidates in training at The Willows. The Committee directed that an expression of their sincere sympathy be sent to Miss Elliott's aged mother."

The Committee received with deep regret the announcement of the death, on Sunday, August 8th, of Miss Adelaide E. Batty, daughter of the Rector of Finchley, who had been for two or three years an able and devoted worker in the Editorial Department. She had for some time edited the *Gleaner and Awake*, and several of the smaller books and papers, and she was most truly valued and respected by all who were associated with her. It had been her desire to go into the Mission-field as a messenger of Christ, but she had been forbidden to do so by the medical authorities, and therefore gave herself with unstinted diligence to varied work at home in the cause of the Evangelization of the World. The Secretaries were requested to forward an expression of the Committee's sympathy to the surviving relatives.

In addition to the above, the deaths of the Rev. R. Burrows, of the New Zealand Mission, in the eighty-fifth year of his age, of Miss Irene Eleanora Verita Petrie, of the Punjab and Sindh Mission, and of Miss Frances Patching, of the Palestine Mission, were reported, and the Committee instructed that an expression of their condolence and sympathy be communicated to the surviving relatives of the departed Missionaries.

The Rev. F. Baylis then led the Committee in prayer on behalf of those who had been bereaved, and for the work from which they had been taken, and in thanksgiving for the service and example of those who had received their home-call.

The Committee had the pleasure of an interview with the Bishop of Waiapu, who was about to return to his diocese. The Bishop spoke of the great pleasure it had been to him to be present at the C.M.S. Anniversary after forty-four years' absence from England, and also of the joy and encouragement he had found in taking part in the Lambeth Conference, where such prominence had been given to Missionary subjects, and where some of the prelates had shown themselves so specially devoted to the cause.

The Committee had also an interview with Mr. A. W. McGregor, recently returned from East Africa. Mr. McGregor expressed his sense of gratitude to God for

protection vouchsafed to himself and others who had been taken leave of five years ago for African work. He described the industrial, educational, and the spiritual branches of the work at Taveta, and gave many encouraging facts as to the methods and results of the work. Regarding the future outlook he said that besides possible openings in Kilima-Njaro, and in a south-westerly direction in German territory, he was hopeful that some Masai lads in training at Taveta might prove suitable to undertake work among a number of Masai who had settled in Kikuyu.

The Rev. G. F. Head then led the Committee in thanksgiving and prayer, specially commending the Bishop of Waiapu to the favour and protection of Almighty God.

NOTES OF THE MONTH.

ORDINATIONS.

Mid-China.—On July 25, 1897, at Hang-chow, by the Right Rev. Bishop Moule, the Rev. Yii Hyien-diag (Native), of Tai-chow, to Priest's Orders.

West China.—On St. John the Baptist's Day, June 24, by the Right Rev. Bishop Cassels, Mr. D. A. Callum to Deacon's Orders.

North-West Canada.—On July 4, by the Right Rev. the Bishop of Athabasca (for the Bishop of Saskatchewan and Calgary), in the School at Battleford, the Rev. J. R. Matheson to Priest's Orders.

DEPARTURES.

Sierra Leone.—Miss C. Elwin left London for Sierra Leone on September 20.

Yoruba.—The Right Rev. Bishop Tugwell and Mr. H. F. Gane left London for Lagos on September 20.

Niger.—Mr. E. A. J. Thomas left London for Akassa on September 20.—Mr. and Mrs. J. C. B. Wilson and the Misses S. A. Hopkins and M. Hankin left London for Brass on September 20.

Eastern Equatorial Africa.—The Rev. E. H. Hubbard and Messrs. R. F. Jones and C. W. Hattersley left London for Mombasa on September 3.

ARRIVALS.

Sierra Leone.—Miss H. Bisset left Sierra Leone on August 6, and arrived at Liverpool on August 20.

Yoruba.—Mrs. J. B. Wood and Miss H. J. Duncum left Lagos on July 29, and arrived at Liverpool on August 20.

Eastern Equatorial Africa.—The Rev. J. E. and Mrs. Hamshere left Frere Town on July 31, and arrived in London on September 7.—The Rev. E. C. Gordon, Mr. and Mrs. D. Deekes, Mr. J. H. Briggse, and Mrs. Cole left Zanzibar on August 19, and arrived in London on September 14.

South India.—The Rev. W. M. H. Wathen left Bombay on August 20, and arrived in London on September 9.

Ceylon.—Miss H. M. W. Spreat left Colombo on July 29, and arrived in London on August 21.—The Rev. H. P. Napier-Clavering left Colombo on July 31, and arrived in London on August 27.

BIRTHS.

Eastern Equatorial Africa.—In July, at Mpwapwa, the wife of the Rev. J. E. Beverley, of a daughter.

Bengal.—On September 8, at Dublin, the wife of the Rev. J. A. Cullen, of a daughter.

North-West Provinces.—On August 29, at Penmaenmawr, the wife of the Rev. J. N. Carpenter, of a daughter (Gladys Mary).—On September 8, at Stonehouse, Gloucestershire, the wife of the Rev. J. J. Johnson, of a son.

South China.—On September 11, at Wrexham, the wife of the Rev. H. M. Eyton-Jones, of a son.

MARRIAGES.

Yoruba.—On July 14, at Christ Church, Lagos, Mr. J. McKay to Miss A. J. Hudson.

Niger.—On September 14, at St. John's Church, Boscombe, by the Right Rev. Bishop Tugwell, the Rev. T. J. Dennis to Miss M. P. Silman.

Eastern Equatorial Africa.—On September 7, at Zanzibar, Mr. E. W. Doulton to Miss E. E. Waite.

Ceylon.—On September 8, at St. Cuthbert's, Theiford, the Rev. S. M. Simmons to Miss B. M. Reynolds.

On September 15, at High Leigh, Hoddesdon, by the Right Rev. the Bishop of Dover, the Rev. E. Bachelor Russell to Miss M. D. Barclay, of High Leigh, Hoddesdon.

DEATHS.

Eastern Equatorial Africa.—On August 29, at Waltham Crose, Caroline Louisa, infant daughter of the Rev. A. N. Woods.

Palestine.—On August 23, at Kerak, Miss F. Patching.

South India.—On August 2, the Revs. Vedanáyagam Simeon and Madurendiram Savarirayan, Native Pastors of Nallur and Nallamalpuram respectively.—On August 13, Irene May, infant daughter of the Rev. R. F. Ardell.

New Zealand.—On July 22, the Rev. R. Burrows, aged 84.

PUBLICATION NOTICES.

The Church Missionary Almanack for 1898.—This is now ready. It is attractively printed in red and black on a sheet for hanging up. The pictures consist of a series of Portraits of Missionaries and other friends of the Society, and some representative Sketches from the Mission-field. The letterpress includes a Text for every day in the year, a Poem entitled "Another Year," a brief Devotional Address, &c. There has been a most satisfactory increase this year in the circulation of the Sheet Almanack, and we trust that this increase will be not only maintained, but considerably enlarged. Price 1d. (1½d. post free). For further particulars, see handbill inserted in this number of the *C.M. Intelligencer*.—The Almanack is also arranged for localizing; a specimen copy will gladly be sent to intending localizers on receipt of a postcard.

Brief Sketches of C.M.S. Workers. By Emily Headland.—These "Sketches," twenty-five in all, have been published in one volume by Messrs. Nisbet and Co. (cloth, 3s. 6d.), and we trust that many friends will avail themselves of the opportunity to possess them in the complete form. We are prepared to supply the book to friends, through the Book Room, for 3s., post free. With two exceptions, a Portrait of each Worker is given. The price of the separate Sketches has now been reduced to 1d. each (1½d. post free); 12 copies, assorted or otherwise, will be supplied for 1s. 3d. post free.

Missionary Astronomy; or, The Hindrance to Gospel Light.—A new diagram card. Price 3d. per dozen, or 2s. per 100, post free. Suitable for distribution or enclosing in envelopes.

The following papers for free distribution have been issued since our last notice:—

A Two-fold Challenge. (Occasional Paper, No. 27.)—A record of recent Missionary Failures and Successes, and applying these as a challenge to the Church of Christ to make a real and decided advance in missionary effort.

The Blood-stained Royal Banner. (Occasional Paper, No. 28.)—A plea for greater self-sacrifice in the cause of Missions.

Facts about Mohammedan Lands.—An addition to the series of "Facts" leaflets.

Friends who may wish to possess a good cabinet portrait of the late Rev. Prebendary F. E. Wigram can obtain one from the C.M.S. Book Room, Salisbury Square, for 1s. (1s. 2d. post free). Another recent addition is a cabinet portrait of the Right Rev. Bishop Phillips, of West Africa. Photographs can also be obtained of Bishop Tucker; the late Bishop Hill, separately, and also in a group with Bishops Phillips and Oluwole; Bishops Tugwell, Phillips, and Oluwole on one card; and the Rev. Martin J. Hall. If three photographs are taken they will be supplied for 3s., post free.

The Society has been presented with twenty copies of *The Mind of Mencius* for sale on behalf of the General Fund. The book is "A Systematic Digest of the Doctrines of the Chinese Philosopher, Mencius, a.c. 325," translated from the German, and revised by the Rev. A. B. Hutchinson, C.M.S. missionary in Japan. The price is fixed at 4s. 6d. net, and copies will be supplied at this rate, post free, to C.M.S. friends through the Book Room, Salisbury Square.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, E.C.

THE CHURCH MISSIONARY INTELLIGENCER.

A PLACE OF UNLOOSING.

*An Address to Departing Missionaries at the Holy Communion Service,
St. Bride's Church, Fleet Street, October 13th, 1897.*

BY THE REV. A. E. BARNES-LAWRENCE,
Vicar of St. Michael's, Blackheath.

"Where is the guest-chamber, where I shall eat the passover with My disciples?"
—Mark xiv. 14.



T was the 14th day of the month Nisan, and the Lord Jesus said to St. Peter and St. John, as we are told, "Go and prepare us the passover, that we may eat." Simultaneously, as it would seem, and, I doubt not, with a tone of amazement in their voices, they immediately asked Him, "Where wilt Thou that we prepare?" The question, and perhaps the tone that lay behind it, remind us that the Lord Jesus was just as poor at the end of His ministry as when He commenced His earthly life. At His birth no place was found for Him in the inn; during His life work, the Son of man had not where to lay His head; and now in His own city, "the city of the great King," when He would celebrate the passover for the last time with His disciples, they reminded Him that He had no guest-chamber where He might entertain them. And then He gave them that sign. They were to look for a man doing a woman's work, a man bearing a pitcher of water upon his shoulder; him they were to follow, and they would come to the house of one who was, doubtless, a secret disciple of His own. They were to ask this question: "The Master saith, Where is the guest-chamber, where I shall eat the passover with My disciples?" the "good man of the house" would show them, and he did show them, a large upper room furnished. It was here our blessed Lord, the Guest of another, dependent once more on the hospitality of man, entertained the Apostles.

It is always so. He who comes as Guest stays as Host. On the way to Emmaus, you remember, the two disciples, their hearts burning within them, said, "Abide with us; for it is toward evening, and the day is far spent." He went in to tarry with them, and while they were sitting there He became their Host who was their Guest; for "He took bread, and blessed it, and brake, and gave to them." It is always so. When He stands at the door of a contrite heart and says, "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him," He anticipates the sequel, for He adds, "and he with Me."

It is always so. And, dear friends, it shall be so to-day. Here is "the King's vale," and our Melchisedek comes forth to us with bread and wine: nay, here is the guest-chamber of Jesus Christ, and here He satisfies us with a communion of His own body and blood. We invite Him here to-day, we have besought His presence; but He who comes as Guest is our Host. We worship Him. "While the King sitteth at His Table, my spikenard sendeth forth the smell thereof."

I want, for a few moments this morning, by God's help, to draw your attention to certain very simple thoughts that cluster about this term *guest-chamber*. It is a remarkable word in the original, only occurring in one other place in the New Testament, where the word is translated *inn* (Luke ii. 7). In both places it means, in its literal significance, a *place of unloosing* (*katalúma*).

Come into that courtyard of this Oriental khan; you will quickly understand why it bears this name. Here enters a long caravan: no sooner are the animals, the horses and camels and asses, within that courtyard than couplings and straps begin to be unloosed, burdens begin to be eased, while the pilgrims or the men accompanying those beasts of burden let down their own flowing garments, tied up for the purpose of the march. An inn is always a place of unloosing.

Now it seems to me that the guest-chamber at Jerusalem, on that eventful night, was "a place of unloosing" in two or three special ways.

i. First, it was a place of unloosing from the yoke and bondage of the old ceremonial law. The Passover stood as the very type and symbol of the ancient dispensation. Founded on the night when the people of God marched forth from under the blood-sprinkled lintels in Egypt, it pointed to a day of emancipation in the past, while it looked forward always to "the Lamb of God that taketh away the sins of the world." Yet by its yearly repetition it stood self-confessed as not satisfying the real needs of the human heart conscious of the holiness of God. The blood of bulls and of goats cannot take away sin. You remember how St. Peter, in the Acts of the Apostles, calls that old law, of which the Passover stands as the epitome, a yoke which neither they nor their fathers had been able to bear.

Now on this night the Lord Jesus was to institute the Lord's Supper, which spoke better things than that old Passover; a feast that told not of the bondage of the law, but of the liberty of the Gospel. Remembering this, I do not wonder that He said, "With desire I have desired to eat this passover with you before I suffer." Little did St. Peter and St. John and the rest understand all the meaning of what He did. The Holy Spirit was to teach them little by little that the guest-chamber had been a place of unloosing. Yes, it was here that the old types and shadows passed away, and the Lord's Supper, telling of a consummated and completed sacrifice, of an Atonement sufficient to meet the needs of the whole world, took their place. From that night onward, and all

through the long centuries until this blessed morning when we are met in this House of God to keep it once again, this Holy Sacrament has witnessed to the freedom wherewith Christ makes His people free.

ii. But it was "a place of unloosing" in another sense, and one closely linked with what I have said. It was a day when the Lord Jesus would unloose Himself from the dearest earthly ties. How He loved those men! How His heart went out to the twelve apostles gathered with Him there! He had been all in all to them, and I think we may venture to say that they had been, next to His Father, all in all to Him. Here in this Supper room was one whose head leaned upon His bosom, while He whispered now and again the secrets and the questions of His heart. And as evening wore on the Lord drew them all close about Him: He told them about Himself, that He was going from them; He told them about the cold world that lay outside that upper room, a world that would persecute them, a world to which they were to go as His messengers; He told them of God the Holy Spirit, the other Comforter, Who should take His place, and yet reveal Him in their hearts and lives. But it was a place of unloosing, a place of parting. At last His hour was fully come, and with torn but unfaltering heart, the Lord left the guest-chamber and deliberately went forth into the garden to meet the soldiers and the high priests.

iii. I think it was "a place of unloosing," too, in a brighter, happier sense, because here our Saviour testified to, and anticipated a final and completed redemption, the great unloosing from sin and death which should close the Dispensation now begun. That this was present to the Lord's mind is evident, for He said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." So when the meaning of the Lord's Supper was expounded to the apostle Paul by the ascended Lord, you remember how this was part of His teaching: "As often as ye eat this bread, and drink this cup, ye do show the Lord's death *till He come*." O blessed time of unloosing! The world of nature awaits it with anxiety. "The whole creation groaneth and travaileth together in pain," waiting for that glorious consummation. The Church eagerly looks on to it. We catch that Resurrection word, "Behold, I come quickly," and bowed with all that lies upon us in heart and in life, we cry with the beloved apostle, "Even so come, Lord Jesus."

My dear friends, what that Jerusalem guest-chamber was that day, may this quiet church be to-day to you and to me—a place of unloosing. First, from all conscious sin. Those who go forth as the ministers and stewards of the mysteries of God must have nothing between themselves and God. A heart cleansed from all conscience of sin is essential. We come indeed this morning to this Holy Table as sinners: "We are not worthy so much as to gather up the crumbs under Thy table." Yet here as we take the elements—the con-

secrated elements—the bread and wine of the New Covenant, we see in them, not indeed the means of pardon, but we see the Divinely-given seal and evidence of our forgiveness and our acceptance with God. And as thus in humble assurance we feel and know our own acceptance once more, our hearts go out to the world lying around us, to whom this Gospel has never been taught. We gird this day our fishers' coats more tightly about us, and we say, "Lord Jesus, if I can tell others of what Thou hast told me once more, it shall be my life work, my joy, so to do."

Dear brethren and sisters, is it not for this reason that this church is a place of unloosing to-day? There are many here who have a deep pain at their hearts because they too are parting with those they love best and dearest. Here are clergymen who are parting with their most valued communicants and workers. It is not easy. It is a day of unloosing. Here are fathers and mothers who are giving up, for the sake of Jesus Christ and His Gospel, son and daughter. They are doing it willingly; they cannot dare yet to say they do it gladly; but they do it for His sake who gave Himself for them. It may be that there are those united in a still closer bond this morning who are parting, only, we trust, for a time, the one from the other. It is all for the Lord's sake; but, oh friends, it is hard. There is no false fire to-day. Missionary work does cost a great deal. Still, we recollect that upper chamber nineteen centuries ago:—

"It is the way the Master went;
Should not the servant tread it still?"

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

But we not merely look back, and around; we look forward with glad anticipation this morning, and the more eagerly, to that blessed day of unloosing which is coming. This is the time of suffering service. That will be a day of triumphant service. This is the day of conflict with sin—of victory over sin by God's grace; but still, of victory that implies conflict. That will be the day when there shall be no more sin. This is the day when we know something of the meaning of that term, "body of our humiliation." That will be the day when "we shall be like Him, for we shall see Him as He is"; that will be the day when those who have been severed for the Lord's sake, north, south, east, and west, will gather together at the Supper Table in the Kingdom.

Ah, the Lord will not say in that day, "Where is My guest-chamber?" for in the passover room He says Himself, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." We look forward to-day to that time.

"And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

MODERN DUTCH MISSIONS, 1797 TO 1897.



HE Dutch war of independence, the one absorbing and controlling interest of its era, was not confined to the meagre territory with which nature had endowed the Batavian Republic. The countrymen of Olden-Barneveld and Maurice of Nassau, in that crepuscular epoch of a declining absolutism regal and sacerdotal, which later merged into the full day of a religious and commercial freedom, sought, in the shadow-locked lands of either Pole and the sun-lit seas of Asia, a safety-valve for the restless independence and maritime daring whose force required other outlet than that supplied by resistance to the encroachments of Spain upon the national liberties and existence. The Dutch galleots, almost identical with those of the present day,* "bull-browed, butting through the stream," contested with the ponderous galleons of Spain and Portugal the monopoly of the ambrosial islands of the tropical ocean. Consequently, of the heathen peoples granted by Borgia in the sixteenth century to their Catholic and Faithful Majesties of the peninsula, there fell one hundred years later under Dutch supremacy those who had been trained by their first conquerors to regard in the light of base-born pirates and savages of ill-repute the hardy Hollanders of the rising commonwealth. On the extreme western edge of Java was laid the first Dutch trading settlement in the tropical archipelago, the foundation-stone of the commercial empire afterwards built by these enterprising merchants, and to the new town was given the time-honoured name of Batavia, which it bears to this day. In 1602 an amalgamation and concentration of the numerous private companies and co-partnerships trading in the East was effected by the flotation of the East India Company. The subsequent prosperity of this body stirred the envy and excited the malice of half Europe, while its traffic in silk and spices supplied the sinews of war to the undaunted Protestants and rebel subjects of Philip III.

That a nation cheerfully sustaining a hundred tortures upon its own shores in the cause of religious freedom should seek to propagate the beliefs it held priceless, among the children of its foreign conquest, is matter of small surprise. No more bitter strife has yet been waged than that centering around, or based upon, a religious principle, and the Netherlander, smarting under the giant injustice which first cramped his conscience and then cleared his coffers, was little likely to perpetuate such of its formulas or symbolism as he might find on the other side of the globe. The Batta and the Dyak were therefore encouraged to eschew the dogmas they had embraced under the potent influence of fire, sword, and gibbet; Dutchman and Malay were each to enjoy religious equality, while "God should be Judge over all."†

The change of ownership worked effectually for an alteration of creed. In Ceylon both the converted Catholic and the unregenerate Veddah realized the expediency of appropriating such blessings as a

* Motley, *United Netherlands*, vol. iv. p. 100.

† Grotius.

paternal government was prepared to bestow upon obedient believers. Protestantism became the shibboleth for preferment, and the whole land qualified with alacrity for the kingdom of the Dutchman's heaven. "Ceylon was divided into 240 parishes, each possessing its own church and school-house, and fifteen ordained ministers were assigned to the island." "Thirty Native churches in the province of Jaffanapatnam," wrote Baldæus, a Reformed pastor, in 1672, "register a weekly attendance of 30,000 hearers; 16,000 pupils visit the schools." "In and near the island," says another authority,* "the Dutch ministers have baptized about 300,000 of the Natives." Considerable portions of the Bible, catechisms, prayers, and other Christian literature were translated into the Singhalese tongue. Under the Dutch East India Company the same propaganda was also followed in Java, Formosa, the Malabar coast, Sumatra, the Moluccas and other islands, and although we may accept the statistics given with some reserve, we are nevertheless bound to contemplate the unusual spectacle of a colonizing Power officially abetting and subsidizing the promotion of Protestantism as a detail indispensable to the development of civilization and freedom. The Lowlander had not suffered forty years' terrorism in vain; if Spain had mulcted his revenues she at least had quickened his moral perceptions.

But the politico-ecclesiastical régime had its day. The first love of the Reformation era dimmed, when the forty years' conflict with the two Philips was succeeded by the desolation of the Thirty Years' War. The monopoly of cloves and nutmegs remained as ever a desideratum with the Republic, the salvation of "lesser breeds without the Law" sunk to its normal significance in the calculations of Colonial Officialism. Of theological effort and acrimonious theological controversy there was in truth no lack, but the moribund Orthodoxy which in the seventeenth century had contented itself with annexing *en masse* the pagans of the New Batavia, gradually succumbed to the wave of infidelity which one hundred years later passed over the capitals of Europe. The Netherlander, ever eager to assimilate the intellectual conclusions of his neighbours, too surely imbibed the soporific influences of English Deism, French Naturalism, and German Rationalistic thought. He consequently held for superfluous an evangelization which his own laxity in earlier times had rendered to a certain extent superficial and destitute of permanent effect. The new political creed solemnly repudiated all intermeddling with the tenets of Islam, and under the operation of this principle Java was allowed to exchange its heathen darkness for the equivocal blessing of Mohammedan light. The other islands, at all times sparsely supplied with instructors, relapsed into partial idolatry at the close of the eighteenth century; as Holland, being then denuded of its colonial supremacy by the rising navies of England, declined further to subsidize an ordained ministry among the Natives.

A period of national gloom now followed. The Batavian Republic, which had repudiated German control and bid defiance to the

* Mathers, *Ecclesiastical History of New England*, book iii., p. 197.

skill of Parma and Spinola, fell a vassal to the Frank. But the spiritual zeal of the commonwealth awakened, petrel-like, at the noise of the storm. From the usurper of her maritime greatness Holland borrowed the evangelistic fire, whose sparks, at this period kindled in England, were soon communicated to the mainland of Europe. In 1797 arose the Netherland Missionary Society, the Benoni of Holland's missionary sympathies, whose troubled career has tallied with its clouded inception. This year the Society celebrates its centenary, and we propose lightly to outline the record of an agency, the oldest on the Continent (since to the Dano-Halle and Moravian Missions the term society is hardly applicable), and one which more than others has suffered at the hands of friend and foe alike.* Despite the hindrances created by dissensions and secessions, theological and technical in their bearing, we shall nevertheless be enabled to speak of much accomplished and much received during the ten decades of the Society's existence.

The founder of the Society, Johann Van der Kemp, was a man of a remarkable personality. Of him we are told:—

"His lofty brow proclaimed the thinker; great toil and greater travail had left their mark upon his countenance. Born in 1747, the son of a Rotterdam pastor, of brilliant abilities, skilled in tongues, and originally intended for the medical profession, he forsook his studies for the Army, and served fourteen years in the Dragoons. Here a promising career lay before him, but his father's days had been shortened by the reckless infidelity of his son's life, and eventually an unfortunate difference with the Prince of Orange compelled the resignation of Van der Kemp's commission. Returning to his medical studies in Edinburgh and obtaining a brilliant 'pass' with facility, he subsequently rendered valuable aid as army surgeon in the wars of that period. As yet without faith, although not without earnest striving after virtue and a certain fearful looking for eternity, he only accepted Christ after a terrible boating accident in which he himself was rescued with difficulty, and his wife and only child drowned before his eyes. The proud heart was completely broken. The teaching of early years came back in strength, and as, just at this crisis, an appeal from the newly-founded London Missionary Society fell into his hands, the erstwhile infidel and profligate determined to offer himself to that agency for the dissemination of the truths he had so long defied. Before, however, quitting Holland, he desired to see kindled there the fire then burning in England."

Accordingly, upon December 19th, 1797, two meetings were convened in Rotterdam. Missions to the Heathen were no novelty to the Dutch mind, and we are therefore not surprised to note the attendance of merchants and Government officials in addition to those workers of a bent essentially ecclesiastical. With Kemp as its moving spirit, the deliberations of the assembly speedily assumed a practical shape. President, directors, and secretary, selected from among those present, sprang into existence. An appeal to the Lowland Christians and the synods of the various Churches, embodying the aims of the new agency, was determined upon; a monthly prayer-meeting organized; and an invitation despatched to the provinces of Groningen, Friesland, Drenthe, Overijssel, and Gelderland, which by some oversight had not been summoned to the initial gatherings.

* For much useful information regarding the Netherland Missionary Society we are to express our obligations to the *Basel Missions Magazine*.

Thus from its birth the Netherland or Rotterdam Missionary Society was more closely identified than the corresponding efforts of its Teutonic neighbours with the official ecclesiasticism of the land; possibly a union of equivocal blessing at an age when theological thought was tinctured by Positivist tendencies, and undoubtedly an arrangement which, as embracing too many shades of opinion, proved detrimental to the Society's later expansion.

The first efforts of the new agency were directed towards the support of existing home missions, but Van der Kemp's strong foreign sympathies turned to South Africa, and in 1805 we find eleven Dutch workers in Cape Town, despatched thither by the N.M.S., but labouring in effect under the auspices of the London Missionary Society. The relations between the missionaries and the Dutch Cape Government were not happy. Better days dawned, indeed, for Van der Kemp and his colleagues with the advent of British power in 1806; but in 1811 the soldier, surgeon, and missionary fell on sleep, after thirteen years' faithful service, and four years later the N.M.S. declined to send any further emissaries to the South African field.

We may here pause to comment parenthetically upon a weakness, as singular as unusual, in the policy of the young agency, and one unshared by its compeers, Continental or British. Not until 1841 was a properly-organized training institute for missionary candidates, with a sufficient staff in attendance, opened by the N.M.S. Unworthy divisions, and perhaps a craven economy, had rendered earlier attempts abortive, and the candidates had been prepared under difficulties, some even proving unable to pass their ordination examinations. The obstacles created by this last contingency were frequently surmounted by two expedients, whose employment the urgency of the circumstances alone could justify. Lay workers were sent out and failure in the examination was not allowed to debar ordination! A scientific equipment in view of the great dearth of foreign workers was not considered essential to the colonial evangelist, more especially as the East Indian ecclesiastical authorities were empowered, by an Act of Qualification, to entrust a missionary with the responsibility of the entire Church Service. But the educational procedure of the N.M.S. bore evil fruit. A capricious Colonial Government took ready and not unreasonable umbrage at the range of unlettered agents from whom it was compelled to select its chaplains. "We desire no more 'missionaries,' give us well-educated ordained teachers," ran a scornful official document in 1824, and an official appeal for workers of that calibre, backed by liberal promises of rising salaries, was addressed to the theological youth of the Provinces—without success. Recourse to the much-despised N.M.S. agent was therefore once more necessary.

By the fall of Napoleon I. the Society was released from an espionage irksome as it had been unjust; one which, in the words of the N.M.S. director, plunged it into involuntary idleness, involving a painful separation from its friends at home and its workers abroad. Its attention might therefore now be concentrated upon the New Batavia, over which the Dutch flag in 1816 once more floated. A

colonial empire with thirty-two million inhabitants, a range of magnificent islands varying in size, lay open to the Christian sympathies of the United Provinces. It devolved now upon Lowland love not merely to evangelize, but to strengthen the things left, by Lowland neglect, ready to die. With this object, three Dutch agents, after a preliminary training in the London Missionary Society's institute, sailed in 1814 for the East Indies. To one of their number, Joseph Kam, surnamed the Apostle of the Moluccas, we may devote a few lines; his experience is not without its lessons.

Born in Bois-le-Duc, the son of a Moravian leather merchant, he felt early drawn towards the foreign field, but waited patiently in deference to the home ties imposed by the care of his aged parents. Upon their death, shortly after the siege of Bois-le-Duc by the French, in which he displayed great intrepidity, Joseph conceived the path clear. The Moravian body, however, refused to accept "one not in fellowship," and he was persuaded to remain in Holland for the sake of his two sisters, received a good Government position, and eventually married. But sisters, wife, position, and child were taken from him, the last so unexpectedly that his friends feared to break the tidings. The lonely man received calmly the news of his latest bereavement, repelling all consolation by the remark: "I now learn God's way and will. I desired to become a missionary. You held me unfitted, procured me a situation, and bid me marry. I followed your advice. God by depriving me of all has loosed me now from every earthly tie. Therefore to-morrow I go to Rotterdam in obedience to the voice which for years has spoken in my heart. I shall become a missionary." Writing six years later from Amboyna, when overwhelmed with evangelistic work, this same eager-spirited Kam says: "There is no man in all the world so happy as myself."

The years following Kam's acceptance were for the Society a period of varying prosperity. Evangelization was somewhat retarded by the necessity of employing High Malay, the official and literary tongue of the Dutch colony, in communication with the Natives. High Malay was not universally understood, and the island dialects had not been reduced to writing. The Colonial Government, which had from the Society's birth contributed towards the maintenance of its missionaries in addition to the salaries of such of its agents as entered the service of the Indian Colonial Church, declined after 1827 to further subsidize the Molucca Mission. Neither did it scruple to suppress the distribution of Scriptures in Java, confiscating such copies of the New Testament as it found ready for circulation. The Island of Buru also suffered; for thirty-four years after the death of Bormeister, the N.M.S. agent, no ordained worker was there, owing to the lack of Government support. Only in 1886 were the scattered threads of N.M.S. effort resumed by the Utrecht Missionary Union, to which we shall have occasion to refer later.

We cannot but think that blame attaches to the committee for their ill-organized and negligent treatment of the Missions they at this era took in hand. Certain risks and contingencies must inevitably attend the prosecution of foreign effort, but so much unnecessary hardship,

so undue a proportion of rags and starvation befell those of the Basel missionary candidates who entered the Rotterdam service in its initial stages, that we are not surprised to find the connexion between the two societies eventually severed. Holland owes much to the heroic labours of the Swiss Protestants who, amid great and sometimes unparalleled privations, worked for the evangelization of her East Indian possessions.

In 1846 an event of considerable importance to the N.M.S. foreign stations occurred in the arrival of Mission Inspector Van Rhijn, with powers from the home committee to re-adjust such machinery as had been dislocated by the debility of the Native Churches or the unfavourable action of the Colonial Government. Many communities date a new lease of life from his advent, and on his return, for the first time since its formation a careful and comprehensive survey of their East Indian needs was laid before the N.M.S. Java, so long closed by official bigotry to Gospel truth, was by his exertions reopened to the light, and the hostile Resident of Minahassa was superseded by an official less bitterly opposed to religious instruction in the vernacular schools. Van Rhijn also criticized with some severity the home constitution of the Society, instituting unfavourable comparisons between it and the English and Teutonic bodies; but his strictures, their justice notwithstanding, received scant consideration from the directorate. Even now the clouds, which ten years later swelled into a storm, were gathering around the Netherland agency.

In order to gain a clearer insight into the divisions which in the fifties rent the N.M.S. supporters from their old allegiance and gave birth to numerous lesser agencies, it may be well to devote *en passant* a few lines to the four schools of thought at this period characterizing the Lowland Reformed Church. As in Switzerland, whose history, political and ecclesiastical, furnishes, by the way, many parallels with that of the United Provinces, there arose during this decade the Liberal Theology to whose influence the Dutch Churches were the less impervious from their isolated and independent constitution. We find, then:—

I. The Strictly Orthodox party; strongly Calvinistic, more closely allied to Scotch than German thought; not numerous, but including such influential names as Groen van Prinsterer, Da Costa, and Cappadose.

II. The Moderately Orthodox party; corresponding to German Pietism and Positive Theology, in so far as these forbore to emphasize the difference between the Lutheran and Reformed parties. The Moderates included Van Rhijn, Heldring, Van Oosterzee, and others.

III. The Groninger School; corresponding to Teutonic mystic thought, with De Groot as its leader.

IV. The Liberal Theology proper, which gained great influence at university centres, especially at Leyden.

The constitution of the N.M.S. being so closely united with the Reformed Church, thus embraced too many unassimilated elements to admit of any permanent coherence being established. The Strictly Orthodox had already in 1840-1850 seen fit to transfer their gifts to

the Paris Evangelical Mission, Van Prinsterer having brought grave indictments, involving their Scriptural fidelity, against the N.M.S. directorate.

The treatment sustained by Van Rhijn's proposals at the hands of the committee next aroused the indignation of the Moderates by whom he was much and deservedly respected, and when in 1855 Heldring's motion advocating the acceptance of artisans was also rejected, many supporters withdrew, to found the "Java Committee" as their own society.

In 1858 a fresh secession, headed by the Society's faithful and well-tryed cashier, Voorhoeve, took place. No further fellowship, he contended, was practicable with those who were bringing in a new Gospel; consequently the Nederlandsche Zendingsvereeniging, or New Rotterdam Missionary Society, sprang into being.

In 1859 further divisions ensued. The directors declined to refute a damaging report which taxed at least one-half of the N.M.S. candidates with Socinian views, and the most natural sequence of so flagrant an omission was the formation of two more societies in the same year, the Utrechtsche Zendingsvereeniging (Utrecht Missionary Union) and the Nederlandsche Gereformeerde Zendingsvereeniging (Netherland Reformed Missionary Union) of Amsterdam.

Still, secession was not complete. Modern Christian subjectivity demanded yet further scope for its individual humours, and various lesser unions and associations were born to dissipate the strength of Lowland missionary effort. Defections from the ranks of the N.M.S. rapidly succeeded one another; around the Divinity of Christ fierce controversy raged, and men sundered or cemented their union with the once much-honoured agency as their religious faith or heresy dictated.

During these miserable years of dissension and retrocession the foreign stations of the Society necessarily suffered. Not once or twice did it occur that an N.M.S. agent resigned his office, impelled thereto by doubts of Christian revelation, while the many still remaining steadfast were hampered by the impoverished condition of the Society's exchequer. To the continuous cry from the heathen world the N.M.S. could no longer respond; its existence was imperilled, its expansion was impossible, and Islam steadily extended an unbeneficent sway over lands hitherto regarded as the peculiar objective of Dutch missionary effort.

Of the later years of N.M.S. history, space here precludes our consideration. The lapse of time brought with it some accession to the shattered ranks of the Society's home supporters, but from the great rift of forty years ago it never has and never will recover. And through it concentrated missionary effort in Holland has received an irreparable blow. We do not for an instant commend adhesion to a Board embracing, as the N.M.S. undoubtedly did, minds of faithless and Arian bent, but we deprecate the uncontrolled individualism which to this day, in a small space, geographical, political, and ecclesiastical, refuses coherence to ardent evangelistic

sympathies, and so squanders strength and energy, capable otherwise of great and lasting usefulness.

The evangelization of the East Indies under N.M.S. auspices meanwhile continues. Minahassa (Celebes) has become a Christian country, numbering about 250 communities, where neither Islam nor Rome have been enabled to work much havoc. Java and Sumatra still offer scope for its efforts: in the last-named, where the Rhenish Missionary Society labours on behalf of the Battas, new ground within the last few years has been broken among the highland inhabitants. In Java numerous stations have been planted by the younger Dutch societies.

We will wish to the N.M.S. in its one hundredth year an unbroken series of such valiant and faithful foreign workers as have served it in the past; we will wish it brighter and more peaceful times in the coming future. For the agency which in its earlier and better days led one hundred thousand darkened souls to evangelical Christianity we cannot but desire kindlier treatment than that sustained at the hands of those who, having joined it, subsequently frustrated its counsels and alienated its supporters by the maintenance of an attitude towards them foreign alike to the spirit and to the doctrines of the Christian faith.

CONSTANCE C. ENSOR.

THE REVOLT IN UGANDA.

EXTRACTS FROM ARCHDEACON WALKER'S LETTERS.

Uganda, July 9th, 1897.

ON Tuesday last (July 6th) the king ran away. At 3 a.m. he went down to the Lake and set off in a few canoes for Budu. It was twelve, noon, before it was discovered that Mwanga had actually gone. For some time past the king had been sending people about the country with disturbing reports. One chief, Gabrieli Mujassi (Roman Catholic), openly rebelled; two others were in the plot—the Mukwenda, an excommunicated Protestant, Kaima (Roman Catholic), and several others.

There has been a strong reaction going on against religious control, and now the king thinks the time has come for him to be off. I think the immediate cause of his going was that he was afraid that he might be punished for the way in which he was upsetting the country, and because he was tired of being under control. Well, he has gone, and a good many of the lower people have gone after him. He will hoist his flag in Budu, and many will join him, I daresay. He has no real strength, and the chiefs who might wish to join

him are afraid to do so. Every one who is of the king's party is so secretly, and they are waiting to see how things turn out before they involve themselves in rebellion against the European government. Mr. Forster has been sent with a force of 100 Soudanese to Budu, and if he is successful in aiding the faithful Roman Catholics to stand against the king, very few of the others will join the king.

The whole country is much excited, and as, under strong excitement, people do silly things, we have brought the ladies in from Gayaza, and are taking steps to protect all the Mission stations from acts of violence in the general excitement. We are relying upon the Christians to protect the places, as we are and always have been dependent upon them. There is no danger at present, as the Christian chiefs are all faithful men, and being men of education and intelligence, they have a large influence and command respect. The king's party are the people who have no religion, but who wish to live openly evil lives. They can never form a very formidable party, I feel sure.

Their first defeat will be the collapse of the whole thing. Still, I regret that this has happened when all was going on so well and everything was so quiet. For some time the teaching in the country will be upset, and it will be many months before the former confidence is again established. Mr. Wilson, of Kampala, is acting very wisely in the matter, and is in full confidence with the chiefs. For this I am most deeply thankful, for when the Government is backed up by such a body of chiefs no native force can disturb it really.

July 14th.

The country is much excited. Some of the most important Roman Catholic chiefs have joined the king, and large numbers of others. One man, who was Roman Catholic Musalosalalo in Captain Lugard's time, speared all his cattle the night before he left to join the king, hoping thereby to show his devotion to his king. He seems to be a second Ajax, for he did not stop to eat the beef and mutton, but went off, leaving eighty cows and fifty sheep dead on the ground. To-day Major Ternan and a vast native army, under the

command of Apolo Kagwa, the Kati-kiro, and all the leading Protestant chiefs, have gone to Budu to settle up matters with the king. Major Ternan has with him some four or five English officers and about 400 Soudanese, so there can be no fighting, I think. As the Commissioner tops one hill he will see the tail of Mwanga's coat flapping on the top of the hill in front of him, and so it will be until the Kagera River is reached, I expect. Then Mwanga will retire into the German territory. What may be the future of Mwanga, and who will be his successor here, is all in the unknown future. I only hope I may be here to see how the next chapter of Uganda's history will begin.

Really this is a wonderful country. When you think that Mr. Wilson was reading to the chiefs the Commissioner's letter thanking the king for the loyalty he had shown on the Queen's Commemoration Day, &c., and a man creeps up to Mr. Wilson to say, "Mwanga has run away—he has been gone these twelve hours and we never knew it"—it is too funny! What will be the next event to surprise us?

EXTRACTS FROM DR. A. R. COOK'S JOURNAL LETTERS.

July 6th, 1897.—Even the mail has been thrown into the shade by the news just received. I had sent Mayanja and Yosea off to Mr. Wilson with a letter, and when they returned Mayanja came to me and said, in an awe-struck tone, "Rabaka adusi" ("The king has fled"). Confirmation of the news came pouring in from all quarters; the excitement in the country is intense. It seems Mwanga had been growing more and more dissatisfied with the present state of affairs, and above all with the doing away of the old customs, and the spread of Christianity. Two things combined to bring matters to a head: one was the failure of the rebellion at the beginning of May, and the consequent degradation of the Mukwenda, Mujasi, &c. Mwanga was deeply concerned in this plot, but, being afraid at the last moment, informed the Government: his share in it was tacitly condoned, but he felt afraid, all the same, as to possible consequences. Secondly, the Government banished from the court about 100 of his pages, with whom he had been committing the grossest immorality. Mwanga, then having made up

his mind to raise a rebellion, had only to choose his time, and he chose it well. He sent emissaries throughout the length and breadth of his dominions (for remember Mwanga is still a powerful king, and the English Government has never interfered with his regal authority in any way) to stir them up to rebel against the English with the two-fold object of killing all the readers, and killing or driving out all the Europeans in the country, and then restoring the good old customs. He sent his emissaries through Busoga, the whole of Buganda to Toro, and he invited Kabbarega, king of Bunyoro, the bitter enemy of the English, to join him. He left the "Lubiri" (the palace) at 3 a.m. in the morning, travelled to Munyonyo (seven miles), and then with his favourite pages embarked in three of his great canoes with 100 or more paddlers, and made for Budu, where he hopes to join the disaffected chiefs and rally round him the Baganda.

He chose his time well, because Major Ternan, the Acting-Commissioner, is away fighting the Wanandi and Wakamisea, with nearly all the troops, and

the steamboat is waiting for him at the east side of the Lake at Port Victoria.

Wilson convened a council, to which the Archdeacon was called, of all the chiefs, &c., and at 7 p.m., Mr. Forster, the only Government European who could be spared, started with 100 Nubians and a Maxim for Budu. He was ill with fever when he started, and had to wait till 10 p.m., when he went off on the king's mule (which the latter left behind), and marched nearly all night. But he can hardly get to Budu under six or seven days, and the king will be there in two days, and doubtless get an army by then. We have now only thirty Nubians left to guard the capital! though there are the chiefs and their men, of course.

7th.—The whole country is very much excited. Men are pouring into the capital with guns (mostly retainers of the various chiefs), and a good many seem to be stealing quietly away to Budu to join the king. The king has immense prestige in the country, where the *bakopi* all implicitly believe in him. The congregations in church, Walker told me, dropped from 600 to 100.

8th.—Our medical work is as busy as ever, despite the disturbed state of affairs. The people are coming back to church also. In the afternoon I had four operations, then walked out with Pike and met the ladies, Miss Browne and Miss Thomsett, who have been recalled from Gayaza to stay in the capital till times are safer. They came in under an escort of Nubians. We then called on the Rev. Samweli Mukasa, one of the chiefs and an earnest Christian, who came in on hearing the news. He said the whole country was up.

I offered Walker to go out as medical officer with the Baganda, if they went out to fight, but he thought it better not, for the present, at any rate.

The Kangao said all Buganda was looking on with bated breath to see the result of the first engagement in Budu. If the king defeats Forster and his 100 soldiers, three-fourths of the people will then go over to him, and he will then march on the capital. The great chiefs here will then fight, and if they get beaten we shall all have to retire; but, on the contrary, if the rebellion is snuffed out at the outset, no harm will be done.

9th.—It was decided to recall Sugden

and Wigram from Mityana this morning, and men are being got ready to carry their things.

Evening.—It was decided to-night not to recall Wigram and Sugden, but to send Fletcher first to his own station, Kasaka, to remove his things, and then across Lake Wamala to join Sugden and Wigram at Mityana. They will be quite safe there, and can retire later on to the capital if necessary. Mr. Wilson was most anxious not to recall more Europeans than necessary from their stations, as it would have a very bad effect on the Natives. The chiefs have sent about 150 men with guns to protect them, and Kitunzi, a local chief favourable to the Europeans, will co-operate also, eighteen Nubians from the fort have gone as an escort. They will be quite safe.

10th.—Fletcher left to-day. The whole country seems up for thirty miles east of the Katonga River. So far the Mohammedans in Butambula have remained neutral. There must be under twenty Nubians left at Kampala now. Mr. Forster has crossed the Katonga into Budu with his Maxims and 100 men.

11th (Sunday).—Last night there was some firing in the valley below; it turns out that some of the native police deserted and went off to join the king; the Katikiro sent a messenger to stop them, and four of them fired at him, fortunately without hitting him. Two people were stabbed on the Budu road, but one of the would-be murderers has been caught and tied up.

I had breakfast with Pike, and by 6.20 a.m. we were on our way; rather over two hours' hard walking brought us to Kisalosallo before the great heat began. We passed two swamps, but they were both bridged. The tall grass was often far above our heads, but it was a lovely spring morning. Our "going to church" was not quite English custom. One boy carried my chair, another my goat-skin to kneel on, books, umbrella, and jacket, while Pike and I walked along minus jackets, and with our shirt-sleeves rolled up. Arrived at the church we sat down a little to get cool, and had somewater, which, though bluey-looking, was deliciously cool and fresh.

There were 138 in church. Pike had asked me to preach, and the Lord gave me considerable fluency. I spoke on Jude 1, 2, Called, beloved in God the Father, and kept for Jesus Christ. We had the Communion, with *mubisi* for

wine and milk-biscuits for bread. There were perhaps fifteen communicants. The work is very flourishing in this little place. Meanwhile the chief Musalosaló had come over, and after church, which lasted two and a half hours, we adjourned to his house. . . .

After afternoon church we walked back to the capital, taking two and a half hours; though very hot a pleasant wind tempered the heat. Walker met us two hours out. The whole country is getting disorganized through the war, and it is almost impossible to get any men to work. The markets are poorly attended. Even the small boys we hire to bring water are hard to find, and firewood is getting very scarce. All the people are waiting to see how the first battle will go. One important chief, the former Musalosaló, a Roman Catholic, has gone to join the king, and first speared all his cows to show his devotion to the king! Many of the so-called Roman Catholics from Rubaga have gone, but the Protestants are loyally upholding the Government.

Major Ternan, the Acting-Commissioner, arrived at Port Alice on his return from the Nandi Expedition yesterday; he came in a single day from Luba's by the steamer, and only stopped half an hour at Port Alice, when, jumping on horseback, he galloped to Mengo. To-day he has been holding a council of war.

12th.—Nearly all the police have deserted, and went off with the guns last night to join Mwangá. The Katikiro wrote rather a gloomy letter to Walker, saying he does not realize how serious a matter it is, and that the people hate and detest the conquerors. This is mainly a religious war, the Heathen and the Christians. The king hates the Europeans because they stopped his gross immoralities; the chiefs hate us because a Christian is expected only to have one wife, and because no slaves are allowed; and the people hate us because they say they are obliged to carry loads and to make roads (measures adopted by the Government for the good of the country), and because the old heathen customs are dying away.

Walker is down with a sharp attack of fever. I went up and looked after him.

The peasants are all "on the wait," hardly any work is done, but they cry out, "Buganda bufudi," ("Uganda is dead").

Much will depend on the result of the first battle. The troops are beginning to arrive from Nandi. A great levy of all the faithful Baganda is to be held, and they will start for Budu with all the Soudanese that can possibly be spared (about 300) and three or four English officers. The Katikiro, Kago, Musalosaló, and all the principal chiefs are going. Rubaga is almost deserted.

13th.—A letter arrived from Mr. Forster last night, in consequence of which Major Ternan is hurrying forward the preparations, and the Baganda are to leave to-morrow instead of Saturday. A party came in from the country this morning with the war-drum going. The Baganda are perfect masters of the art of drumming. Each chief has his special beat; the war-beat is splendid, and the sound produced is exactly like the thudding gallop of a troop of horses. The Baganda crowded round to try and buy cloth to-day, for they said, "We can't die in barkcloth!" The worst of it is the Katikiro says half of the Baganda, when they get to the scene of war, are likely to desert to the king's side. The *only faithful Natives* are the Protestants. Nearly all the Christian teachers have been recalled from their work to go out to war, as they are the only ones that can really be depended on. This means the dislocation of the Christian work, but Satan's effort to stop the Gospel chariot of our God reminds one of the cow which tried to stop a railway train. "Conquering and to conquer" is the name of Christ which befits Buganda, and He must reign till all enemies are put under His glorious feet.

Busoga is ripe for rebellion, but they lack a leader; if the rebellion spreads there the road will very likely be blocked.

Don't imagine we feel unsafe or insecure here. We are probably as secure as in Hampstead even, materially speaking, letting alone the fact that underneath are the Everlasting Arms.

We had a busy morning at medical work, over sixty patients were attended to. The work is so very, very happy here; one recalls the old lines:—

"The Master's work may make weary hands,
But it makes the spirit glad."

And so it does—glad with a joyousness that animates and invigorates the whole being. He hath done all things well, and one of my favourite hymns in

heaven hereafter will be of praise that He ever sent me here.

Evening.—Owing to the urgent representations of the French missionaries the Comissioner has decided on temporarily evacuating Koki and Budu. Leakey, Clayton, and Pilkington will retire to Villa Maria, and then all go to Bugarja and wait for reinforcements.

17th.—The war continues to be the one absorbing topic of conversation, for now it has come to be of vital importance. If the king wins we shall be driven out of the country, but even if he loses the Archdeacon thinks it will be many months before confidence is restored.

There is now great scarcity of firewood, as no one will bring it in from the country, and there is none in Mengo. The streets, usually so busy, are quite deserted; any able-bodied men found out are liable to be fined for not having gone to the war. Our chief has men to build small grass huts round the church to prevent its being burned by incendiaries. They have sworn in fresh men to act as police, nearly all of whom deserted.

18th.—In the morning spoke on the Prodigal Son at the hospital. In the afternoon, baptisms; the church looked quite as full as usual. One more church has been burnt down in the country.

19th.—Very disquieting news this morning that nearly all the native army had deserted to the king's side when they reached Budu, leaving the Katikiro almost alone. In the afternoon we called at Rubaga and saw the Roman Catholics: all their priests from Bikira and Villa Maria have come up here. The French mail to Toro has been torn up by a hostile chief *en route*.

20th.—News only partially confirmed about desertion of chiefs in Budu army. Kamswaga, King of Koki, has (I believe unwillingly) joined the rebellion.

At last we have had letters from Pilkington, who was staying with Clayton and Leakey at Koki when the rebellion broke out. The letters sent by Mr. Forster to warn him miscarried. The French bishop wrote to the Roman Catholic priests at Koki, and they went south four days' march into German territory. Pilkington and party still did not believe the news till two or three days later they had ample confirmation. Kamswaga said he could

not protect them, and advised them to go north and to cross the Katonga River at Kisoze, about two days from there. They found the whole country blocked by hostile bands coming to join the king.

Pilkington wrote on July 15th a letter addressed to any European it might fall into the hands of, saying they were in a most perilous position and did not expect to get out alive. He wrote to the Archdeacon in the same strain, but, quite unknown to him, help was close at hand, for on that day Major Ternan with 300 or 400 Soudanese and three Maxims were at Villa Maria, only two marches off. Postponing his attack on the king, he marched off at once with his whole army to Pilkington and party's rescue, and doubtless long ere this they are safe.

A chief called Lwekula (Roman Catholic) has threatened to attack the capital (which he could very easily do, only he is a great coward). We may wake up any night to find our houses ablaze, only we have the good promise of our God. We have no protection from the hill, the nearest soldiers being at Kampala, about a mile away, and there are only some sixty there, I believe. In case of an attack we shall take refuge in the fort at Nakasero (the hill behind Kampala). Mr. Wilson has been storing rice and provisions there, and has built a platform for the Maxims, but I do not really think it will come to a siege. I need hardly say, if we were obliged to retire we should lose all our property.

Blackledge wrote to say the people at his station, Nakanonyi (about twenty-eight miles north of this), were in rebellion, having beaten the war-drum, fired off guns, and declared for Mwanga. He asked for guns, just to show there were firearms about.

21st.—We are now crowded out at the hospital, having sixteen patients and only fourteen beds.

23rd, 3 p.m.—The Archdeacon has just come in with news. It appears Singo has revolted, sixteen chiefs having banded together to march on the C.M.S. station at Mityana. Mr. Wilson has sent off twenty Nubians post-haste. There are twenty Soudanese there already, with orders to smash the rebels at once, and not to parley or wait for flags of truce. We do not think Wigram or Sugden are in *any* danger, as the rebels are two days' march away, and

always shrink from attacking Europeans. They number 100 to 200 guns. The Archdeacon has written ordering the brethren to withdraw here if there is any real danger, but they have a friendly chief to protect them, who has written to say he thanks God it is his privilege to protect the missionaries.

Then they have had the first skirmish in Budu. Major Ternan said they opened fire at long range (3000 yards) with the Maxims. The great battle was to take place on the 20th. He has now 500 Soudanese and four Maxims. He was just going off for Pilkington when he heard the news that the enemy was upon him. The king has over 2000 guns.

24th.—The battle has been fought and won at Kiango (in Budu). The whole force had passed a swamp, save the rear-guard with provisions, &c. The enemy lined the crest of the hill in front. Suddenly a hostile chief, Katabalwa, swooped down on the rear-guard, separated by the swamp from the main body; but the Maxims were run up the hill and rained a storm of bullets over the heads of the rear-guard upon the attackers, who broke and fled.

Meanwhile in front there was a stubborn fight. Our friendly Baganda fought desperately, for they were fighting for their religion and country. The other side fought with the energy of despair, but after holding their

ground for an hour, the fighting being almost hand-to-hand, they were at length driven off the ridges, and gave way in all directions. "The dead," the Native messengers said, "were as the sand upon the Lake shore."

Major Ternan was slightly wounded in the left shoulder; the Mujasi (Mattayo) was shot in the throat; Kajerero, the chief who was so kind to me at Buyaga on our return journey from Budu, but who joined the rebellion, was killed, and I suppose many others; but so far we have only got meagre reports: two Soudanese killed and eleven wounded, three Baganda killed and thirty wounded. Doubtless to-morrow we shall hear full news.

To-night Kampala is illuminated and decked with flags. The king's party is expected to make another determined stand further on. If the battle had been lost, the whole country would have risen, and the capital would have been attacked.

I made a formal offer to the Government, with the Archdeacon's sanction, to go to the seat of war and look after the wounded, and Mr. Wilson is now considering it, but probably he will think it best to remain here. Many of the wounded will doubtless be carried in here. Dr. Moffat is at the front at present.

Special runners are going down with the news of the victory, and it will be cabled to England from the coast.

AN EVANGELISTIC TOUR IN PERSIA.

JOURNAL OF THE REV. W. A. RICE, OF ISPAHAN.



JUNE 25th, 1897.—Started from Isfahan this afternoon, and travelled as far as Pul-i-Wargan, three farsakhs. Arrived at 8.45 p.m. and found Paul Peter (hospital dispenser) and Avietic, his assistant, already arrived. The multifarious noises of a busy caravan-serai, horses feeding, mule-bells tinkling, mosquitoes buzzing, and other creatures busily engaged in exploring the human frame, make sleep rather difficult.

26th.—Got up at 2 a.m. and started two hours later, and did a long stage to Madraseh. The caravan did not arrive till 11.45 a.m., but with my horse I was able to get in 2½ hours before them, and escape so much of the sun and heat. Passed several large villages

on the way. Was much struck by the appearance of the valley of the Zandeh Rud (the Isfahan River). Along the course of the river there is abundance of verdure and cultivated land, indicating a large and thriving population. Gave away a little Christian literature on the road to-day, among others to two traders, accompanying their caravan of printed cotton goods on their way to Dih Kurd. They all seemed very fagged. Some of the drivers were so tired that now and again one of them would lay himself flat down on the road for a little rest, and then walk on again quickly to rejoin the caravan. The corn is ripe here, and the rice is being planted out. Dispensary this evening.

27th.—Dispensary three hours this morning. Called on Mirza Ja'far Guli (Rahdar) before leaving, and gave him a Persian New Testament, and his son a pocket-knife. Moved on to Qala' this evening, one and a half farsakhs, to make to-morrow's stage shorter and easier. Rode on in front of the caravan, and spoke to a good number of people on the road. In most instances a text-card with a few words of explanation is willingly received. Occasionally it is at first respectfully declined, because the person to whom it is offered thinks he will be expected to give something for it; but afterwards accepted when it is understood that this is not the case. Only one card was refused to-day. Was totally unable to dispel the dark cloud of depression and perplexity which covered one poor man's face as he took the card and listened to the few words spoken to him. Another man was unusually cheery and friendly, so took down his name and village and promised to inquire for him if I pass this way again. Tried to speak to a few people in the caravanserai on arrival. They became very indifferent and disinclined to listen, and all but one quickly dispersed soon after I began to read. After arrival of caravan, went out into the village street a little way and soon got a small audience, to whom I read part of the "Kuja Miravi?" ("Where are you going?"). Some were inclined to be friendly, others to scout the teaching, especially one raw and rather cheeky youth, who quite took the lead in asking questions, and began to start the stock Mohammedan objections. Advised him to read his holy books (Pentateuch, Psalms, Books of the Prophets, Gospel, and Koran) and then argue, as he has read none of them yet, and tried to back out of admitting that he has not yet read even the Koran. He is only a type, and that not of the most pleasing kind, of the great majority of country folk, who are without education, and ignorantly and unquestioningly accept what they have heard from their Mullas. They are taught to believe that Christians hold a view of Christ's divine Sonship which would be blasphemous, and which naturally causes the Moslem to shudder whenever he hears the name "Son of God." Over and over again we have been asked whether Moses did not foretell the coming of Mohammed (see Deut.

xviii. 15-18), or whether Christ did not announce that another prophet would come after him, on whom His followers were to believe (see John xiv. 16). On learning that no such statement is to be found in the Bible, and that the passage in question clearly cannot refer to Mohammed, the questioner, if he be an ignorant villager, has usually nothing to answer, and is at a loss to understand how what he has just been told can be reconciled with what he has heard and received from his youth up as infallible truth. A better-informed man will bring forward the assertion that the Gospel was taken up by Christ into heaven, and that the book we now possess is spurious. I have more than once been asked, Who came first, Moses or Christ?—a question which shows a remarkable ignorance of history, as well as of the relation of the Gospel to the Law.

28th.—Started at 2 a.m. and crossed a high pass. The caravan arrived at Sirak at 11.15 a.m., after a very long and hot stage. I only got in half an hour before them, as I had made a detour to a village off the road, to leave word, at Miss Stuart's request, for an old hospital patient to get a fresh supply of medicine from us. Sirak is an Armenian village, and we were lodged here by relations of Paul Peter's.

One of the Chavidar's ponies was drowned to-day, in a place where the water is not more than a yard deep. He had tied his animals in a string, and one of them fell down and was unable to rise again, as the others drew the rope tight over his body, and by the time the Chavidar came up with a knife to cut the rope the poor beast was drowned. Called on the Armenian priest this afternoon, and afterwards attended evening prayers with him in his little church, which possesses a high altar, and is carpeted throughout, but has no chairs or seats. The priest himself rang the bells. This done, he almost immediately began the service, which he read facing the altar, and standing below the slightly elevated place on which it stands. A young man, who came in later, assisted him. Two candles were lighted on the altar, and two more on the reading-desk. By the time prayers were finished about fifty persons, mostly women and children, had assembled. There was a good deal of bowing and prostration, and at the close of the service the priest took

up a handsomely-bound copy of the New Testament, from which he partially removed the cover, and held it out in front of him. The adults of the congregation thereupon came up, and one by one reverently kissed the Book and touched it with their foreheads.

29th.—Paul Peter has seen a few patients, who dropped in at all times, yesterday and this morning.

Rode out this afternoon to the considerable village of Aushagan to call on the Akhund. Pleasant ride through waving corn and grass-land—the latter a special treat to see in this parched country. Before the Akhund made his appearance one of his people cordially invited me to be seated and take the lowest room, which I did. I thought the Akhund seemed silent and ill at ease, not to say nonplussed at first, at receiving a call from a Faranghi, especially a Kastriah; but he recovered somewhat afterwards, and really seemed to have some desire to know what the Christian doctrine of the Lord's Person and work is. He used the stock argument of the corruption of the Injil, but seemed little inclined to argue the matter, and when asked what conceivable reason the Christians could have had for such a wicked proceeding, could only reply that "they must have had some object in view." He explicitly declined to accept the gift of a copy of the Gospel in Persian, as the Mullahs had (so he said) prohibited the reading of it, as likely to be injurious and misleading. His theological education was acquired at Najaf and Isfahan—quite enough to account for his disposition of mind.

30th.—Started at 5.20 a.m. Passed a large village on the way, and left a little Christian literature with one of the villagers to give to the Mulla, who, after five or six years' study in Isfahan, has recently come to reside there. In the comparative leisure and retirement he will now have, may the Word that giveth light find a welcome entrance to his heart!

In four and a half hours from starting arrived at another large village, Gahruckh, and halted in a pleasant shady place, near a little stream, just outside the village. Several people gathered round, including the Mulla, for whom I had made inquiries, and expressed my readiness to pay him a call. Had some talk with them, and gave the Mulla a Persian New Testa-

ment. He was born and bred in the place, and gladly received the Word—so different from the Akhund I visited the day before. When the caravan arrived, an hour and a half later, we moved to a place a little higher up the stream, and had opportunities of speaking to some of those whose curiosity brought them round us. Gave a Scripture portion to an elderly man, who seemed more intelligent and bright and sympathetic than the others. In the afternoon of the same day a short stage of two and three-quarter hours brought us to Chahakhhor.

July 1st.—Several patients to-day, to whom we tried to speak the Word.

2nd.—Had considerably more callers to-day than yesterday. One man was arguing that Abraham was commanded to offer up Ishmael (as Mohammedans believe) instead of Isaac. When shown the passage in the Pentateuch, where it is Isaac, not Ishmael, who is spoken of, he did not seem at all shocked by the hopeless contradiction in a matter of fact between the Pentateuch and orthodox Moslem belief, but apparently thought it was quite right for us to believe our account, and for them to hold to their own opinion.

Am more and more convinced, as T— says, that gross ignorance is the great obstacle to the spread of Christian truth in this land. Most uneducated people, and they are the great majority simply hold tenaciously to the little they know of Islam, and flatly deny the bare possibility of anything written in the Gospel being true if opposed to the baseless traditions of men which they have been taught to believe.

One of our visitors to-day was a Sayyid, with whom in the course of conversation controversial matter came up. He deliberately tried to preach his own views to the knot of patients gathered at the tent door, and in fact said as much. He tried to be a little noisy and boisterous, and would scarcely listen to a word, but wanted to do all the talking himself; so I called Paul, who spoke very nicely and conclusively with him, and calmed him down.

Call from two Persians this afternoon. One of them (a Sayyid) happened to sit in a place where the teapot had been upset on the ground, and discovered that he had got his foot rather damp. As he left he remarked outside the door to his companions that he must

now go and wash his feet, i.e. to clean them from the ceremonial impurity he had thus contracted. The other was a doctor, a shrewd, cunning little man, who asked for no less than five different things from Paul's medicine-boxes; but guessing how insatiable he would prove, we only gave him the first thing he asked for, and steadily refused to give anything else.

3rd.—We were busy the whole day long from 7.30 a.m. till sunset, except two hours or so in the middle of the day, with patients, inquisitive persons, and callers. Some of our visitors, who called at tea-time, were rather rude, but improved on further acquaintance, and one of them remarked that in the matter of religion, a man should not blindly follow his ancestors and parents, but search and find out the truth for himself.

Called on Prince Saif-ud-din this evening. He is much pleased with the Persian *Pilgrim's Progress*, but thinks Christ's Temptation—God, as the Christians assert, tempted by the Evil One, absurd. Had a great deal of varied and inconclusive talk. Felt quite unable to tackle the man. Though so ignorant of Christian religious truth, he is a clever and fluent talker and debater, and a well-informed man on most subjects. He is anxious to know more about the Christian religion, and says the more books I can give him the better pleased he will be.

A Sayyid came to me to-day with a very circumstantial story, and induced me to give him a number of religious books. Subsequently I learnt that the whole story was false, and that he had taken off the covers and torn up the books, which he probably persuaded himself was a work of merit.

We had an interesting time with some of the callers this afternoon, and we were able to bear witness before them to the truth of our holy faith.

7th.—We rested last Sunday, and declined to see patients. Took a walk on Sunday afternoon and also to-day to the hill and water-spring, and gave away a few text-cards both times. The dispensary goes on every morning from 7.15 a.m. till 11 a.m., and again in the afternoon necessary cases are attended to, or medicine given. We have found it necessary to have fixed times, otherwise we should have people coming in twos and threes the whole day long, from sunrise to sunset. Paul Peter has done

a good lot of work among the household folk of some of the chiefs here, and also in a village near, to which he was asked to go, and together with Avietic met with a courteous and friendly reception.

The patients this morning were talkative and rather noisy. I read several portions of the Gospel to a knot of callers this afternoon, who listened well.

8th.—Very busy day. Paul Peter saw close upon 100 patients. I had an interesting and (I think) profitable talk with several men, till the little Sayyid doctor appeared. His rapid and indistinct speech, and continual flying off from one subject to another, were too much for me, so called Paul Peter, who took him up very well, and left him not a word to say, except that he should have to read the Gospel, to be able to answer what Paul Peter had put forward.

9th.—One of the little Khans came and stayed a long while this morning, and took much interest in the operations of the dispensary, especially the application of blue stone for granular lids.

I sent my servant, Rajab, this afternoon to buy material for nether garment of orphan boy, of which he is minus. Shortly afterwards another and a smaller boy was seen hanging about tent stark-naked. I advised him to go home and clothe himself, or he would catch cold, as it was near sunset. I dare not try to clothe him too, even if a deserving case, which is probably more than doubtful, for fear of witnessing astonishing phenomenon of entire juvenile population of place swarming round tent in state of nature.

One of a party of people, who have been begging for books and are very stingy, and do not want to give anything for them, quietly sneaked off with my Persian New Testament this afternoon, which I had lent another of the party to look at. Sent after him at once with threats, and got it back. Had a Persian Prayer-book stolen a few days ago in a very similar manner, but did not become aware of it in time to trace the thief.

This evening the young man who was so pressing two days ago that I would give him a charm to protect him from the malignant influence of his enemy's tongue called. Gave him St. Matthew's Gospel and little book of prayers, and tried to explain to him the law of for-

givenness of injuries and returning good for evil. He was anxious to know whether to tie the books on his arms, or chest, or where. At last, when he grasped the idea that the only good to be got from the books was from reading them, he gave them back.

I have been told by an acquaintance since my return to Isfahan that he saw people who had got medicine from us pour it away instead of drinking it. This may have been done in some cases out of the suspicion and timidity of unenlightened ignorance, which was afraid of the Faranghi's medicine, or more probably because they thought that the drinking of it would defile them; their only object in coming for treatment at all having merely been to see what sort of a performance it was, and how our treatment of patients compared with that of their own quacks and bone-setters. One young man came and got medicine, and paid two krans (about tenpence) for it, but before taking it decided to consult his master. The latter determined to settle the question by taking an omen from the Koran, which he did by opening the book and reading the first verse on which he happened to put his finger at random. As this proved to be a most unfavourable one he pronounced against the taking of the medicine. Thereupon the patient sent it back with a request for the return of his money, which Paul Peter refused, saying the medicine was of no use to him now, as he could not give it to any one else, as he did not know whether it might not have been tampered with.

10th.—Moved on to Livasgoon, where we are hospitably entertained by the head-man.

12th.—Paul Peter has seen some patients this morning, mostly Armenian. I have had opportunities for a little talk with several Persians in my own room. I was accompanied in my walk this evening by a relation of the Khan. He wanted to say his prayers, and let me go on in front. I dissuaded him with promise to read him something out of the Gospel, which would do him more good than his prayers in an unknown tongue. When, after some hesitation, he yielded, I read him the parable of the Prodigal Son. This young man had in his hands a stout staff, about a yard long, made of a kind of very light wood. The young men of the wealthier class in those parts practise the following exercise with it

on horseback. They throw the staff with great force on to the ground, and catch it again on the rebound.

I rode out to some Turks' tents this evening, and gave away a St. John (Turkish); they were very hospitable and offered me the *kalian*, food, pipe, and cheese; I accepted the two latter. The family of the leading man of the party have a blood-feud on; he is himself well armed.

I discovered that my little pocket Bible (English) had been stolen from my room.

An inquisitive cow began to march into my bedroom to-night and woke me up. Rather awkward situation for occupant of camp bedstead, imprisoned within mosquito-curtains to boot. Made a noise at the intruder, who promptly withdrew. She had climbed the very sloping flight of steps leading from the courtyard to the living-rooms of the house, doubtless in quest of fodder, which is often carried upstairs. She was easier to get rid of than the countless flies, which swarm in my room as they do in a confectioner's shop on a midsummer day.

14th.—We moved on to Urujin and stayed two days. Each day we had dispensary in the morning and visitors in the afternoon, with whom there were plenty of opportunities of reading and talking. They are always ready to hear about Europe, and talk on religious subjects. Haji Mirza Katkhuda, an old friend of Dr. Bruce's, gave us rooms and helped us in various ways. Without the moral support given us by him and some of the "grey-beards" (spite of the fact that those appendages, unless shaved, were either jetty black or dyed a pronounced red), I fancy we might have had a lively time from the inhabitants, who were inclined to be independent, and some of the youths very rude, while the small fry of the streets could only be prevented from following us in shoals by sound abuse, forcibly and unstintedly administered by a casual friend. I gave books to our host, and a few more for the grey-beards, who expressed a desire for them.

17th.—We moved on to Faradumbeh. Our muleteer declines to go with us to Isfahan unless we have a guard to see us safely across the mountains, as there are said to be many Turks about, who infest the passes and rob travellers. Our host promises to send a guard with us. He delights in his horses, dogs,

and the pleasures of the chase, like any young squire.

19th.—We discovered that our hosts were not aware of our character as Christian evangelists. They had no objection to the medical work, but would not consent to our preaching to the patients. Still we were able to have talks with a few people and leave some books behind. Paul Peter and I had a long talk with the Sartib, grandson of the Il Begi, yesterday, in which, as he admitted afterwards to a friend, he could not answer what we said. Still he is confident it can all be abundantly refuted, and wonders why I do not go to argue with the Mujtahids of the city, and be content with that.

The Akhund here, and the chief Mulla at the last place we stayed at, whom I wished to call on, make excuses and so I suppose do not want an interview.

21st.—We found friendly people at Hassanabad. I got one to look after my horse and bring me something to eat; to which the head-man added a lump of ice, and repeated his kindly gift in the evening. The only accommodation for travellers (so the head-man informed me) is the shade of the trees outside the village, by the tank and little irrigation-canal which waters the village crops and gardens. I replied that the lodging was cheap and good; mosquitoes at night, however, were troublesome. The head-man asked whether we had such water and such trees in our country. With quite unnecessary warmth I answered that we had no deserts at all in our country (like

that surrounding the village), but trees and grass and crops everywhere (I forgot the mining districts, &c., for the moment). They seem to think it must be because we have no beautiful spots in our own country that we take the trouble to travel so far to theirs; for they do not understand what our motive is. Another man of the same village confidently affirmed that in the whole world there was nowhere to be found such splendid water as the Zandehrud (the Isfahan River, which in summer becomes almost a dry river-bed). Repenting of my former rather uncharitable vehemence, I assented to his enthusiastic praise; but after a pause mildly ventured to suggest that it was slightly rash to assert that the whole world did not contain the equal of a thing, without having seen that great big world. The assertion of a negative is as venturesome as the proof is difficult. Had a good deal of friendly talk with a few people before the caravan arrived, and with a Sayyid in the afternoon.

22nd.—We got up at midnight; started at 1.45 p.m. and arrived at — at 7.15 a.m., the caravan nearly two hours later. A Sayyid called this afternoon, and showed himself unusually intelligent and free from bigotry. I gave him a Scripture portion and tracts. The mosquitoes, heat, and varied noises of the caravanserai made it difficult to rest, and we were all glad to bestir ourselves soon after midnight and start on our last stage. We arrived at the city half an hour after sunrise.

THE C.M.S. IN INDIA—THEN AND NOW—1837 AND 1897.

BY THE REV. G. H. PARSONS, CALCUTTA.

(Reprinted from the *North India localized* "C.M. Gleaner.")

1837.



HE income of the Society was (seven lacs) Rs. 7,17,270 (at Rs. 10 to 11.). There were three Missions in India.

I. *The North India Mission* (twelve stations), including Calcutta, Burdwan, Gorruckpore, Benares, Chunar, Kurnaul (where this year Bishop Wilson ordained a C.M.S. catechist, Anund Messeeh, the first Brahman ever ordained), Meerut, Bareilly, Agra, Allahabad.

Agra is the oldest station of the C.M.S. in India (1813), and here Abdul Massih, a convert from Mohammedanism, through the preaching of Henry Martyn, worked and was ordained (1826), the first clergyman (Native) of the Church of England in India.

The summary of the North India Mission shows 1111 attendants on Divine worship, 12 communicants, 54 schools, 4520 scholars (63 girls).

This was *all* that was being done by the C.M.S. in *Northern India*, i.e.

in the Bengal Presidency, N.-W.P., Central Provinces, or Punjab. Yet the Bishop of Calcutta could write to the Society after a tour in the Upper Provinces:—"All is pregnant of hope. If we once get the machinery to work without material obstruction, nothing can surpass the promise which smiles around us in our missionary fields; they are white to the harvest. But God will be honoured. Christ must be glorified. The Holy Ghost must be seen and felt and acknowledged to be the Author of grace." It was not till November, 1837, that the first Calcutta Secretary of the Society, the Rev. F. Wybrow, arrived in India.

II. *The Bombay and Western India Mission.*—Two stations, Bombay and Nasik; 877 boys and 74 girls were being taught in 19 schools. Archdeacon Carr was consecrated in this year as the first Bishop of Bombay.

III. *The Madras and South India Mission.*—*Madras* itself was held by one missionary, the Rev. J. Tucker, who was Secretary. *Tinnevely*: the work here was just emerging from the crisis caused by Mr. Rhenius' dissent from the Church of England principles of the C.M.S. But there was much to encourage; 193 catechists were being employed, 2320 children were being taught in the schools in 224 villages, and there were 114 communicants.

Cottayam was occupied by Bailey, Baker, Peet. The C.M.S. still worked in co-operation with the Syrian Church, but in 1838 separated and worked on independent, that is, Church of England lines.

Allepie had, besides Church and Boys' Seminary, a Girls' School-house with twenty-seven girls.

Cochin was probably the brightest spot in the Indian Missions of the C.M.S. After twelve years' labour, Mr. Ridsdale was encouraged by much blessing. During the year nine Heathen and forty-nine Romanists were received into the Church.

The communicants in the Madras Mission rose in number from 103 to 150. There were four Malayalim preparing for the ministry; 700 Scripture portions and 2000 tracts had been distributed: out of 3000 children in South India schools, 205 were girls. There were 8690 attendants on public worship.

1897.

The income of the Society is (54 lacs) Rs. 54,16,000 (at Rs. 16 to 17.). The work in India is now divided into six large Missions.

I. *The Bengal Mission* (26 stations, 69 European missionaries), including only places in Bengal Presidency. *Calcutta* and *Burdwan* have 30 missionaries (more than all the C.M.S. in India in 1837). There is a Divinity School, Boys' and Girls' Upper Class Boarding-schools, an Orphanage at Agarparah, a Native Church Council with an income of Rs. 3335, a Hindi and a Mohammedan Mission, a Book-depôt. There are 1541 Native Christians and 532 communicants, 44 schools, and 2111 children.

Nadiya District, with 5186 Christians, 1000 communicants, 48 schools, 1735 pupils, a Church Council, boarding-schools, and Normal School.

Santalia has 3573 Christians, 938 communicants, 1200 children in 60 schools, a Church Council, 120 agents; contributions, Rs. 1486. *Bhagulpur*: Orphanage, Leper Asylum. There are 29 European ladies and 60 Native female agents employed in the Bengal Mission, and 916 girls in the schools.

II. *The North-West Provinces*, with 22 stations, 371 agents (90 European), 41 clergy (10 Native), 117 female agents. There are 4955 Native Christian adherents, with 2007 communicants, 73 schools, with 6400 pupils, of whom 874 are girls. Rs. 5664 contributed in the year towards self-support. The Mission includes:—

(a) *The North-West Provinces.*—*Allahabad*, with its Divinity School; *Muirabad*; *Benares*, with Jay Narain's School, Normal School, Girls'

Orphanage, Christian village at Sagra, 1946 children in schools; *Gorakhpore*, with 887 Christians, High School, 250 boys; *Lucknow*, with Normal School and High School, and Associated Band of Evangelists; *Faizabad*; *Agra*, with St. John's College; *Secundra*, with Orphanage, 200 children; and *Muttra*, *Aligarh*, *Mirat*, *Mussoorie*—all centres of much work.

(b) *The Central Provinces and Rajputana*.—*Jabalpur*, the *Gond* Mission, and the *Bheel* Mission.

III. *The Punjab and Sindh Mission*.—Commenced 1851. Twenty-eight stations, 390 agents, 55 clergy (17 Native), 90 female workers (51 Native), 5854 adherents, 1166 communicants, 102 schools with 5908 pupils (796 girls). Medical work forms an important feature of this Mission, and 2723 in-patients, 214,790 out-patients, were treated by C.M.S. medical agents last year (1895-96). The Mission includes:—

(a) *The Punjab*.—*Amritsar* (1851), *Batala* (1878), *Narowal* (1859), *Tarn Taran* (1885), *Clarkabad*, *Lahore*, *Kangra*, *Simla*, and several frontier stations, and among other agencies a Divinity School, several important High and other schools, as the Alexandra High School for Girls, the Baring High School for Boys. It has also a Girls' Orphanage at Clarkabad, a Leper Asylum at Tarn Taran, very encouraging evangelistic and medical work at Narowal (310 catechumens) and elsewhere.

(b) *Kashmir* (1865).—*Srinagar*, with the largest Medical Mission in India, and a High School with 500 boys.

(c) *Beluchistan*.—*Quetta*, with its hospital under Drs. Sutton and Eustace, is the headquarters.

(d) *Sindh*.—*Karachi* (1850), *Hydrabad* (1856), *Sukkur* (1887).

IV. *The Western India Mission* has now six stations and 135 labourers, including 5 Native clergy and 38 female workers. There are 2589 Native Christian adherents, of whom 1189 are communicants; 38 schools, 1717 scholars, including 365 girls. Native contributions were Rs. 1592 in the year. *Nasik* was occupied in 1832, *Junir*, 1846, *Maligam*, 1848, *Aurungabad*, 1860. Among the developments of the last sixty years may be mentioned the Robert Money High School with over 200 boys; the Christian Girls' Boarding-school with 30 girls; the Marathi congregation in Bombay with 172 adult members; the Christian village of Sharanpur, Nasik; the Divinity School at Poona.

V. *The South India Mission*.—The Tamil country south of Madras has been the field of missionary operations for more than a century. The first missionaries sent by the C.M.S. to India went to Madras in 1814. The Mission now has three important sections.

(a) *The Madras Mission*, with its Native Church Council, Divinity School, Harris High School (with an average attendance of 197). The Mohammedan Mission. The Hyderabad and Nilgiri Missions. There are 1053 girls out of a total of 3020 in 44 schools. And there are 2090 adherents.

(b) *The Telugu Mission*, begun in 1841 at Masulipatam by the Revs. Robert Noble and Henry W. Fox, and now comprising the Noble College and branch schools with 700 pupils; the Bezwada High School and branch schools; Divinity and Normal Schools; the Sharkey Memorial School with 90 girls; the Raghavapuram, Masulipatam, and Bezwada District Church Councils; and the Dummagudem Mission. This Telugu Mission now employs 303 labourers in 15 stations; there are 19 Native and 13 European clergy, 35 Native female workers, 11,930 adherents, of whom 2531 are entered as catechumens and 1982 as communicants, and there were 237 adult baptisms last year. In 133 schools, 3431 children are being taught. The District Church Councils contributed Rs. 4364 for self-support last year. *Ellore* was occupied 1854, *Bezwada* 1858, *Raghavapuram* 1872, *Khammamett* 1888, and a *Mission among the*

Kois, a non-Aryan tribe on the Upper Godavari, was founded by General Haig in 1860.

(c) *The Tinnevelly Mission* is now organized under a Native Church Council, which contributed Rs. 39,000 last year to self-support. There are 1013 labourers, of whom 762 (including 188 females and 54 Native clergy) are in connexion with the District Church Council. There are 51,083 adherents, including 3330 catechumens and 12,627 communicants. The Council has 476 schools with 13,569 scholars (2544 are girls).

Palamcottah, the central station, has several C.M.S. institutions, including the Preparandi Institution, a Normal School for Boys, a Girls' Boarding-school, a Boys' High School with 100 boarders, the Sarah Tucker Institution with 289 girls, teaching up to the F.A. Standard of the Madras University, and with thirty-six branch schools.

Tinnevelly Town has a College and branch schools with 650 boys. The Elliott Tuxford School has 168 girls, and the Srivilliputtur High School has 141 boys.

Itinerating and evangelistic work in *North Tinnevelly*.

There are only ten ordained Europeans in the Mission, but 265 Native female workers; there were 533 adult baptisms during last year, and there are forty-eight schools which do not come under the Church Council.

VI. *The Travancore and Cochin Mission* (31 stations) has 490 labourers, including 43 clergy, of whom thirty are Natives. The number of adherents is 32,620, of whom 4468 are entered as catechumens—a number far in excess of any other C.M.S. Mission in India. There are 9147 communicants, and 874 adults were baptized last year. The Mission has 233 schools with 8920 pupils, of whom 2637 are girls. There are three District Church Councils, namely, Cottayam, Mavelicara, and Tiruwella, and the Native contributions amount to Rs. 16,099 a year.

Cottayam (1817) has the Cambridge Nicholson Institution, possessing a Normal Department as well as a Divinity class, with 114 boys and 26 seminarists; a College with 814 boys; a Girls' School with 72 boarders and 72 day-scholars; *Pallam* (1845) has the Buchanan Institution with 511 girls, which is now recognized as a Female Normal School. There are besides Miss Baker's Boarding and Branch Schools with 242 children.

Allepie, occupied in 1816, has a Christian community of 841.

Tiruwella (1849) has a Vernacular Normal School and Girls' Boarding-school, and District Church Council. There were 1352 catechumens in this district last year and 249 baptisms.

Kunnankulam (1854). *The Arriän Mission* (1855). *The Alwaye Itinerary* (1881). *Cochin and Trichur*.


Statistical View of the C.M.S. Missions in India.

India.	No. of Stations.	Missionaries, Pastors, Teachers, &c.							Total numbers of Labourers.	Native Christian Adherents.			Communicants.	Baptisms during the Year.			Schools and Seminaries.	Native Scholars.	Native Contributions.
		Europeans.				Native Christians.				Baptised.	Catechumens.	Total.		Adults.	Children.	Total.			
		Clergy.	Lay.	Wives.	Female.	Clergy.	Lay.	Female.											
1837 .	23	28	9	30	..	5	176	2	240	P	P	* P	291†	P	P	P	176	8,471	Nil.
1897 .	187	166	32	125	34	151	2182	597	3296	111,192	11,543	122,735	32,009	2013	4628	6836	1302	52,004	Rs. 83,134:14:2½

* There were 9830 attendants on Divine worship.

† 264 were in Tinnevelly and Cochin.

FOREIGN MISSIONS AT THE CHURCH CONGRESS.

“HE speciality of our Congress,” said the Bishop of Southwell, in his Presidential address, “is its missionary character.” On the whole, one is inclined to agree with him, although Church Reform was hardly less prominent in the Congress itself. In the Art Exhibition, in extra-congressional meetings, in the inaugural address, and in the sessions of Congress, the subject of Foreign Missions appeared.

It is hardly necessary to explain that the Ecclesiastical Art Exhibition is a permanent though unofficial adjunct of every Church Congress. In it are represented a large number of those institutions in which Churchmen are interested, as well as many business firms which have recognized the excellent advertising advantages of the Exhibition. The Bible Society has long been in the habit of securing a stall, at which some leading official, often the Rev. J. Sharp himself, is in attendance to answer the inquiries of the hundreds of clergy and still more numerous laity who frequent the Exhibition. The R.T.S. and S.P.C.K. have held stalls for several years. The S.P.G., with a separate stall for the Women's Missionary Association in connexion therewith, the C.E.Z.M.S., and the South American Missionary Society, were all represented this year. The Universities' Mission had a small exhibition of its own. The recommendation which the writer ventured to put forth last year was taken up, and the C.M.S. put in an appearance for the first time. Thanks to the enterprise of local friends, and particularly of the Rev. C. Lea Wilson, the exhibit was a worthy one. It was divided into two parts under one broad frontage. The Medical Mission Auxiliary, with Dr. Cecil Lankester in charge, occupied the smaller half. A model of a Mission hospital, with other smaller models illustrating the work, were the chief features of this stall. The publications of the C.M.S., with the Rev. W. J. L. Sheppard and his models and T.Y.E. diagrams, took up the rest of the space. A party of local friends were in constant attendance to help to explain the exhibits. The stall obtained its fair share of notice. The Roman Catholic Bishop of Nottingham was observed one day amongst the crowd. Between two and three thousand packets of literature were given away, besides copies of particular publications. Large sales were not to be expected. The writer knows one publisher who finds it worth his while to give away many pounds' worth of his magazines at this Exhibition. Now that the C.M.S. has made its appearance, it may be permitted to hope that it will continue to do so. The responsibility should not, however, be thrown upon local friends, for the simple reason that we cannot always count on local support so well organized and so enterprising as that provided at Nottingham. It ought to be added that the *Record*, *Guardian*, and other Church papers contained appreciative notices of the stall.

The Nottingham energy was further shown in the Clerical Breakfast on Wednesday in the Council Chamber, Exchange Hall, and Mr. Thornton's reception on Thursday afternoon in the same place. At the Clerical Breakfast no less than 170 sat down, including a few laymen. The Bishop of Sierra Leone was in the chair, and the Bishop of Newcastle was the appointed speaker. It was pleasant to see such friends as the Archbishop of Sydney, the Bishop of Ballarat, Prebendary Webb-Peploe, Canon Trotter, Canon J. E. Rogers, the Revs. W. H. Barlow, J. Robertson, of Bradford, and G. R. Thornton. The Rev. A. W. Good and other Nottingham friends had laboured hard over the arrangements of this gathering. Bishop Taylor Smith gave a deeply spiritual address on what he called the first missionary breakfast—that by the Lake of Gennessaret after our Lord's resurrection. “Love”—“Feed”—

"Follow" might be taken as the key-words. One saying was memorable—"The Lord is ever looking for co-workers: He gets onlookers." The Bishop of Newcastle was as trenchant as usual. Since the call to evangelize the world came to the whole Church, then, as the officers of the Church, the clergy were primarily responsible. We must not suppose that missionary ardour was universal in the Church of England. Those who were really on fire were a distinctly small minority, even in a congregation which might have a reputation for missionary zeal. Whose fault was it? We clergy were very much to blame. He did not know of a single instance of a clergyman really interested in Foreign Missions, praying and working for them, who had not met at length with a real response from a certain number of his parishioners. He (the Bishop) had once wished that all ordinary deputations might be suspended for a whole year, and deputations be sent to the clergy alone. "Until the clergy are afire," he said, "it is useless to expect the laity to be so." Alluding later on to the Lambeth Conference Committee on Foreign Missions, he said he had never taken the chair at any committee where there was more desire to do work for the Master, greater harmony, or greater thankfulness. He hoped that as a result of the report of that Conference the devotional aspect would be put in the right place, and that the clergy would further inform themselves. The Rev. W. E. Burroughs said a few words of hearty thanks, and the Archbishop of Sydney pronounced the Benediction. The Breakfast was altogether a great success.

The rooms were crowded the following afternoon at Mr. and Mrs. H. E. Thornton's C.M.S. reception, at which there were some informal speeches by the Rev. Rowland Bateman, Bishop Oluwole, Bishop Taylor Smith, and the Archbishop of Sydney. This happy reunion was a new idea, and was highly appreciated.

Dr. H. Lankester had a very successful meeting in support of the Medical Mission Auxiliary on the following Saturday.

The S.P.G. Junior Clergy had a breakfast at which the Bishop of Trinidad spoke, and the S.P.G. had a women's meeting and conference. There were S.P.G. sermons in several churches on the following Sunday.

The principal references in the Presidential address were contained in the following passages:—

"The speciality of our Congress is its missionary character. The gifted and devoted young Bishop of South Tokio, from his station on the furthest Eastern ocean, combined with his singularly prophetic speech and bearing, was, we thought, the ideal missionary to speak to us, as he spoke with moving power in his last utterance at Lambeth, of what has been done and what remains to do. That voice is silent. I shall only, in his place, venture to follow the Lambeth Encyclical in emphasizing, as the conclusion of the whole matter, that the Conference calls this Congress to consider as its chief point, what has been done and what remains to do in this expansion of the Church of England, from Corea to Dunedin. Weak outposts on an unreduced frontier are mockery, temptation, and triumph to the Enemy. Forward movements may entail such semblances of occupation to prepare the way. . . . But if the broken chain of outposts in the wide world challenges regard for their heroic gallantry, are they subjects of boasting for a Church of opportunities and obligations like ours? Can we even glory in our Church as a nursing mother, caring to provide for her own sons who go out over the world the ordinary ministrations of religion? The Lambeth Encyclical speaks thankfully of growing missionary earnestness in our Church. We may be jealous, too, of any disparagement of the Christian efforts which did in the past what has been done, or of zeal such as I know in this city, and you in others, able to stir more enthusiastic meetings for missionary enterprise than any other cause. But the most zealous will be first to admit that our Church, as a Church, has not set that expansion of Christianity in the front

of her duties as she ought, and that, despite the multiplication of individual agencies, the Church has yet to develop a living force of momentum enough to occupy effectively the world to which the hand of Providence beckons her. We hail with hopefulness the comprehensive vigour of our Church's Provincial Boards of Missions. We hail with hopefulness the spirit of the association of our younger clergy that desire to offer service abroad as part of their office in our Church at home. A wider missionary union needs outlets and guidance in their zeal to evangelize the world in the present generation. Days of missionary intercession have moved many to offer themselves for the work. I cannot doubt that it must be one result of the Lambeth Conference itself, 'to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen as the cause of our Lord Jesus Christ.' I hope that our Congress sessions, which are so specially opened to that cause, may aid that result. The Encyclical styles it 'the work that, at the present time, stands in the first rank of all the tasks we have to fulfil.' Home work and missionary work live or die together.

"The aspiration of the Lambeth report on Missions is no less true for this Congress. Suffer me to adopt it for my conclusion: 'May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the grace of God to the souls that we love; and thus, in promoting the kingdom of truth and righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.'"

It is hardly necessary to point out that such an utterance on such an occasion has an import far beyond the intrinsic weight of the words themselves. When a Bishop who has not, so far as we are aware, been specially to the fore as an advocate of Missions, utters such sentiments as President of a Church Congress, it is plain that the subject is regarded as one with which the whole Church must reckon.

There were two sessions of Congress nominally devoted to Foreign Missions. As it turned out, however, only one of these was directly concerned with the subject, the second being much more taken up with Church organization in India and the Colonies.

In the first of the two sessions, on Wednesday afternoon, Bishop Kestell-Cornish of Madagascar discussed the formation of a Native ministry, pointing out the difficulties attending that work. The Bishop of Newcastle followed with a powerful paper on Comity in Missions. The line it took was very similar to that of the Bishop of Lahore, read before the Anglican Missionary Conference of 1894, to which, indeed, it more than once referred. Bishop Jacob exposed the "marauding" tactics of Rome and of some other bodies. The territorial system, with limitations, was the one which commended itself to him. His eulogy of the unifying work of the Bible Society was novel in itself, and must have been particularly so to a Congress audience. Mohammedans and Hindus, he said, are familiar with endless sub-divisions of sects among themselves, and so are not surprised that there are sects among Christians. They would, however, be bewildered if each sect had its own version of the standard authority of religion, for every Hindu or Mohammedan sect appealed to the same sacred books. It was the Bible Society which had saved us from an Anglican Bible, a Wesleyan Bible, a Congregationalist Bible, and so forth. The following was the paper, which will repay reading in full:—

Paper by the Bishop of Newcastle.

I labour under the disadvantage of having to write from the point of view rather of observation and of study than of actual experience, but my deficiencies will be, I hope, supplied by some who follow me.

What does "comity" of Missions mean? It obviously is a misnomer to those who believe that there is no common ground between the Church of England and other Christian bodies, for it implies a relationship at least of courtesy and friendliness. But I wish to go to the root of the matter, and say that it has a doctrinal basis, which I shall state under two heads. First, when in the presence of Heathenism two missionaries belonging to different Christian bodies can agree in heartily and thankfully saying, "We love Him because He first loved us," there is an agreement of faith which no outward differences, however important, can frustrate. I say this in other words by saying that the holding, in its natural sense, of the great Christian doctrine of the Trinity, involving the doctrines of the Incarnation of our Lord Jesus Christ, very God and very Man, constitutes a bond of union so strong that in the presence of Heathenism differences, even of doctrine, are small in comparison; and, secondly, I shall state, without attempting here to enlarge upon the truth, that baptism in the name of the Father, the Son, and the Holy Ghost, by whomsoever administered, implies incorporation into the one Church of our Lord Jesus Christ, so that no question whether any particular body of Christians does or does not constitute a valid branch of the Church can so unchurch the baptized Christian as to represent him as outside the Church of Christ. Admission by baptism into one Society, however divided that Society may be, and the holding the one faith in the Father, the Son, and the Holy Ghost, seem to me the doctrinal basis of missionary "comity."

From this basis of doctrine I proceed to explain and illustrate three forms which such comity may take.

I. In reference to authoritative standards of faith. If there be a community of faith, it must be based on some common authority, and those who differ as to the interpretation of the authority may yet combine in their reverence for it. Their reverence for the standards will naturally lead them to see if, as a pure matter of scholarship, they cannot agree in the translation of the sacred writings into the languages of the people among whom they work, and union in translation when the work is done in profound reverence for the original, will constitute a bond of union that Heathen cannot fail to recognize. The Hindus and Mohammedans have numerous sects, but they agree in the reverence for the Vedas and the Koran respectively. The divisions of Christendom do not perplex them as much as might be imagined in England, but what would utterly perplex them would be a division of Christians as to the authoritative standards and the circulation of translations of the Christian sacred writings differing in material points. From this babel we have been mercifully delivered, mainly by the efforts of the British and Foreign Bible Society, which has thus helped on missionary comity, and removed a stumbling-block that would have imperilled the advance of Christianity to a degree understood, indeed, by those who work abroad, but imperfectly appreciated in England.

II. In reference to territorial division of work. Subject to certain modifications to which I shall presently allude, I can have no hesitation whatever in saying that the principle followed by missionary societies, with the conspicuous and flagrant exception of the agencies of the Church of Rome, of abstaining from building on the foundations laid by others, and from evangelizing districts covered with other Christian Missions, is a true and right application of missionary comity. The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavouring to win recruits from each other's ranks. When the first Bishop Selwyn founded the Melanesian Mission he laid down this principle strongly, and the Melanesian Mission has never deviated from it. The islands of the Pacific have not had the curse of the divisions of Western Christendom imposed upon them. In India the principle is generally but not universally recognized, the American Episcopal Methodists having declined to be bound by it. It must, however, be admitted that the principle requires to be rationally understood. If a Society claims to occupy a large area which it does not really cover, it is perhaps a straining of the principle to claim that no other agency shall be introduced; and I must add that all modern experience goes to show the unspeakable importance of strong centres. A Mission which claims a smaller area, but works it thoroughly and with strong centres, is likely to have a greater effect on the country than a weaker Mission spread over a larger area; so that the principle which I claim as

generally sound and true must not be understood as any excuse or justification for weak Missions. But the chief modifications of the principle with which I am practically acquainted are three—the following up of converts when they move to another district, the exemption of capitals from the operation of the general principle, and the taking over of Missions under extraordinary circumstances such as those which I shall presently illustrate. On these three points it will be necessary that I should give a fuller explanation.

On the first point a remarkable illustration was given by the Bishop of Lahore in his paper on the relations of the Church of England Missions with Missions of the Church of Rome and of other Christian bodies at the Missionary Conference of the Anglican Communion in 1894. Just as we follow up our own people in the Continent of Europe, and provide spiritual ministrations for them without attempting to proselytize those who belong to other Christian bodies, whether Roman Catholics, Lutherans, or the like, so we must preserve full liberty to follow up those who have left Church of England Missions if they move into districts where they are deprived of ministrations which they have learnt to value. But such following of converts would not justify any attempt to weaken any existing Mission, or to occupy ground which such Mission was *bonâ fide* covering. There is all the difference in the world between caring for your own sheep and stealing other people's; and if it is distinctly understood that the general principle for which I am contending is admitted, there will be little jealousy or suspicion in admitting this important modification.

The general exemption of capitals must be allowed. As a rule the capitals of countries or provinces are large and populous cities, and there is room for a variety of agencies without friction—I mean, without friction if the personal agents be good Christian men and men of common sense; for there are some angular, though good men, who will spoil the best arrangement that may be made. In the capitals with which I am acquainted the various Missions occupy different quarters of the city and do not attempt to interfere with each other's work, and therefore the general principle is really being maintained, for, though the Missions are working in the same city, they are not really occupying the same area. But if a missionary agency be legitimate in any country I think we must not complain if it seeks to be represented at the capital, with which every part of the country has a necessary connexion. And Christian courtesy and good feeling will prevent this joint representation at the capital from injuring by rivalries and divisions the advance of Christianity.

The remaining modification to which I alluded involves immense responsibility, and will be, I hope, of rare occurrence. But I cannot forbear illustrating it from two cases with which I was made familiar during my short residence in India more than twenty years ago—both cases of divisions of Missions among the aboriginal tribes. Bishop Milman, then Bishop of Calcutta, received into the Church of England, after long and anxious inquiry, a considerable body of missionaries and converts in Chota Nagpur, in Western Bengal, previously connected with the German Evangelical Lutheran Mission established by Pastor Gossner, and a smaller body of Karens in what was then the extreme border of British Burma, who had previously been connected with the American Baptists. In both cases I believe the reception to have been absolutely justifiable and even necessary. Pastor Gossner had himself asked the Church of England to take over his Mission, and had applied to the Church Missionary Society, which was unable to accede to his request. The strong and unalterable determination of some of the oldest and most experienced missionaries, supported by a large body of the converts, to join the Church of England, was represented to the Bishop, who was advised to consent to their request by the entire English community in the district and by the German Committee which had been formed in Calcutta to help the Mission. After long and patient deliberation and delay, the Bishop yielded to the request made to him, and the outcome has been one of the most interesting Missions of the Society for the Propagation of the Gospel in Foreign Parts, now an independent diocese with a Bishop of its own. The result has abundantly justified the action taken. It has led to a greater missionary activity in the whole district, and the friction which was almost inevitable at first has given way to kindly feeling and many an act of brotherly recognition. The other case was somewhat different. The wife of an experienced American Baptist missionary exercised an extraordinary influence over the Karens in her husband's

district, and was absolutely determined to bring them over to the Church of England. It was only when many of these Karens were lapsing into Heathenism, because their request for a union with the Church of England was not granted, that at last the Bishop took over the Mission; but the Bishop, who, on these two occasions felt that an extraordinary emergency had arisen which justified his action, was a thorough believer in the general soundness of the principle of territorial division.

I regret more than I can say that in reference to the Church of Rome I can only quote the language of the Bishop of Lahore. "I affirm," he said in 1894, "with a wide experience of North India and Burma, that I have never met with a direct and organized attempt to gather in the Heathen on the part of that Church save where the seed had been first sown by others and they had begun to enter into the fruit of their own labours. Instances of such intervention on the part of the Church of Rome may be found among the Karens in Burma, among the Chols at Chota Nagpur, in the Nadiya Missions of the Church Missionary Society in Bengal, and in the Missions of the Society for the Propagation of the Gospel to the south of Calcutta. No *modus vivendi* is possible as between herself and other communions. We must confine ourselves to a protest against what seems to us a marauding policy, taking care, I should add, to establish our own people in those true Catholic principles which are the best safeguard when the assaults and intrigues of Rome have to be met." This is a melancholy statement, made by a singularly qualified observer, but two wrongs do not make one right, and no marauding policy, such as has characterized Roman Missions in India, should tempt us to forget our own duty of evangelizing the Heathen and to make reprisals.

III. A third line of missionary comity is in the sphere of discipline. The right time for the administration of baptism has exercised the minds of many missionaries, but there are scarcely two opinions among the general body of Indian missionaries as to the recklessness with which, in certain cases, to which reference is made in the reports of the Boards of Missions on India and Ceylon, this sacrament was administered. I need hardly point out the great advantage to the whole Christian body which would result from some nearer agreement upon this important matter.

Then, again, the greatest caution should be, and usually is, exercised in receiving converts from one Mission to another. It may be found that a man was censured or punished for some moral offence, and the moral sense of the whole Christian community would be outraged if another Mission were to condone the offence and receive the offender with open arms. Missionary comity certainly involves the respecting discipline exercised by other Missions, and upholding it if it be morally just. Discipline is so imperfectly exercised in England that its importance in the mission-field abroad is sometimes inadequately appreciated. But the questions which arise, perhaps more especially in cases involving marriage and breaches of the seventh commandment, are frequently so difficult and perplexing that serious differences between Christian bodies in dealing with them would retard the advance of the Kingdom of Christ.

I have touched on some of the chief lines along which the missionary comity would find expression, but, after all, the main thing to care for is the doctrinal basis with which I began this paper. When men agree in love for a common Lord, and can thank Him for admission to His kingdom on earth, and trust Him for the time to come, it is certain that this community of faith will find expression in ways which scarcely need to be classified as though else it would cease to exist. If they do not love "one Lord," no unity of ecclesiastical organization will ever really bring them together. If they do love "one Lord," no difference of organization can really keep them permanently apart. In the presence of Heathenism as it is, not as it is sometimes represented for English consumption, this love of our Lord Jesus Christ will lead to a Christian courtesy which, while it will never compromise principle, will always recognize brotherhood, and will seek to avoid imposing on Oriental peoples all the accentuated differences that have vexed Western nations. The man who feels strongly the truth of his own convictions is just the man who can afford to be tolerant in dealing with others, and the English Churchman who realizes that about four-fifths of the results of Foreign Missions outside those of the Church of Rome are due to other Christian bodies than his own, will gladly recognize the fruits of the Spirit in the labours of

others throughout the world, and without abating one iota of what he holds and teaches as true, will see the wisdom of the Resolution passed by the Bishops at the recent Lambeth Conference: "That in the foreign mission-field of the Church's work, where signal spiritual blessings have attended the labour of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that 'unity of the Spirit' which should ever mark the Church of Christ."

Miss Clifford, sister of the Bishop of Lucknow, followed with a paper on women's work in India. Her appreciation of its nature and its difficulties, and her appeal to the audience were, in a quiet way, very effective. Dr. Lankester was the last of the appointed speakers. His paper was a lucid exposition of the claims and functions of Medical Missions. I do not remember hearing the subject brought before any previous Congress.*

The free discussion was opened by a lady. It has been only very rarely that a lady has read a paper at a Congress meeting, but for a lady to send up her card was, I think, quite unprecedented. It was perhaps significant that such an innovation should have taken place in a Foreign Missions session. Certainly in no other department of Christian enterprise has women's work made more rapid strides. It was no ordinary person whose name was called, but Miss Patteson, sister of the martyred Bishop. She enforced Miss Clifford's appeal in a thoughtful, earnest speech. The Bishop of Sierra Leone told us of his work and its opportunities. Bishop Awdry described the religious state of Japan. Then, emboldened perhaps by Miss Patteson's example, Miss E. Mulvany of the C.E.Z.M.S. spoke as one who had just entered upon her majority as a missionary. She gave an excellent answer to the current objection about "Christian" servants in India, and concluded with an earnest appeal. The Rev. "Father" Osborne, brother of our friend the Rev. J. F. Osborne of St. Peter's, Highgate Hill, but apparently of a very different school of thought, spoke well on the development of Native Churches, and denounced the project of letting men go out into the mission-field for two or three years only. Archdeacon Crowther then gave a very judicious account of the formation of the Delta Pastorate. The last speaker was the Rev. S. S. Allnutt, S.P.G. missionary from Delhi, who spoke thoughtfully on friendship with Nonconformist missionaries, on the state of the Indian Native Church, and other points of policy.

Taking the session all through, it was distinctly valuable. Too many subjects were crowded into the time, and so the discussion lacked continuity; but much useful information was given, and several speakers put forth the spiritual claims of the work with refreshing fervour.

The evening session was principally given up to Church organization in India and the Colonies, so that its direct bearing on Foreign Missions, as we understand the term, was slight. Sir Theodore Hope treated of the Church in India, but almost entirely in relation to the State. He touched our subject when he alluded to the godless ignorance of the Eurasians. The Bishop of Natal came nearer, for he had to treat of the organization of a Native Church amongst mixed races. The perplexity caused by racial friction in South Africa is evidently very great. He showed himself determined to do his best to break down all distinctions of colour within the Church, and to encourage the young colonists to labour among their servants and other coloured neighbours. He was, however, alive to the obstacles in the path, and not disposed to act rashly. The Bishop of Iowa's paper, read by one of the Secretaries, was a kind of outline of the history of the American Church,

* For Dr. Lankester's Paper see this month's *Mercy and Truth*.—Ed.

but did not touch upon this problem of racial antagonism. The Archbishop of Sydney followed upon Australian topics. In the discussion which ensued the only speech at all germane to Foreign Missions was that of the Rev. "Father" Osborne commenting on the Bishop of Natal, and in the main supporting his view. He mentioned that one regulation in distributing the great Marriott bequest to the S.P.G. was that none of it should be given to churches where a colour-line was drawn. One speaker denounced a possible Patriarchate of Canterbury, and another explained the work of the Church Emigration Society! It was rather a misnomer to label the session "Foreign Missions."

In the debate on the religious influences of the Victorian era, Foreign Missions made a slight appearance. Dr. Handley Moule, in a paper on the influence of the Evangelical movement, had touched on its history during the Queen's reign. Mr. Stock, in the course of a speech which supplemented Dr. Moule's paper, pointed to the growth of missionary interest as one evidence of Evangelical vitality.

In the Devotional Meeting, which is usually fixed for the last day of the Congress, one of the subjects, "The Doctrine of the Incarnation as determining the Character of Missionary Work," was assigned to the Bishop of Grahamstown. Dr. Beecher Webb's paper may have contained a few expressions unwelcome to Evangelical ears, but it was a profound and spiritual view of Christ, in the mystical Body of His Church, reconciling the world unto Himself. The paper contained the only allusion made throughout the Congress to Jewish Missions. It is here subjoined:—

Paper by the Bishop of Grahamstown.

In considering the bearing of the Incarnation upon missionary work, I must ask you to fix your mind not so much upon the Incarnation as a Divine event in the past, as upon the present personal relation of the Incarnate Word, Who is still man as well as God, to the Church and humanity.

The Eternal Son has assumed for ever and is manifested on the throne in our human nature, through which He feels for and looks out upon the world, and through His abiding humanity His grace and resurrection-life flow into His Body the Church and are available there for all who will be brought into it.

If we look only for our rule and law of life to our Blessed Lord as manifested in the days of His flesh on earth, it might seem difficult to urge missionary endeavour as the necessary and constant duty of all His disciples. Then, as He said, He was "not sent but unto the lost sheep of the House of Israel"; His disciples were not to enter into "any city of the Samaritans"; He had not yet been perfected for His universal Mission, though He ever had it before Him as His coming joy founded on a Divine necessity, suggested in such sayings as, "Other sheep I have; them also I must bring." "I, if I be lifted up, will draw all men unto Me," was the utterance of His assured hope, as He looked on and up beyond His Crucifixion, stirring His soul with strange emotion at the visit of the Greeks who "would see Jesus."

But it was not until He had entered into His predestined glory as Mediator through His resurrection, that He claimed all power as given unto Him, and issued His royal commission to His Church to "go into all the world."

The Incarnate Saviour is not prophesied of in the Old Testament, or preached in the New, as apart from His brethren whom He would bring to His glory. He is ever the anointed One, from Whom the precious oil flows down to the skirts of His clothing; He is the centre of the holy city, the Light of the perfect social order, the chief corner-stone of the heavenly temple. It was according to the eternal purpose that He should have, as Head of our race, a Body mystical as well as a Body proper, and though absolutely self-sufficient in His Godhead, yet not be fully complete as the Second Adam without the Bride chosen to be in loving dependence upon Him and in living union with Himself. This Bride was predestined in and with the Son, that the manifold wisdom of God might be

made known in the highest, and that unto God might be the glory in the Church by Christ Jesus for ever.

Of this mystery of the Body and the Bride, Israel was elected to be the germ and nucleus. For the ancient Church, as the Prophets from the beginning testified, was called to be none other than the Bride of Jehovah, the Lord Who would in the fulness of time be known and adored as the Lamb, bearing as its glorious flower and fruit Christ Himself after the flesh, as well as the twelve princes of His Israel. This Church so started, now buried and risen again in its Head, and made to sit together with Him in the heavenlies, has been disclosed as the mystery of the ages, the great embodied thought and counsel of God.

A second mystery, subordinate and ministerial to this chief central mystery of the Body, once hid in Christ and now unveiled, was specially revealed to St. Paul as the wonderful secret of love and wisdom; that "the Gentiles should be fellow-heirs and of the same body." The greatness of the surprise and wonder, which St. Paul assumes to be quite natural, at the gracious purpose of God thus disclosed, was due to the immeasurable value which, as a Hebrew of the Hebrews, he put upon the privileges of the ancient Church and its near and dear relation to Jehovah. These covenant blessings were in fact so divine that it was difficult to understand how they could be made common to the world. Much more should be the wonder and joy that the things which eye had not seen nor ear heard, but which God has now revealed, were prepared for all in the kingdoms of the Incarnation. Yet not a little of the indifference to Missions amongst ourselves is due to our comparatively feeble appreciation of the magnificent privileges dwelt upon in the Epistle to the Ephesians, and provided here and now within the covenanted sphere of fellowship with the Father and with His Son Jesus Christ. To this defect must be added also the faint apprehension of the immense loss in which those are involved who are outside the fellowship and apart from Christ.

If, on the one hand, there exists a comparatively poor idea of what we have in the house of the living God, the covenanted home of the presence of the Incarnate Lord, and of the ministration of the Spirit, no great pains will be taken to manifest the Church as the Body, nor will it be thought worth our while to make others share in our good things. The joy of the Lord is the strength of Missions, and this joy is but sickly and pale unless we have a strong sense of what we have given to us in the kingdom of God's dear Son, and through His inestimable love in the redemption of the world, in the means of grace and the hope of glory.

Then, too, a half-hearted acceptance of St. Paul's view of the state of man outside the body of Christ must make for indifference. The convictions which set on fire with zeal for souls the hearts and tongues of St. Francis Xavier and Henry Martyn, who were persuaded that the multitudes of the Heathen as such were on the way to hell and damnation, have largely ceased to influence the minds of Christians; but they have scarcely been replaced by any others equally powerful. We have learnt, rightly enough, to make large allowance for such truths as that "Christ is the light that lighteth every man," and that "the Gentiles having not the law are a law unto themselves," and will be judged without law—but, at the same time, it is unquestionable, that, if St. Paul speaks the mind of the Spirit, the heathen world as a whole is in a twofold misery; first, as being under the power of darkness, the usurped authority of the prince of this age, and in bondage to a personal head of an organized confederacy of hostile spirits; and next, as under the shadow and reign of death, and, in some true and awful sense, far off from God, and under His wrath, though comprehended in His love.

Actual experience only confirms the profound impression of the wide-spread and pervading tyranny of him who was a liar and murderer from the beginning, as a present fact to be dealt with in Missions. Those of us who have moved about in heathen regions find borne in upon them the reality of the subjection of masses of humanity to a spiritual foe, who can keep his hold upon man through social forces, if not directly through devil-worship. It is plain that single souls and whole families of men have to be delivered from the grasp of Satan. The other no less unmistakable phenomenon in Heathenism is the prevailing presence of a death-stricken state and of a deadly shadow hanging as a veil over people and tribes which sit, undisturbed, it may be, in conscience, but corpse-like and inanimate so far as the higher life of the Spirit is concerned. In the case of

individuals transferred from this deathly state into the living organism of the body, where the resurrection-life is circulating freely, the change even of outward expression of feature and countenance is often all but visible.

I need not pause to prove that representatives from all races are found capable of receiving and assimilating this new life. Even intellects are brightened where spirits are regenerated. Personally, I have known of many instances amongst our Kafir races of faculties for theology and standards of morality of the highest order being developed, where, but for the quickening life from the throne of the Lamb, the Divine image might have slept immersed in the flesh. It is therefore only the truest philanthropy to bestow upon our fellow-men the life and freedom of true manhood on the lines of the two great theological prepositions of St. Paul, *into* (*εἰς*) and *in* (*ἐν*); that is, by bringing men *into* Christ, *in* Whom they have redemption through His blood for justification, and by Whose indwelling *in* them by the Spirit they may be sanctified, and look for the adoption through Him Who is in them, the Hope of Glory. Only thus can man anywhere be socially and individually restored to his true self and the Divine ideal.

If this be so, and if the Lord was manifested that He might destroy the works of the Devil, the death by which He triumphed over the power of evil must be shown forth by preaching and by Eucharist in the very stronghold of the Enemy, even as the patriarchs set up their altars in the land of promise not yet their own. His Church must own Him openly as King as well as Saviour. The doctrine of the Cross must be translated into life by the witness of dedication and self-renunciation. The light of the new social order must shine out in purity of homes, practical recognition of the dignity of labour, and righteous dealing in all commercial relations with those outside. The work of building up converts as units of a larger whole for the habitation of God through the Spirit must be taken in hand as carefully as that of converting them. Thus the practical manifestation of the royalty and presence of Christ through the coming down of the City of God into the midst of disorder and confusion will be the natural issue of faith in the Incarnation, and of extending its virtue.

Those whose devotion to our Lord—and they are many—makes them value religion chiefly as the “service of man” will find in Missions the means of applying the leaves of the Tree of Life to the “healing of the nations” sick unto death. For others a more inspiring motive of enthusiasm is the thought that, by the extension of the Incarnation, Missions minister to the glory of God in fulfilling the purpose of the ages towards which “the whole creation moves.” By the “understanding of the mystery” they can enter with intelligence into the mind of God, and by putting their hands to the work show loyalty to their King, and win the honour of placing themselves in line with the law of the Incarnation, under which God does nothing without man in His kingdom of grace, and wherein His “greater works” are wrought by the union of the human with the Divine. The Church must at least put the material, base as some may seem to be, which she has dug out from all the quarries of human nature, into the hands of Him Who doth build up Jerusalem; and then, not man alone, nor God alone, but man linked on with God, and God working through man, shall bring about the full glory of His great design.

Meanwhile, the vision is for an appointed time. We have to labour now in the “times of the Gentiles,” which will be fulfilled when the Gospel of the kingdom has been preached to all nations, and the royal priesthood redeemed from every kindred and tongue and people and nation. It would seem as if the world-wide recognition of Jesus as Lord by the Gentiles will lead at last to Israel also, as a people, renewing their allegiance to Him as their own Messiah. Blindness is upon them only until the fulness of the Gentiles shall have come in. Then must the receiving of them, who in race represent the original of the Body, and with whom the Gentiles have become fellow-heirs and fellow-citizens, introduce a mighty force of vital energy and bring about that “life from the dead,” to be manifested, as never before upon earth, in the beauty of the Lord our God resting upon His Bride. . . .

To sum up, Foreign Missions in general, and the C.M.S. in particular, were more to the fore than ever. We may hope that in a town like Bradford there will be no decline to chronicle next year.

J. D. M.

THE MISSION-FIELD.

WEST AFRICA.



AFTER careful consideration the Sierra Leone Finance Committee have fixed the locations of eleven students about to complete their course at Fourah Bay College.

Miss S. C. Grover, of Ibadan, has been appointed to assist in the Lagos Girls' Seminary, in place of Miss C. C. Boyton, who has gone to the Annie Walsh School, Sierra Leone, temporarily. Miss Grover reports the outlook at Aremo, a district of Ibadan, as very encouraging.

The Rev. F. Melville Jones, in the course of a journey from the coast to his station at Oyo in August, spent a Sunday in Ijebu Ode. He writes that a great movement is perceptible among the people. "Polygamy," he says, "is the one obstacle which prevents large numbers coming forward for baptism." The following extract from a letter from the Rev. R. A. Coker, of Ijebu Ode, is quoted in *Foruba and Niger Notes* :—

With regard to the work here, we have much to be thankful for. The Jebus are becoming less hostile to Christianity now. We are having new inquirers almost every week. Our ordinary number, which ranged from 160 to 180, is now 240 to 280; that is to say, our congregation is now about 300, if not more, making allowance for those who are away from home every week, and those who are sent out to the villages to preach, who number about fourteen. This increase is more marked in the villages. At Esure the congregation now numbers over 60; at Iseyin it was over 180 last Sunday. At Atikori, two and a half months ago, when Mr. Ogumefun left, the congregation only consisted of 20 people; four weeks ago there were 120, a fortnight ago 150, and last Sunday, May 23rd, it rose

to 214. At Okun, the chiefs granted us a plot of land for church and house; here the attendances on Sunday are about 50. At Mosan and Modi about 20 people come, and there are besides about six other new places where we are being invited, not knowing how very weak we are in means. At Ago, a church has been built by Mr. Allen, a Native of that place, but formerly a member of the Breadfruit Church, Lagos; he has collected a congregation of over 60 persons, and is keeping a school of 14 children. Are these not causes to thank God for? Truly, there seems to be a shaking of the dry bones all over the country, and we are likely to see more of God's doings than we do now. At Iseyin, the band of Mohammedans, priest and all, have joined the Christians.

At the end of the T.Y.E. the pastor of Kudeti Church is to be supported by the Ibadan Native Church Council, which has also decided to endeavour to procure glebe lands for all its churches. The Revs. T. Harding and J. Okuseinde have visited Apomu with the view of establishing a Mission in connexion with the Ibadan Church. They were kindly received by the king and chiefs of Apomu and the three adjoining villages. Permission was given to choose a piece of land on which to build the Mission premises.

The Rev. E. M. Lijadu, of Ode Ondo, wrote on July 12th :—

At Ikere the Ogoga (chief), having been told by the fetish priests of his town that the existing drought was caused by the witches (who were said to have combined to sit on the rain-string!), was advised to administer a poisonous drug to as many as were suspected of witchcraft in that town. Of the 40 persons who were served with the drug, 18 died and the rest were only recovering when I passed through

that town on May 24th. I had an interview with the king on that evening, and plainly showed him the wickedness of such cruelties, and the consequences that may soon follow. He begged me to excuse him, since he had no other way by which to procure rain. How blind and sadly superstitious! May the Lord soon open the way by which Christian teachers may be placed in that town. What a con-

trast to this is supplied by the recent king of Ado, who, when he heard that the poison was about to be administered in one of his suburbs, sent to stop it, saying that the man of God in his town

(the catechist placed there in 1895) had condemned it; or the Ondo king, who lately fined a family about 30*l.* for attempting to administer the poison.

Mr. Lijadu adds in a postscript:—

Letters from the interior came to hand this afternoon, from which I learn that Captain Alexander, of Odo Ami, has come promptly to Ikere to arrest

the Ogoga and three of his chiefs, who were responsible for the administration of the poison in May last. They are still kept in custody at Ibadan.

At Ijero, on Whit Sunday, the Rev. R. S. Oyeboode, of Ilesa, baptized eight persons—three women, two men, and three children.

The Niger Delta Pastorate reports an income for 1896 of 1043*l.*, not including 200*l.* per annum granted by Sir Claude M. Macdonald, when Consul-General for the Coast Protectorate, exclusively for industrial training in the Delta Pastorate School.

Dr. Harford-Battersby, at the date of last despatches, Onitsha, July 31st, was quite well, and had apparently not suffered from the climate. He reached Seirra Leone at the beginning of October, and expected, after spending a week there with Bishop Tugwell, to leave for Liverpool, which he hoped to reach by the end of October. He wrote from Onitsha on June 30th:—

The present is a time of great difficulty in the Mission at this place. The death of Archdeacon Dobinson has of course been a serious blow, especially as the European staff of the Mission is so small. Besides this, there are special difficulties. The Roman Catholics have for some time past been seeking to lure away our people, sometimes by offering higher salaries to our agents, or by being lax in Church discipline, and thus securing those who have been unsatisfactory in our work. Some time ago one of our

Ibo agents was led to join their ranks, and since then they have been circulating Romish literature amongst our agents, seeking to draw them aside.

We are, therefore, taking the opportunity this week of giving special instruction to our people with reference to the Romish controversy, whilst in the afternoon of each day we are having evangelistic services. We trust that this may prove a very great blessing to the work in this place.

EASTERN EQUATORIAL AFRICA.

The "Commemoration number" of the *Taveta Chronicle* (printed in the Mission) contains an account of the Queen's Diamond Jubilee celebrations at Taveta, which were inaugurated by a service in Sela-Ndongo church in the afternoon of June 20th. The Editor also gives some particulars, ascertained from personal visits, respecting the construction of the Uganda railway. He says:—

Progress was very slow, from various causes, for the first twenty-five miles, and much of what is now used in that district is not the permanent line, which is in process of laying at the present time. The temporary bridge from Mom-basa to the mainland is of wood, and fifteen feet lower than that of iron, on screw piles, now being built a short distance to the southwards. Shortly after the fiftieth mile had been laid the work received a sharp check from the unusually heavy rainfall, which damaged the embankments in several places and prevented supplies of material being conveyed to the front. Accidents

also, usually of a trivial kind, have proved a hindrance on several occasions. On June 11th mile fifty-eight was reached, on the 25th mile sixty-two, on July 14th mile seventy, and on the 24th mile seventy-one; the average progress recently therefore has been about two miles a week. African workmen seem conspicuous by their absence, though they are to be seen here and there, the main part of the work being done by Indian coolies, numbering now about four thousand.

By the courtesy of the officials caravans proceeding to and from the coast are usually allowed to travel as pas-

sengers, without payment, seating themselves as best they can on the trucks of sleepers, rails, and other materials. Every train proceeding up-country is seen at the present time crowded in this way, and if the future should see paying passengers carried in the same numbers, the undertaking might promise to quickly become a financial success. Stoppages and shuntings make the journey slow, however, and he is fortunate who finds that his speed has averaged six miles an hour throughout the day. The water question is a serious one, supplies being now conveyed in tanks from the station at Maji-ya-Chumvi (mile thirty-three) right up to the working parties at rail-head. This water is of very unpleasant taste,

but must probably be depended on until the River Tsavo is reached, not before the month of November at the earliest.

It is said that the railway will be formally opened when the River Voi, about 100 miles from the coast, is reached, probably at the end of September, and presumably from that time passenger carriages will be seen on the line, and it will be possible to send goods otherwise than in charge of porters. Voi Station is distant about seventy-five miles from Taveta, the road, or rather track, being for the most part either indifferent or excessively bad, and impracticable for wheel traffic. This is not, however, beyond remedy.

The railway passes within seventy miles of Taveta, and will be a help in bringing from the coast the sheets of iron for roofing the new permanent church now in course of erection at Mahoo.

A special English service was held in the cathedral at Mengo, Uganda, on Sunday, June 20th, to thank God for the many blessings of the Queen's reign. On the 22nd there was a grand reception at Kampala, at which all the Europeans were commanded to be present. Kampala was decorated with arches across the road, on which was inscribed "God save the Queen" in Luganda. Miss E. M. Furley wrote in her journal :—

They have a very fine Council-room at Kampala, where the reception was held. We were the first to arrive, so were in time to see the arrival of the king and other guests. All of us were astonished to see how many Europeans there were in the country. All the Roman Catholic priests were present, both the English and French fathers with their two Bishops—the former being Black Friars, the latter White Friars. At 11 a.m. the king arrived, accompanied by the Katikiro and a great following of chiefs; also Mbogo, the Mohammedan king, who is the king's uncle. There were not so many chiefs as sometimes, as so many of the principal ones were away in Toro. They

poured in behind the king, leaving a great sea of shoes in the doorway. The king was conducted to a raised seat of honour, facing the company. He made a short speech in Kiswahili, saying they were met there to congratulate the Queen, &c. Then he had to inquire of the Katikiro as to what day it was that we were celebrating, and how long she had reigned. Then Mr. Wilson, the Government Representative, responded for the Queen, wishing blessing to the country, and the whole function was over. The king got up, shook hands with us, and departed with an air of relief that it was all over, the Natives who had come with him all following.

Letters from the Mission giving an account of Mwanga's flight on July 6th, and of the revolt in the province of Budu were received on October 2nd, and are printed in this number (see p. 812). All the Mission party were well when the mail left.

The Rev. F. Rowling, with the help of his boys in Busoga, has printed the revised version of the canticles in the Church service, pointed for chanting, and the Rev. G. K. Baskerville, in Kyagwe, is trying to teach some of the Native Christians to chant. "It is hard work," Mr. Baskerville says. "You cannot talk of notes but 'voices'; and then the accentuated syllables are 'the syllables on which you stand for a little while.' They are printed in italics, and you speak of them as 'those letters which are falling over.' However, after an hour this afternoon we got about three people to understand, and I hope they will be able to explain to others. We

had another hour practising the *Te Deum* to-day, with not much perceptible result."

PERSIA.

We are glad to learn from the Rev. C. H. Stileman that the epidemic of scarlet fever at Julfa seems now to be abating; altogether four members of the Mission party have been ill, viz., Miss Conner, Dr. White, and Mr. Tisdall's two children.

Mr. Stileman reports the baptism of a blind Persian girl named Khûrshid. She was in the hospital for some time before she became quite blind, and has since then been taught by Miss Braine-Hartnell to read the Persian Bible by the Braille system. After the baptism Bishop Stuart laid his hands upon her and two other converted Persian women (one of these was Sakinah, baptized on Good Friday, 1895, who suffered great persecution both before and after her baptism), and Mr. Stileman says, "It was with great thankfulness that we saw these three young Christian women together, encouraging and strengthening each other in the faith." Mr. Stileman gives the following particulars about the blind convert:—

She first came to Miss Bird's dispensary just a year ago, suffering very much from disease in the eyes. She came regularly week by week and heard the Gospel message there, and seemed to drink it in eagerly. After a time she was taken into the hospital, but it was evident that there was no hope of her being cured, and she patiently bore her suffering while learning more of the Saviour who suffered for her. Miss Bird taught her patients a text every morning as she went her rounds, and Khûrshid (which is the Persian word for sun) was always very anxious to learn and quick to grasp the

meaning. She also enjoyed the daily reading in the wards and attended Bible-classes at the ladies' house. The convert Hamideh (baptized in May) used to pass on what she knew to her blind friend, who soon expressed her wish to be baptized, and said she could rejoice in her blindness, for it had been the means of bringing her to the True Light. She took a keen delight in studying a portion of St. John's Gospel prepared on the Braille system, which had been adapted to Persian by Mr. Tisdall, and she can now truly say from her heart, "Once I was blind, but now I can see, the Light of the World is Jesus."

INDIA (GENERAL).

Respecting a cargo of grain sent from the United States for the relief of famine in India, the *Indian Witness* says:—

It was our privilege last Monday afternoon to see the last sack of the cargo of American grain that came by the *City of Everett* loaded and despatched from the Kidderpore Docks. Besides the large quantity of grain, part of the cargo, sent out by the Rev. George Lambert on his individual account, largely to Berar and the Bombay Presidency, we find on footing up the lists before us that 130 wagon-loads of 14 tons each, aggregating 1820 tons, or 50,000 maunds, were forwarded by the Committee to 67 different stations. Of these, 79 wagons

went to 26 stations in the Central Provinces and Berar; 35 wagons to 27 stations in the N.-W. Provinces and Oudh; and 16 wagons to 14 stations in Bengal and outside. The grain was sent to missionaries of many denominations, to be distributed to all needy people, wholly regardless of race and religion. It was not possible for the Committee to fill all applications received. Questions of distance, greatest need, other resources, &c., guided those who had the responsibility and hard work of apportioning.

NORTH-WEST PROVINCES.

On June 28th a very successful C.M.S. meeting was held at Naini Tal, the summer capital of the North-West Provinces. The Assembly Rooms were filled by an interested and sympathetic audience. The chair was taken by Mr. W. Grierson Jackson, C.S., Inspector-General of Registration, and Commissioner of

Excise, who delivered a weighty speech on the importance of prosecuting missionary work with increasing zeal and vigour in the present generation. The *North India C.M. Gleaner* reports the address as follows:—

I regard it as a most appropriate coincidence that we should meet together, within the octave of the Great Jubilee, to consider the claims and the needs of Mission work. We have throughout this week been dwelling with pride and thanksgiving upon the material greatness of the Empire. We have been reminded that the Queen-Empress rules over four hundred millions of people, more, probably, than one-quarter of the human race. We have had recalled to our minds the vast progress which has been made in wealth and prosperity, in the comforts and conveniences of life, and in knowledge, both such as conduces to our daily needs, and such as enables us in some further degree to comprehend the wonderful works of God.

It is well that, before this great celebration passes into history, we should spare an hour to recall to our minds that to us as a nation there has come, with all these material and moral gifts of God, a commensurate responsibility. As Christian people we can only regard the vast dominion which has been entrusted to the two branches of the Anglo-Saxon race in the Old World and the New, as a great trust from God, to be administered according to His will and in furtherance of His purposes. And of His purposes we know at least this much, that He wills that the Gospel of Christ shall be proclaimed through human lips to all nations. We trust in the Living God Who is the Saviour of all men, specially of those who believe. We have this knowledge, and to know it is to incur a responsibility to every man that knows it not. It concerns all men. We are trustees, not sole proprietors. We cannot, as has been well said, appropriate this knowledge to our exclusive use without deliberately disregarding the Great Commission of the Ascension Day, without being guilty of a spiritual felony against the rest of mankind.

I believe with all solemnity that the discharge of this great trust is a condition intimately bound up with the continuance of our greatness as a Nation and an Empire, and that unless it is discharged the time will surely come when it shall be said to us, as it has been said to other nations, "I will

remove thy candlestick out of its place." And so I think we do well to associate a thought concerning our responsibilities as Christians to our fellow-subjects and to the world with the great national thanksgiving just celebrated. And there is one other thought I would put before you with special regard to our responsibilities in our Indian Empire.

We are rapidly approaching a critical period in the moral development of this country. The religious history of India in past ages has been a long and dreary commentary upon the words of St. Paul in the Epistle to the Romans. We can trace the progress of corruption. We can watch the twilight of the early faith of her people as it gradually deepens into a darkness that can be felt. We can mark the stages of the dreadful process by which they changed the "glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts, and creeping things."

And now we are face to face with the development of an equally momentous change. We can see that our systems of Government and education—the influence of our Western Science—are rapidly aiding the destruction in those who must become the intellectual leaders of the people, of all reverence for the ancient faiths and all regard for the ancient customs.

Amid this general overthrow you find some men seeking to piece together out of the old and the new a patchwork creed for which they claim the sanction of antiquity. You see more widely a tacit negation of all faith. You have, in fact, to face the position that, if the Gospel is not diffused more rapidly during the next generation than it has been during the last, the Christian Church will have before it the task of converting an Empire, not of Heathen, but of atheists. The call for immediate and strenuous activity is a very urgent one in this land, and this is specially what we desire to bring before you to-day.

It is an enormous task. It is our design and intention, with God's help, to change the religious convictions of two hundred and fifty millions of men. We may well be amazed at the responsi-

bility. But we have no choice. We stand in the long succession of those who have trusted in the Living God themselves, and who have passed the tidings of Him on to others. And our strength is this, that the same God is with us Who raised up in the heart of Jerusalem itself a numerous and powerful Church within a few weeks after its people were clamouring for the blood of the Lord Jesus. The same God is with us Who subdued the hos-

tility of Saul the persecutor, baptized him with a passionate zeal, and wrought mightily through his teaching amongst Greeks and barbarians, bond and free. The triumphs of the Living God in past generations over the vast and mighty structures of ancient Heathenism forbid us to distrust Him now. He fainteth not, neither is weary, and while the Living God, the Saviour of all men, is with us, our courage and hopefulness cannot be extinguished.

There were at the end of July eighty-three inmates of the C.M.S. Orphanage at Sagra, Benares, and of these twenty-eight were famine children, who need special care. "So far the Lord has been very good to us," Miss A. H. R. Bull writes, "and the health of all has been wonderful, and many who only a few months ago were real starvelings, have so improved as to be perfectly unrecognizable." The Bishop of Lahore had sent Rs. 1200 to help keep some twenty of the famine orphans for two years.

On Sunday, August 8th, nine adults and four children were baptized at Lucknow by the Rev. A. W. Baumann.

Early in September the missionaries at Agra were relieving daily about 1500 sufferers from famine. The distress was expected to last another two months.

The third report of the Gond Mission Famine Fund has reached us. The total receipts for the four months (March to June) amounted to Rs. 32,000 = 2050*l.*, including 150*l.* from the C.M.S. Famine Relief Fund, 380*l.* from the Victoria Church Missionary Association, and 50*l.* from the Mission to Lepers. During the four months 120,000 daily rations were given away. The Rev. H. J. Molony was looking forward with a strong hope to the harvest in October, which was expected to be good, though late, the rains having set in later than usual. There were already just upon one hundred in the orphanage at Mandla, and how many of the children in the "kitchens" would prove to be parentless and friendless it was impossible to say. Mr. Molony concludes his report:—

We have fed the people with the simple aim of saving their lives, no conditions have been imposed on them except that of attending a religious service each morning; none have been pressed to become Christians, on the contrary, many have been discouraged; we do not want famine Christians. But many have come to the instruction

classes, and if after the famine is over and they are thrown again on their own resources, they still persevere in their desire to learn, still wish to follow the only true God, and really show signs of repentance and faith, they will be accepted and baptized. At present the most sincere will only be made catechumens.

PUNJAB AND SINDH.

The Bishop of Lahore was ordered home on account of illness, but we are glad to learn that he has so far improved in health that his medical adviser has released him from the necessity of coming to England. He is, however, required to take three months' leave in India, which it is hoped will enable him to return to active duty in November.

As a result of a paper read before the Punjab Native Church Council in March last by the Rev. Dr. Imad-ud-din, a fund has been started, to be called "The Punjab Central Native Church Council Diamond Jubilee Pastorate Fund." When the capital of the fund reaches Rs. 10,000, the income from it is to be spent in supporting Indian pastors.

A self-styled "Last of the Prophets," Mirza Ghulam Ahmad, of Kadian, is being tried at Batala, by the District Magistrate, on a charge of attempting to

have Dr. H. Martyn Clark, of Amritsar, murderously assaulted with the aid of a man named Abdul Hamid.

The report for 1896-7 of the Narowal Mission is before us. We extract some paragraphs of special interest:—

Christmas Day presented one of the most remarkable sights ever witnessed in Narowal. It had been decided that the people should be seated all ready for their feast in the enclosure of the church from the time of their entering the gate. The Narowal Christians who were not to partake of this feast, were seated within the church facing the gateway. The villagers were placed in long rows down one side of the enclosure. Altogether there were fully a thousand Christians present. On the roof of the cloisters opposite were about 400 non-Christians who listened quietly and attentively throughout the service. So to not less than 1400 souls was the Gospel preached that day. After a few of the Church prayers had been read, Mr. Bateman and Mr. Ihsan Ullah gave addresses suitable to the occasion. Service being ended, a few more villagers who had been unable to come earlier were admitted, and the feast of boiled rice and meat was served out. The people evidently enjoyed it thoroughly, and went away wearing that look of contentment which steals into the faces of those who have more than satisfied the pangs of hunger. God grant that in spirit, too, there may have been a hungering and thirsting after righteousness, and some new

realization of how the Living Word can satisfy it.

During the course of the year the church has also been the scene of many a meeting for translational work. Sitting on the chancel steps, the deep blue overhead; the kites wheeling in graceful circles; the busy hum of the builders near at hand; word by word, line upon line, the wonderful thoughts of the Epistle to the Romans were translated by patient toil into the Punjabi tongue; and as the sun shone forth in his splendour, the thought arose that even so God through His workers was in this way among others preparing to send forth bright beams from the Sun of Righteousness to be a light to them that sit in darkness, and to guide their feet into the way of peace.

No less than 14,647 cases have been dealt with in the hospital, and of these the new cases reach the number of 8537. Very satisfactory, too, has been the treatment of in-patients, of whom there have been twenty-one medical and seventeen surgical. Out of this total of thirty-eight not one has gone away unbenefited by his visit, the returns being twenty-seven cured and eleven relieved. Of major operations there have been seventy-eight, and of minor 718, in all 796.

In consequence of the Rev. Rowland Bateman's absence in England, the report was written by the Rev. H. F. Rowlands, Miss Middleton, and Miss Reuther, but Mr. Bateman adds a postscript in which he says:—

As to the fabric of our big church, I despair, without artistic illustration, of representing it at all adequately. . . . To put it briefly, my mind recalls a holy and beautiful house wherein over 2000 Christians could easily gather, and whereupon nearly thrice as many as Mr. Rowlands enumerates could listen throughout the service. As to the "lively stones" which compose the Church in its higher sense, I can thankfully say that I have never had so much evidence of the deepening and widening of Christianity as last year afforded. By "deepening" I mean that the Christians know more, do more, and are more, than was the case a year ago. By "widening" I do not merely mean that grace is taking hold of a larger number of professed Christians, so that

in the teachers and the taught, among old and young, the high and the low, this happy evidence may be traced; but I mean, further, that the acknowledgment of the truth is seen in a continually growing proportion of the population. Writing, as I am, away from my books, I cannot give exact figures, but I know that during the last twelve months I was in Narowal there were roughly 200 baptisms from fifty villages. About half of these were infants. I know, too, that upon our list of catechumens there are over 250 names of men and women who have already earned a right to be placed there by some earnestness in application and diligence in learning. There has been a great improvement among the Christian women in the villages. Miss

Catchpool, whose loss we are deploring, spared no pains in bringing home to them the duties and privileges to which their new faith introduced them. And the revival services held by the Rev. Ihsan Ullah in numerous centres were unmistakably means of grace. It is not therefore a time when it was at all easy to leave Narowal. There are

bereavements and oppositions crowded in with gains and encouragements, which made it difficult to turn one's back upon the scene of them. It is delightful, however, to know that the work is the Lord's, and that He has provided and prepared His servants to carry it on.

The Annual Report for 1896 of the Kashmir Medical Mission shows gratifying progress, for the past year has seen the completion of all building operations that are at present necessary. Since 1886, when Dr. E. F. Neve went out, the whole hospital has been rebuilt. The Mission serves not only the main Kashmir Valley, but also the tributary ones, and is even visited by people from the great barren tract of wild, mountainous country which lies between Kashmir and Tibet. During the year 40,987 visits were paid to the hospital, three times as many as in 1886, and there were 17,448 new patients, while the in-patients numbered over 1260, and there were 3447 operations.

Some further particulars of Miss Petrie's illness and death have come to us through the letters of the C.E.Z.M.S. missionaries and others. Miss A. E. Coverdale, of Srinagar, writing on August 18th, thus summarizes the letters:—

Miss Werthmüller came in here yesterday evening, and I was able to speak to her for a few minutes. She says that Miss Petrie was the life of the party all the way up, and seemed to have more strength and energy than any of them. They only knew that sometimes she had fever.

On Saturday, the 31st, when they were within eight miles of Leh, as Miss Petrie had rather more fever, she and Miss Phillips decided to stay where they were until the evening, Miss Werthmüller and Miss Rutter going on. It was a very great surprise to them to see her carried in on a *charpoi* in the evening, but she was very bright and cheerful even then.

I will tell you the rest from Miss Kant's long letter of particulars which arrived this evening. She says that on the night of Miss Petrie's arrival, and on Sunday, the 1st, her temperature was over 104°, and went on steadily increasing in spite of all preventives, but she wanted to get up and go to church, which of course was not allowed.

Dr. A. Neve, who was in Leh at the time, saw her, first alone, and then with Dr. Graham, and they both said they feared she had typhoid, which would prove of a serious nature. Monday, Tuesday, and Wednesday of that week, she seems to have been quite conscious, and, Miss Kant says, much enjoyed receiving the mail with letters, &c., from her sister. She was, how-

ever, suffering from severe headache. On the Thursday she became unconscious, and remained so up to Friday night, the 6th, when she suddenly and quietly passed away in that condition.

Dr. Graham had seen her at nine and ten o'clock, and left word that news of her was to be sent to him during the night. Miss Kant had left her just after ten o'clock, and Mrs. Francke was sitting with her. Miss Kant says, "At a quarter to eleven o'clock Mrs. Francke called to me to come quickly, and although I was with her in a moment, it was only in time to see the last breath flee away." She was laid to rest in the cemetery at Leh on Sunday, the 9th. The whole account has been most touchingly told in different letters by those dear people, our brothers and sisters in Leh—how that Dr. Graham read the English funeral service, Mr. Francke spoke some words and offered prayers in Tibetan for the sake of the Native Christians who were there; how they sang her favourite hymns, "For all Thy saints who from their labours rest," and "Peace, perfect Peace." If she had been their own sister whom they had loved and known all their lives, they could not have been more good and kind. Our hearts are greatly touched.

It is almost impossible to realize that it is Miss Petrie who has gone, and who will never come back to us. She seemed so unlikely to die (if one may say such a thing), so full of life and

energy and plans, not at all intended for death; and it seems doubly sad that she should die so far away that we could not even share in ministering to her comfort or say one loving word. Her loss will be very widely felt. We, her friends here, could ill-spare her, and we are inclined to think that God's work here must suffer through her re-

moval, but we know that He would not have taken her if His work or plans would be hindered thereby. It has been my sad duty to tell all her zenana pupils, and, without exception, there has been great lamenting. I felt it a great opportunity for urging them to follow her and the Master she loved and served so well.

WESTERN INDIA.

The Rev. W. G. Peel wrote on September 10th that the plague was claiming much attention again. There were fifty new cases daily in the Poona district, while the Bombay death-rate was keeping up to 130 per day instead of seventy-five or eighty—cholera, famine fever, and enteric disorders prevailing.

The Rev. L. B. Butcher wrote from Poona, August 21st :—

The famine, though not so bad as elsewhere, is still very appreciably felt all around us, and the people are many of them badly in need of clothes. The local committee are seeing to the distribution of grain very well, but our house is daily besieged by people in rags and tatters whom we help as far as we can both from C.M.S. and Government Relief funds. We have now given clothes of some sort or other, or cloth, to close on 500 people! Not a few have been lepers; it is dreadful to look at them, poor things.

Sometimes a village Pateel comes with a whole village full of applicants;

on one occasion seventy-two men, women, and children, all in equal need! We always make inquiries, of course, through one of our catechists, and if near enough he visits the village to see for himself. After giving out clothes, we have a grand opportunity of preaching the Gospel to these people, as they are quite willing to sit on and listen for a good half-hour. Please God, later on, when itinerating round the district, fruit will be reaped by finding these villagers more ready to receive the Gospel message from those who have been allowed to help them in their hour of need.

SOUTH INDIA.

The thirtieth report of the late Mrs. Saththianadhan's Schools and Zenanas, Madras, speaks of progress in spite of difficulties. In 1864 Mrs. Saththianadhan began work with ten children and three families for zenana instruction. These have developed to five schools with 524 children and 330 zenanas with 398 pupils. The work is now carried on by Mrs. Saththianadhan's two daughters, Mrs. Clarke, who has the care of the schools, and Mrs. Hensman, who superintends the work of the Bible-women in the zenanas.

In an appeal by the Native pastors and evangelists of the Ellore Mission district for further means for relieving famine distress, we read :—

By the means of this famine money, twenty prayer-houses and six teachers' houses were newly built, and two wells were dug. Twenty-five old houses were repaired again, and two pits of Mission compounds were filled up. All these works were done by the Christians and were paid for by the money.

But this year also there is no rain. The small plants of the late sowing are all scorched by the hot wind. The price of the grains is grown very much

higher than before. The bazaar men do not venture to sell to the poor, thinking that it will rise still higher. The poor in the country suffer so much that it is not easy to describe them. They don't have even gruel for two or three days, so that they cut the inner parts of the date-trees and young palm-trees, and some leaves which the cattle eat. The people, being in despair, go to several parts of the land.

The Rev. Vedanayagam Simeon, Native pastor of Tinnevely, quietly passed away on August 2nd, at the age of sixty-eight years. His important spheres of work since his ordination by the Bishop of Madras in 1866 were the Northern

Pastorate, Madras, where he spent fourteen years, and Nallur, Tinnevely. Mr. Simeon was educated at Palamcotta Seminary, and before his ordination worked as a catechist in the Palamcotta district.

Another aged Tinnevely pastor, the Rev. David Stephen, was called to his rest, at Santhankulam, on August 28th. Mr. Stephen was originally a Hindu of the Shanar caste. He was educated at Palamcotta Training Institution, and then worked as a schoolmaster and catechist in the Mengnanapuram district. He was ordained deacon in 1869 and priest in 1871 by the Bishop of Madras.

A successful harvest festival was held at Sachiapuram, North Tinnevely, on June 16th and 17th. The 16th commenced with a celebration of the Holy Communion, and later on in the day twenty-eight adults were baptized. A prize distribution, children's service, and a women's meeting then followed. On the 17th the harvest festival was held. A large number of people attended the thanksgiving service, and the proceeds of the offertories in cash and kind amounted to Rs. 503. A Jubilee meeting was afterwards held, and an enthusiastic missionary meeting at 7 p.m. brought the proceedings to a close.

Mr. Eugene Stock's *Lessons on the Life of our Lord* have been translated into Tamil by Mr. P. Suvisheshamuttu, Headmaster of the C.M.S. Boarding-school, Sachiapuram, and published by the S.P.C.K. at Madras. The *Christian Patriot* of Madras in reviewing the translation, says that "if Mr. Stock's book met a felt want among the Bible-reading public of England, its translation into the Tamil language, in which books of that description are so rare, was an absolute necessity."

CEYLON.

We are glad to hear that the Rev. J. G. Garrett is gradually recovering from the effects of the severe accident he met with in May last. It will, however, be some time yet before he can get into active work again.

On the night of August 10th, the whole of the front wall of Galle Face Church "came down with a crash." The Rev. E. T. Higgins says, "There had been one or two serious cracks in the wall for some little time past, showing that the foundations were giving way, but it was thought by those who examined the wall that there was no immediate danger." On the building being examined by experts, including the head of the Public Works Department, it was decided that the whole is unsafe and must come down and be entirely rebuilt. The cost will probably be Rs. 25,000. While the church is being rebuilt, the various services, English, Singhalese, and Tamil, will be held in the schoolroom, but it has been found absolutely necessary to erect a temporary building for school purposes, at a cost of Rs. 700. The Rev. A. E. Dibben and the churchwardens have issued an appeal for help.

SOUTH CHINA.

Miss Fletcher, of the Female Education Society, has sent home a very interesting account of the way in which the Diamond Jubilee of the Queen was celebrated by the Chinese Christians at Hong Kong. Miss Fletcher is a daughter of the late Admiral Fletcher, who was in China with his ship when the island of Hong Kong was ceded to the British, and was the young officer employed to arrange and head the landing party to take possession. The letter is dated July 20th :—

The idea was a very happy one that the Chinese Christians should participate in thanking God for the long and prosperous reign of our beloved Queen. In the very early years of her Majesty's reign the island of Hong Kong was ceded to Great Britain by

the Treaty of Nankin in 1842; and from that time it has grown and prospered. The Chinese have found, and many of them have the wisdom to acknowledge, the benefits of English rule; and many have learned to worship England's God. The service on Sunday afternoon

originated with Mr. Banister (C.M.S.) in conjunction with Mr. Pierce (L.M.S.). Application was made for the use of the Cathedral, and easily obtained. It was crowded with a large and reverent congregation of Chinese men and women, representing the various Missions working in Hong Kong—the F.E.S., C.M.S., L.M.S., the Basle Mission, and the Berlin Mission. The choir was composed of about 150 girls from our own and other Mission-schools. The congregation joined heartily in the responses. . . . Altogether in numbers and in the heartiness of the service it was a surprise to many in Hong Kong, who were not aware of the existence of so many genuine Christians. Two short sermons were preached, the first by the

Rev. Matthew Fong (C.M.S.) and the other in the Hakka dialect by the Basle Mission pastor. The Rev. Wong read the prayers, while the lesson was read by the Rev. Lewng. . . .

The Chinese of the various Churches entered heartily into the idea of a united service from the very first; and the sight of the crowded church was one to be long remembered, making us say, "What hath God wrought!" Not unto the wisdom, nor even to the patient toil of the workers, can we ascribe any praise; but to Him in whose hands are the hearts of all men. Out of the barren rock has grown a prosperous English colony, and out of the stony ground of the Chinese has God called forth a people for His praise.

In an article on the "Present Status of Missions in the Fuh-kien Province," the *Chinese Recorder* gives a statistical table of the work of all the Churches in the province, including, of course, the L.M.S. and the English Presbyterian Missions in Amoy, the American Societies, and the C.M.S. The missionaries (male and female) number 171, and there are 135 ordained Native pastors. The adherents number 55,000; 3441 adults and 1817 children were baptized in 1896. There are 697 schools, with nearly 13,000 scholars; and the contributions for church purposes for the year amounted to \$38,167. The latter show an increase on the previous year of \$9000, and the adherents have advanced by nearly 16,000.

MID CHINA.

Writing of the women's hospital at Ningpo and of the late Mrs. Smyth's work there, a young lady missionary says:—

It is hard to think that we shall never see dear Mrs. Smyth in there among the women again. I do thank God for the privilege of knowing her even for those few months. She seemed to me to move with a halo round her; no one could be in her presence many minutes without feeling a subtle influence of peace and holiness. She must have

lived very, very near to our Saviour. There is indeed a great blank in our Ningpo Mission, and we shall feel it more as the new term of work begins without her bright, helpful presence. What the blank must be to poor Dr. Smyth no one can know but Christ. The Chinese all loved her so.

The Rev. Yü Hyien-ding, of T'ai-chow, was admitted to priest's orders by Bishop Moule on July 25th, with a view to his being appointed pastor of the Christians in the southern district of T'ai-chow. This was Bishop Moule's first ordination of a Native priest, and his fifteenth ordination including both orders. The Bishop says of the new presbyter:—"Yü Sien-san, an old pupil of Mr. Hoare's, once schoolmaster in Hang-chow, and theological student, and now for some years an evangelist in T'ai-chow under the joint guidance of Mr. Jose and Pastor Dzing, is a workman of considerable ability and zeal, and I trust real piety." He was ordained deacon last year. The Bishop's assistants at the present ordination were the Rev. Nyi Sien-san, who presented the candidate, and the Rev. Seng Sien-san, who assisted at Holy Communion. The Rev. E. Hughesdon, of whose death we have since heard, joined in the laying-on of hands. "I preached," the Bishop says, "not without joy, from the text I had set to my young brother [in his examination]: 'We preach Christ crucified.'" There were upwards of fifty Native communicants.

By telegram from Hang-chow, dated October 8th, we learn with deep sorrow that the Rev. E. Hughesdon has passed away. From 1884-90 Mr. Hughesdon was a missionary in China in the service of the China Inland Mission. With the full consent of that Mission he offered to the C.M.S., and in 1891 entered the Islington College, whence he was ordained on Trinity Sunday, 1894. In the following autumn he sailed for Mid China. He was admitted to priest's orders by Bishop Moule last year. Mr. Hughesdon worked at first at T'ai-chow, but for the last two years Hang-chow has been, as he himself wrote, the "Antioch of his evangelistic and pastoral work," a large part of the year being spent in itinerating. In 1896 he travelled 1500 miles by boat and on foot. The deceased was a brother of the Rev. C. Hughesdon, one of the Society's missionaries in Santalia.

The Rev. J. B. Ost reports ten adult baptisms at Badeo on Easter Day, and also a single adult baptism at each of the stations—Great Valley and Tsö Sao Wu. "All twelve," Mr. Ost writes, "continue to give satisfaction, and I trust they will prove faithful to the end."

WEST CHINA.

On St. John the Baptist's Day (June 24th) Mr. D. A. Callum was ordained deacon by Bishop Cassels at Pao-ning. On the previous Sunday a thanksgiving service was held for the "sixty good years of our Queen's reign." The day following his ordination Mr. Callum started for Mien-cheo, where he left Mrs. Callum, who needed rest, and change, and then went on to his station of Sintu. Mr. Callum's account of this journey is of interest:—

When I had walked about five English miles from Mien-cheo, as I was passing along by the side of a river, a boy came running towards me screaming out to some one in the water. I looked and there was a little boy of about ten being carried away by the river. A crowd quickly gathered and stood looking. The little chap was drowning, but no one made any move to save him. Fortunately I had put off my long gown for convenience in walking; still I found that, when I was in deep water and had the boy in one arm, the light clothes I had on, and the straw sandals, were terribly heavy when full of water. I also found that I was a very poor swimmer under such conditions. Still the boy and I got safely to land, and he was soon all right. The people were very nice. This delayed me an hour, as I had to change clothes. (I am going to practise swimming *when* I get time.) That night, when I was within four miles of where I wished to spend the night, a furious thunderstorm came on, and the road was changed into rushing torrents of brown water. I spent that night in a roadside inn where they sold nothing,

and I fed sumptuously on dry bread and doubtful water.

The next day I travelled forty miles. On the way I passed a place where a house had just been burned down and the walls levelled to the ground, and vegetables were growing where once the house had stood. There was a stone tablet with an official proclamation cut on it. The proclamation was as follows: "This house has been a nest for highwaymen. They have been discovered and punished (i.e. three beheaded, three hung up in cages to die). The house has been razed to the ground, and no one may build on this site for ever." This is the Chinese way of dealing with desperate characters! The next day I reached home, and got a warm welcome from my people, and also numerous friendly greetings from many of the townspeople. I could hear boys telling their companions, "Mr. Callum has come back." Possibly visions of picture-cards presented themselves to their mind's eye! This kindly feeling on all sides is a big reason for thankfulness and hope.

JAPAN.

The Rev. W. P. Buncombe, of Tokio, asks for prayer for the success of itinerating preaching tours (a method of work common in India, he says, but not much done in Japan) which he is proposing to make from time to time in the *ken* or province of Chiba, which lies east and north of Tokio Bay. This is a thickly-

populated district with upwards of 1,100,000 people; but there are very few towns of any size, the majority of the people living in small towns and villages, and as a consequence little or no missionary work has been done among them. In June, Mr. Buncombe went with one of the evangelists on a tour of inspection, which he thus relates:—

We started on June 1st, and found that on that very day a new railway was being opened for traffic to the furthest north-east corner, a distance of some ninety miles. We used this railway here and there, but as our object was to see the country and the openings for work such as we proposed to do, we travelled a good deal in a *kuruma*. Wherever we found a place in which Mission work was being done, we called on the evangelist and inquired how the work was progressing, and told him of our plans. We found three places on our round of about 150 miles, exclusive of our own station at Ichikawe; but the work was very small at each place, and all said how glad they should be of a visit from our itinerating band.

In the north-east corner of Chiba-ken is the largest town, though it

Mr. Buncombe intended leaving Tokio on October 4th with two bands of four workers each to commence these evangelistic tours. They expected to be out about three weeks.

NORTH-WEST CANADA.

We are thankful to hear of the safe arrival of the Rev. E. J. Peck at Blacklead Island, Cumberland Sound, and that he found Mr. C. G. Sampson in the best health. Mr. Peck wrote on September 15th:—

I am glad to say the voyage to Cumberland Sound was accomplished with scarcely any difficulty. I left Peterhead on July 13th, and arrived at Blacklead Island on August 23rd, and my pleasure was great when I met our brave brother (Mr. Sampson), who was and now is enjoying very good health. The Lord stood by him and strengthened him during the long winter, and he speaks hopefully of the work and people. The Committee will be delighted to hear that the building, which friends so kindly provided, is now erected. Mr. Sampson, myself, and a few Eskimo, have worked away from morning till night so as to get the structure up before the cold weather sets in, and God has helped us in this also, and we have now the pleasure of having at least one suitable building for our needs here. We intended using this for our dwelling-house; but as a large party of Eskimo travelled from the shores of Frobisher Bay to this place, and as they intend remaining

is not the capital; it is called Chōshi, and has a population of 30,000 souls. Strange to say, in this large town there is neither missionary nor evangelist, no church or preaching-place, and nowhere in the country around within twenty-five miles is there any Christian work. I heard that the Presbyterian Mission had sent an evangelist some few years ago, but as there were no results and pressure on their finances made it necessary to withdraw from some of their work, they gave up the work there. I corresponded with them about the matter, and they said they had no intention of going there again at present, and would be glad if we could work in that untouched quarter of the county. I believe God has given us a suitable man whom we hope to send there this autumn.

here with the Cumberland Sound Eskimo for the coming winter, we have decided to use it, at least for a time, as a church. On Sunday last (the 12th) we used it for the service of God, and we had, at both our morning and evening meetings, over a hundred attendants. I thought this would be a nice time to use the Gospels which the Lord enabled me to prepare for His people, so those who could read were called together, the Word of God placed in their hands, and we read together the third chapter of St. John's Gospel, after which I spoke to a most attentive congregation on the need of real repentance and having faith in Christ. The people at Mr. Noble's other station (Kikkerton) are longing for a teacher, and we earnestly hope the Committee may send out another man next year to strengthen our hands, in which case Mr. Sampson could go over to that station next year in the *Alert* and remain with the people till January before returning here.

Bishop Bompas wrote from Fort Yukon, Alaska, on July 30th. The Rev. F. F.

Flewelling, of the Canadian C.M. Association, who was ordained on March 28th last, has been placed in charge of the Mission to the Indians at Klondyke, and the Rev. R. J. Bowen, who was ordained on Trinity Sunday, has been placed in charge of the Mission to miners. The Bishop intended going up to Pelly River in the "fall." One of the mission-houses at Rampart House has been burnt and the other plundered by a deserter from the whalers at the coast. Fifteen Indians were starved to death last winter at La Pierre's House, viz. four men and eleven children. The women of the party were saved: others were in hard straits.

Mr. Flewelling wrote from Dawson City, in the neighbourhood of the new gold-fields, on June 17th. We quote from the Canadian localized *C.M. Gleaner*:—

Klondyke, or Dawson City, as it is now called, is a town of three or four thousand inhabitants this spring. The placer mines have proved to be wonderfully rich; it is claimed to be the richest in the world. . . .

My work is entirely with the Indians in this place. Last autumn the Indians sold their rights to the old village site, being influenced by some white men, and so this spring were obliged to move off. The land question is rather complicated here. The nearest plot of undisputed ground lies about two miles below the old village, and to avoid any future trouble I made application to buy forty acres there for an Indian village. I am now living in a tent on this new site, and have men at work up the Yukon getting logs for my mission-house, while I am busy clearing

the ground—healthy, but blistering work. Owing to lack of funds I can at present only put up one building, which will have to be used as a dwelling-house, school, and church.

This is our spring season, and the flowers are in bloom. There are many varieties, and some very familiar ones, but all without scent. The prevailing colour is purple. This is the mosquito season, too, and they are maddening. They are everywhere in myriads, and their humming makes even the stout-hearted tremble. One has to eat, sleep, write, and do everything else that keeps one still, under mosquito-netting. The work is hard and discouraging, but when done for Christ's sake, and in His name, hope brightens, and there is more than a reward even here in the peace and quiet of His presence.

THE FAREWELLS TO THE OUTGOING MISSIONARIES.

I. THE VALEDICTORY MEETINGS.



HE "Dismissal" season is always one of deep and hallowed feeling. The sorrow of parting with friends, the joy of anticipation as the prospect of his work rises before him, and, deeper still, the presence of the Lord Himself—all these are felt by the outgoing missionary. The numbers of friends who flock to Exeter Hall partake of these feelings in their degree. Probably the meetings at this period do more to evoke the true missionary spirit than any others.

This year a new plan has been adopted. Instead of two Exeter Hall meetings on consecutive nights, with three Committee "dismissals," we had a meeting in July with its own accompanying gatherings, which relieved the pressure of numbers so far as to make one Exeter Hall meeting enough at the present time. The new arrangement is of course an outcome of the Uganda valedictories of the past two or three years, but has the further advantage of making the series less trying to those who have to take part, more or less, in them all.

On Tuesday, October 12th, Exeter Hall presented all the familiar features. On the platform the semicircle of missionaries, grouped under placards bearing the names of the Missions to which they were going; in front of them, two rows of Committee-men and clergy; behind them the ladies of Mr. Strong's choir; behind them again, and in the body and gallery of

the Hall, a great crowd, filling up every atom of room except the centre gangways. Some hundreds remained standing right on to the end of the meeting.

It has never been our custom to give lists of names of those present, but among the many friends on the platform supporting Sir John Kennaway in the chair, were the Rev. Dr. Waller, Principal of St. John's Hall, Highbury, whose son and daughter were amongst the new missionaries; Canon Bell, late of Cheltenham; Lord Kinnaird; and Mr. Ryves Arbuthnot, of the S.V.M.U., Madras.

The meeting opened with the late Bishop of Wakefield's Jubilee hymn, after which Mr. Eugene Stock read the closing verses of Romans xi., ending with xii. 1, and the Rev. W. E. Burroughs offered prayer.

The Rev. H. E. Fox then gave us the usual statistics about the outgoing party. Including 12 who had already sailed, he said, 97 missionaries were going out this autumn, in addition to those despatched in the early summer. Of the 85 on the platform, 30 were returning to their work and 55 going out for the first time. Of the 30, 9 were clergy, one a doctor, 4 laymen, 6 unmarried ladies, and 10 wives of missionaries. Of the 55 new recruits, 16 were clergy, 9 doctors, of whom 2 were also clergy, 3 laymen, 6 wives of new missionaries, 2 wives of returning missionaries, 6 fiancées of missionaries in the field, and 15 other unmarried ladies. Of the clergy, one came from Oxford, 4 from Cambridge, 2 from Durham, 3 from Dublin, one from St. John's Hall, Highbury, 4 from the Islington College, and one from Canada. Of the doctors, the largest number sent out at any one time by the C.M.S., 2 were educated at Cambridge, 3 in Edinburgh, one in Dublin, one in London, one in Canada, and one in Melbourne. Last year Mr. Fox had been able to announce that all the new missionaries had been provided for without calling upon the General Fund for their support. This year, of the 63 already located, 4 were honorary, one partly so, 52 were to be supported by the special contributions of individuals or of groups of friends, and only six were still left to be supported by the General Fund.

Mr. Fox then read over the list of names. Each missionary, on the calling of his or her name, rose for a moment to be seen and recognized.

Sir John Kennaway then rose. He read a succession of verses from the Lessons for the day, Habakkuk i. 1-5, 12; ii. 1-3, 20. He pointed out that they contained a complete answer to the sneers and questions of the world. They sufficed to remove misgivings and cheer fainting hearts. The year lately ended had brought us up to a high degree of effort, and there was the danger of falling back. In the eighteen months that were left of the T.Y.E. we must keep up to our high resolve. The demands of the Jubilee had come heavily upon many, and he feared that our friends were to some extent feeling the strain. Sir John then reviewed the troubles in India, Uganda, and Turkey, expressed his thankfulness for the utterances of the Lambeth Conference, and addressed words of warm, kindly farewell to the missionaries.

Three returning missionaries were then called upon for five-minute speeches. The first was the Rev. T. R. Wade, representing the veteran missionaries, returning to his work for the fifth time. "Whether or not it is to be the last time," he said, "I leave to God and the Committee." He was thankful for the great increase in zeal for Foreign Missions which he observed in England. He contrasted the present meeting with that in the schoolroom at Highbury when first he went out. After alluding to the Lambeth Conference and the scenes of the Jubilee, he went on to say he was returning to India, which we held in trust for God. Amid the rejoicing, sad sounds came to us from India, the cry of famine, of plague and pestilence,

the shock of earthquake, the shout of war. They were the voice of God calling to us,—

"Lest we forget, lest we forget."

The very restlessness and fanaticism of the Mohammedans showed their need of the Gospel, and were a prophecy of what they might do as the soldiers of Christ. Loud cheers broke out as Mr. Wade told of the loyalty and courage of the Sikhs. "If this," he said, "is what they can do for a foreign ruler, how much more could they do for a loving Saviour when enlisted under His banner?" We owed to these people, he said, a double debt—of duty as Christians, of gratitude as Englishmen. If he had one regret, it was that he was near the close of his missionary career, and not at the beginning. Were he young again, he could wish for no greater honour and privilege than to be a missionary of the C.M.S. in the Punjab.

The second speaker, the Rev. J. N. Carpenter, represented Educational Missions. In a thoughtful, earnest speech, he put before us the strong claims both of the ordinary educational work among non-Christians and of the training of Native agents—especially the latter work—to guard them from heresy, to give them Christian exegeses, and to make them partakers in some degree of the glorious heritage of our hereditary Christianity.

Mr. Wray, the third speaker, returning to Taita, took a wholly different but quite effective line. He exhibited some dark pieces of wood, and told how they had been cut from the sacred tree, the god of Sagalla, which had been cut down and used to help build a Christian church.

After another hymn came five three-minute speeches from representatives of the new missionaries. In introducing them the Rev. H. E. Fox had something to say about each: the Rev. E. H. M. Waller, "whose father, my honoured friend the Principal of St. John's Hall, Highbury, gives a daughter to Egypt and a son to India"; the Rev. W. S. Walsh, "an honoured name in the Church of Ireland, whose father, the mission-hearted Bishop, till lately held the See of Ossory"; the Rev. C. A. Manley, "who represents the ranks of the younger clergy"; the Rev. P. Webber, "one of that devoted band that comes to us from Islington"; and Dr. Sturrock, representing the medical profession. All of these gave earnest addresses. Dr. Sturrock took a line which is a little unusual. The closing decades of this century had witnessed, he said, a conflict between science and religion. Yet there could be no proper ground for such a conflict, because the laws which governed the universe, the laws which science discovered and investigated, were made by that Almighty God whom science and religion alike acknowledged as supreme. All knowledge came from the All-knowing One, and as we would seek to bring and lay at His feet that short span of life allotted to us, so we should seek to use all our knowledge of science, or of medicine, in helping to make Jesus King. Medicine opened hearts and so made open a way for the Great Physician, the King of Kings. Medicine was a hammer which God in His providence could use to break the moulds of witchcraft and idolatry in which men's minds had been cast, and replace them by the perfect mould and pattern of Jesus Christ. So much and more in this strain, in praise of Medical Mission work, did Dr. Sturrock contrive to get into his time.

The Rev. W. J. L. Sheppard's hymn, "Father, we are gathered here," formed a break between this string of speeches and Bishop Ingham's closing address. The Bishop's opening thoughts were on fellowship, in which he made a strong plea for sympathy with the executive at Salisbury Square in their arduous duties. "Pray for these men," he urged; "without work like theirs, these dear brothers"—indicating the missionaries—"would not be able to move an inch." He told of an American missionary who came to him, who

had only 25*l*. wherewith to arrange a Mission to the Soudan, and he contrasted with this example the missionaries now going out, spared all anxiety as to commissariat because the executive was in deepest fellowship with them. He went on to give some exceedingly practical and homely advice to the outgoing missionaries. They must not be burdened with the thought that their missionary work could not be fulfilled while they were waiting for an adequate knowledge of the language. In his experience it began the moment they set foot on board ship. It was needful to be most careful from the first about their demeanour and life, even before they could speak a word of the language. Then, let them remember that the ship in which they travelled was not solely at their disposal, but a floating hotel. Therefore let them use their opportunities for devotion unobtrusively. When they reached the Native Church centres, let them be "swift to hear, slow to speak." Let them cultivate acclimatization of mind, and estimate Christian progress in those countries, not by the standard attained in England, but by the dark background of Heathendom. He quoted one of the "Hints to Stewards" for the Missionary Exhibition about to be held at Guildford—"Be fresh to each person." When they got into the mission-field how could they be fresh to all amid the adverse influences around? He remembered how surprised he was when he first saw at Sierra Leone the marvellous greenness of the trees, while all the shrubs and herbage was parched. It was owing to the fact that they were deeply rooted down in the levels kept moist by the last rainy season. Again, those who escaped from the Benin massacre had depended upon the dew-drops to quench their thirst in the forest. The inference was obvious. We needed not only deep roots but heavenly dews if we would be fresh every day, to each person, and to every duty.

The closing prayer was offered by Prebendary Webb-Peploe and the Benediction pronounced by Bishop Tucker. Then, and not till then, did the great crowd begin to disperse.

The whole body of missionaries with their friends, the members of the Committee, the Secretarial staff, and other intimate friends of the Society met in St. Bride's Church, Fleet Street, to partake for the last time in that Holy Communion wherein the disciples draw nearer to their Master and through Him to each other. The Bishop of Sierra Leone and some of the Secretaries officiated. The Rev. A. E. Barnes-Lawrence gave an address from the lectern on the "Guest-chamber" (St. Mark xiv. 14), or rather upon the etymology of its Greek equivalent, *κατάλυμα*, "the place of unloosing." That guest-chamber was a place of unloosing from the yoke and bondage of the old ceremonial law, from the dearest earthly ties, and from condemnation to full and free redemption. Let this guest-chamber be for us a place of unloosing from all conscience of sin, as well as from earthly ties, and enable us to look forward to that blessed day of unloosing from the presence of sin.

Later on, in the same morning, leave was taken in Committee of the Africa, Bengal, and North-West Provinces contingents. In the afternoon the remainder were taken. Mr. Henry Morris, who presided, was most happy in his remarks to the missionary party. "This is a private, domestic gathering, where the outgoing friends meet the Committee face to face. I have no need to welcome you here. This is your own ground." Then he exhorted them, in distress, difficulty, or joy, "Turn to this room, to this house. Here is the place where there is the truest, heartiest sympathy"; and again, "May Jesus be with you in every stage of your missionary career." The General Instructions were delivered by the Rev. H. E. Fox, the particular instructions by the Secretaries in charge of each Mission.

When each group had been thus addressed, the male missionaries replied briefly in turn. There is no space to describe these replies, the mark of the new missionaries being their earnest hopefulness, while the senior men often added practical suggestions. Perhaps the most striking remarks were those of the Rev. T. R. Wade. Since 1862, when his first Instructions were delivered to him, the faces had changed and even the room had changed, but the Society was still as sound at heart as ever, and even more active in brain. Helpful addresses were delivered in the morning by Mr. Eliot Howard on "Endeavouring to keep the unity of the Spirit in the bond of peace," and in the afternoon by the Rev. J. P. Hobson on "All things are possible."

And now the long series came to a close. Before these words are read, the greater part of the missionaries will be scattered upon the sea. For them the farewells, from one point of view so trying, will remain as a pleasant, inspiring memory; for us they are an added responsibility.

J. D. M.

II. GENERAL INSTRUCTIONS TO THE MISSIONARIES.

DEAR BRETHREN AND SISTERS,—In the solemn Thanksgiving recently offered to our bountiful and gracious God by the Queen and all of us her subjects for the blessings vouchsafed during her sixty years' reign, special mention was made of "the wonderful preaching of the Gospel to all nations." Truly wonderful has been the opening by Divine Providence of long-closed doors, and of the way into vast regions previously unreachd; and truly wonderful has been the work of the Holy Spirit in the conversion of tens of thousands of individual souls, proud Brahmans, fanatical Mohammedans, shrewd Chinamen, cannibal Maoris, degraded Hottentots,—conversion, not merely from one religious system to another, but from darkness to light, from sin to righteousness, from lust to purity, from the slavery of Satan to the liberty of Christ. But if we think, as the words of the Thanksgiving rather lead us to think, of the Church's part in the work, of her zeal in entering open doors and advancing into new regions, of her patient, prayerful winning of souls, then what is "wonderful" is not the greatness, but the smallness of what has been done. Heartily do we thank God for all that He has done by His servants. Yet what cause remains for deep humiliation, if it be true, as we are told, that only one in five thousand of the communicants in Protestant Christendom have gone forth to proclaim Christ to the non-Christian world, and if to-day more than half the world's population have never heard that the Son of God came down to save them.

Great indeed has been the extension of the visible Church of Christ over the world during the Queen's reign. No one in 1837 could have anticipated that such a token of progress would be presented to our eyes in 1897 as the assembly of Anglican Bishops from every part of the world which sat lately at Lambeth. No one could foresee the growth of the Colonial Episcopate. That Australasia should require twenty bishoprics and the Dominion of Canada twenty-two would then have been inconceivable. But on the other hand the leaders of the Church Missionary Society in 1837 would have expected to see in sixty years more than five or six representatives of the darker races raised to the Episcopate. They looked for organized Native Churches with their own Bishops and Synods to be formed in India and Africa long before sixty years should elapse. They looked for a much more rapid spread of the Gospel than we have actually seen. As far back as 1820, two American missionaries in Bombay issued an appeal for the speedy evangelization of the whole world, with calculations of the number of men and the amount of money required; and this appeal was published in England by the C.M.S. leaders. Those leaders would have expected greater advance than has been made, and again shame is mingled with our thanksgiving. For, more than seventy years after, a band of University students are raising afresh the same appeal, and calling the Church of Christ to face the same problem.

It is upon this subject, the summons to the Church of Christ to aim at the

Evangelization of the World in this Generation, and upon our duty in connexion with it, that the Committee would speak very briefly to-day.

1. Is the summons a reasonable one, to which we ought to respond?

Not if it involves dictation to God as to the period in which He is to accomplish His own purposes. Not if it is meant to imply any idea that our preaching can of itself convert souls. Not, on the other hand, if it is meant that we are to be content with a single visit to an Indian or Chinese village, and with a brief statement of our message to the ignorant peasants who do not even understand the words that embody it. Not if it is to substitute a single method of fulfilling the Lord's command for the diversities of operations which, if only inspired and guided by the One Spirit, are the glory of missionary work.

But all this is earnestly disclaimed. Evangelization has been well defined, as meaning that "the Gospel should be preached intelligibly and intelligently to every soul in such a manner that the responsibility of its acceptance shall no longer rest upon the Christian Church, but upon each man for himself." And if we simplify the phrase in which the summons is given and write it thus, "The Evangelization of this Generation," we see at once that to aim at such a result is nothing more than the simplest and most obvious duty of the Church. There is not a negro or a pigmy now living in the deepest recesses of Central African forests, there is not a beggar now living in the remotest Chinese village, there is not an Eskimo now living on the most inaccessible of Polar islands, of whom we can say that the Church of Christ need not trouble about him. And if these living men are to hear of Christ at all, they must of necessity hear of Him from us who are living men of the same generation. If they pass out of this life without ever having the opportunity of knowing Him who loved them and gave Himself for them, upon whom will the responsibility rest? What a just God will do with them we know not. The question is, What will He do with us, who might have helped them, and did not?

2. But secondly, what is your part, dear brethren and sisters, in this great enterprise?

Clearly you are not responsible for the Church's neglect of her Lord's great commission. You, at all events, have stepped forward and volunteered for the service. You have said, each one of you, "Here am I, send me." Your very presence here to-day is a silent summons to hundreds of the sympathizing friends who are bidding you God-speed, to rise up and follow in your steps.

Yet for you also the watchword has a special exhortation. It reminds you that you are men and women *with a Message*. You are Ambassadors: not so much in the sense of a resident minister at a foreign court, who is there, so to speak, to attend to any business that may chance to turn up; but rather in the sense of a Special Commissioner, sent on some important occasion to deliver an important message from his sovereign—sent, let us suppose, to call upon a rebel army to lay down its arms and come back to its rightful allegiance. Such an Ambassador's duty is fulfilled if he faithfully delivers his message, and sees that it is understood. But he is not content with that. He aims at success; he strives for success; to achieve success he will spare no pains, no skill, no patience; certainly he will not spare himself. He is not content with secondary or partial results; with being received courteously; with state receptions and royal salutes. He wants one thing. He wants those rebels to come back to their rightful sovereign. With nothing short of that can he be really satisfied.

Brethren and sisters, the Committee doubt not that to be ambassadors of this type is the unfeigned desire of your hearts. But it is not every missionary who retains in the field the ardent longings that filled his soul at the Valedictory Meeting. The Committee would appeal to those of you who are not new recruits, but who have already fulfilled your first or second period of service. Have you not been tempted to be content with secondary results?

Has the itinerant missionary never been tempted to reckon his results by the number of villages visited, and of hearers attracted, or to congratulate himself unduly on the skill with which he has baffled opponents? Has the medical missionary never been tempted

to measure his successes by the crowd of patients, the brilliant operations, or recorded cures? Has the educational missionary not been sometimes drawn to think too much of the honours and passes gained by his pupils, or the congratulations of public and private friends? Has not the missionary student felt the danger of resting in his researches, his mastery of Islam or of Heathen philosophy, or being satisfied with the good terms on which he lives with pundits and mullahs? Well may you thank God if you have been delivered from these subtle but common snares.

It is good to be welcomed in village after village. It is good to see bodily suffering relieved and health restored. It is good to obtain a high reputation for a Mission-school, and to send forth from it those who will carry its lessons of honesty and truthfulness into secular life. It is good to master the "sacred books" of human religious systems, and so understand more fully the power of those systems over mind and heart. Evangelization is not to be explained in any narrow or exclusive sense. The watchword, say those who are urging its adoption upon us, "is perfectly in harmony with the leavening influences, educational, medical, and pastoral, now in operation in the mission-field." Yet you may succeed brilliantly in the achievement of secondary results without being an ambassador for Christ. Evangelization, after all, is the delivery of a message. It is the communication of good tidings. And the true evangelist is he who, by whatever means and methods, seeks with his whole heart and his whole soul to persuade men to accept the message, to believe the tidings, and to come back to their allegiance to their merciful and forgiving King.

Observe the simplicity and directness with which God's messengers of old delivered their messages. Moses was learned in all the wisdom of the Egyptians, but he did not go and argue with Pharaoh. "Thus saith the Lord, Let My people go, that they may serve Me." Nathan had one of the most delicate tasks ever given to mortal man when he went to his honoured sovereign with that little parable; but when by it he had prepared the way, how direct the application, "Thou art the man"; and again, the message of mercy to the

repentant and awakened king, "The Lord hath put away thy sin; thou shalt not die." Elijah was always straight: "Thus saith the Lord God of Israel, before whom I stand, there shall not be dew nor rain these years, but according to My word"; and again, "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him"; and again, the announcement of coming blessing, "Get thee up, eat and drink, for there is a sound of abundance of rain." Elisha even offended the Syrian captain by his simple directness, "Go and wash in Jordan seven times." Listen to Azariah after Asa's victory—"Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." Jonah's one business was just to give his message. "Yet forty days and Nineveh shall be overthrown." Daniel, aged and long forgotten, called from his retirement to interpret the mystic signs on the wall of Belshazzar's palace, dealt out no honeyed words to the royal voluptuary—"The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." What a collection of terse sentences may be gathered from the utterances of John the Baptist, from the first trumpet-call to repentance to the blessed revelation, "Behold the Lamb of God, which taketh away the sin of the world." St. Paul could reason acutely, could quote Greek poets and take a text from an Athenian altar; but he is always the Ambassador with a Message. "We declare unto you glad tidings," said he to the Pisidians. "Woe is unto me," he wrote to the Corinthians, "if I preach not the Gospel," if I fail to evangelize, *ἐὰν μὴ εὐαγγελίζωμαι*.

Brethren and sisters, seek to qualify yourselves for whatever branch of missionary work you may be called to; but above all, see to it that you are men and women with a message, and that you deliver it.

3. Thirdly, what do you need, in order that you may be worthy messengers of the Lord to deliver His message? You need many things; but let only three be mentioned here, in the fewest possible words:—

(a) You want the deep conviction

that the Heathen *need* the Gospel. You want, more than the enthusiasm of humanity, the love of souls. You want the highest estimate of the possibilities of the human race; you want the deepest sense of the impotence of the human race to rise to them. And in addition, you want the absolute assurance that it is the Gospel, and the Gospel alone, with its revelation of the "taking of the manhood into God" by the Incarnation, of the putting away of sin by the Crucifixion, of the introduction of life abundant, life eternal, life worth living, by the Resurrection—that can fulfil the highest hopes and possibilities of man. We are not obliged to look at Heathendom at its worst; though Mrs. Bishop, with her unique experience, never tires of assuring us that we do not half realize its darkness and its degradation. Take Heathendom at its very best. Where is the most exemplary Buddhist or Brahman or Mohammedan who has not a right to claim from us the delivery to him of a message which, being universal, is for him as much as for us, for him as much as for the vilest of outcasts?

(6) Missionary service should be regarded, not as a profession, but as a vocation. It is to be the "one thing" of life. Everything else is subsidiary. Rest, change, exercise, and relaxation are, of course, necessary for bodily and mental health; but the faithful missionary will employ these solely as a recreation, the better to fit him for his Master's service. He will watch lest they ever usurp a place to which they have no right. Even the study of nature or art, the love of exploration, or the society of fellow-countrymen have been to some a very real cause of danger. But the antidote is always to place before all things the Lord and His calling. Let this hallowed service be looked upon as a life-long business never to be laid down unless the Lord's leading otherwise is absolutely plain, and then the Evangelization of the World in this Generation will be a well-sustained hope. Let this thought possess you continually: "I am an Ambassador; I must deliver my message." The servant who pleaded, "Hinder me not, seeing the Lord hath prospered my way"; the builder who replied, "I am doing a great work, so that I cannot

come down: why should the work cease while I come down to you?" and the apostle who declared, "I am ready, not to be bound only, but also to die for the name of the Lord Jesus"—were not working under any higher law of consecration than that which should govern every one of us. This is the true spirit of the missionary vocation.

(c) You need to rely wholly upon the power of the Holy Ghost. He alone can rightly send you forth. He alone can fit you for your service. He alone can crown your labours with true success. Do not be perplexed by particular phraseology on this subject. It is a question, not of words, but of things. Do not be offended if one of your brethren tells you that he has personally experienced something more of the abundant power of the Spirit than seems quite real to yourself. Do not attribute to him either spiritual pride touching his own position or undue depreciation of your own. It may be that he is only lovingly desirous that you should share his blessing. Do not suppose that there is no experience beyond your own. Rather be sure that there are always upward steps that you might take which you have not yet taken. On the other hand, if ever you yourself are conscious that God has graciously given you some blessing that you knew not before, let not either false humility or fear of man prevent you from seeking to pass it on. But judge no brother by your own experience. God has many ways of bringing His many sons to glory. It may be that the very one whom you think lacking is the possessor of fuller and rarer graces than your own. "Let each esteem other better than themselves" is the best rule for all Christian intercourse. For what credit is it to yourself if you have any gift at all? It is all of the same Spirit who works in all, "dividing to every man severally as He will." Thus by the one Spirit is the whole body increased "unto the edifying of itself in love."

Let us all be assured that when the whole Church rises to a full grasp of the article of her own Creed, "I believe in the Holy Ghost," she will have taken the greatest and most essential step towards the Evangelization of the World in this Generation.

PRIZE-GIVING AT THE C.M. CHILDREN'S HOME.



A LARGE company of friends from London and from the immediate neighbourhood assembled at the Children's Home at Limsfield on September 29th, for the Annual Prize-giving and Sale of Work. The Home and its surroundings were seen at their best on a fine autumn day. After luncheon in the boys' schoolrooms, a short service was held in the Chapel, after which all assembled in the Great Hall, Sir John Kennaway most kindly taking the chair. Among those present were the Rt. Rev. Bishop Evington, Canon Girdlestone, Canon Stewart Canon Jones, the Rev. J. W. Pratt, the Rev. B. Baring-Gould, the Rev. G. Furness Smith, the Rev. J. F. Osborne, the Rev. E. F. E. Wigram, Messrs. D. Marshall Lang, Peterson Ward, Tremlett, Dr. Basil Walker, Dr. Wynne, Lady Fox, Mrs. Wigram, with her daughter Mrs. Carr, Mrs. Fox, Mrs. Henry Wright, Miss Hookey, Mrs. and Miss Baring-Gould, Mrs. Furness Smith, and many others interested in the C.M.S. were in the body of the Hall. The Annual Report was read by the Director (the Rev. A. F. Thornhill), after which Sir John Kennaway spoke, referring to the progress made in the Home in the past, and expressing his good wishes for its future. He also brought a special message from the Rev. H. E. Fox, regretting his inability to be present on the occasion. He was glad reference had been made to the Queen's Jubilee, and alluded to the great object-lesson that event had taught the people of England, dwelling especially on our missionary responsibility. After a few words of advice addressed to the children, the chairman distributed the prizes.

A vote of thanks to Sir John Kennaway was proposed by Canon Girdlestone, and seconded by the Rev. E. F. E. Wigram. A Sale of Work followed, a large number of the articles being the work of the children, and a sum of 30*l.* was the outcome. During the proceedings in the Hall and the Sale various musical pieces were performed by the children, who did full credit to the careful teaching of Miss Cooper and their other governesses.

THE DIRECTOR'S REPORT.

I count it a great privilege, in presenting this my first Report, to be able to welcome as our chairman to-day the President of the Church Missionary Society. We know, Sir—or rather we probably know only in a small degree—how large a burden of the affairs both of Church and State falls upon you, and we desire to express very warmly our sense of the special kindness you are conferring upon us by your presence on this occasion. We ask you to accept our sincere gratitude.

The great event of the year—the celebration of the sixtieth anniversary of our gracious Queen's accession to the throne must find the first place in our Report of 1897. One thing we may confidently assert: that nowhere in her Majesty's wide dominions could there have been a more enthusiastic expression of loyalty and love than here among the children of her missionary subjects. The Jubilee Day was spent (after a bright thanksgiving service in Chapel) in the delights of a huge picnic in a neighbouring wood. In the evening, after enjoying the view of near and distant beacon fires, we indulged in a procession round the grounds, carrying Chinese lanterns and singing patriotic songs. Even to the last our wearied senses caught the distant strains of "God save the Queen" from the various dormitories, the Chapel organ apparently answering on its own account. One of the forms of our School (not the lowest) hit upon the happy idea of forwarding their congratulations to the Queen, and most considerably expressing their hope that she would not be over-fatigued by the exertions of the Jubilee Day. They felt honoured and delighted in being assured by the Secretary of State that her Majesty had been very graciously pleased to accept their loyal and dutiful address. Perhaps I might just add that one boy confided to his tutor that it had been the happiest day of his life.

My next duty, Sir, is to turn from a subject of great public rejoicing to one of

much personal sorrow, and to endeavour to record in the name of the Home, of its many members both past and present, our deeply-felt grief at the loss of our great benefactor and constant friend, the late Honorary Secretary of our Society. His wide-spread sympathy, his tender thoughtfulness for others, his unbounded devotion to missionary work, his single purpose for the glory of God, are to be seen and read on every side here: in the material building of this house, in his influence upon the tone of this place, above all, in the quick and ready response of our children's hearts to all his loving care and that of Mrs. Wigram for their welfare. The visits paid here on Prize Day and on June 1st (which I believe we may hope always to call and to keep as our "Founders' Day") were eagerly expected beforehand and long remembered afterwards. It has been in no small degree this kindly spirit that will enable our children always to look back upon this place as having been not merely their School but also their Home.

In turning to our own immediate circumstances, I am thankful to say that we have been spared this year any serious illness, and that the usual verdict of our numerous visitors as to the appearance of the children is that they look "healthy and happy." Influenza in the winter, and a small outbreak of whooping-cough last term, were the worst of our complaints. With so large a family nothing calls more for our gratitude to God than this immunity from serious illness.

Our school work, I think, is satisfactory on the whole. A considerable change in the teaching staff and the loss of so many of the elder boys naturally affect for the time being the full efficiency of a school. I felt sure, however, even with the prospect of failures before us, it was better in every way to enter a considerable number of candidates for the Oxford Local Examinations. Definiteness of aim, greater impetus in work, and experience in the art of circumventing the subtle devices of examination-papers, were all to be gained by this course. From the Girls' School we entered six candidates for the Senior Examination. Four of these, I am sorry to say, failed; but of these four, two, I judge by our examiner's marks, must have been very slightly below the requisite standard, and it is only fair to them to add that this standard has been considerably raised this year. I find that, whereas during the last nine years seventy-three per cent. of candidates entered have passed, this year only fifty-four, a difference of nineteen per cent. have succeeded. I am glad to say all our girls passed in Religious Knowledge and in the Preliminary Subject. Our two successful candidates were May Moule and Elsie Ost. I must also congratulate the former (May Moule) on obtaining a distinction in Religious Knowledge.

For the Junior Local Examination we entered seven of our girls, of whom three failed. On the other hand, we have the great satisfaction of winning two class honours and three distinctions. Rhoda Fyson was placed in the second class for the whole examination. She has also obtained the distinction of being bracketed 34th for French, and the still higher distinction of being 8th for German, out of all candidates. The School, I think, may claim its share in this good result. Mabel Williams, a most conscientious worker, has been placed in the third class for honours, and has also gained the high distinction of being bracketed 15th for Religious Knowledge, out of a total of some four thousand candidates. May Hogan and Kathleen Ost also passed.

Our first five boys this year averaged rather under 12½ years in age. To enter them for an examination intended for those under sixteen was, I am afraid, as our examiner kindly states, over-ambitious. Still, though beaten, they have gained some experience, and will, I hope, give a good account of themselves next year, or even the year after next. So we crave your patience.

It may be well to state here that fourteen instead of fifteen will for the future be the limit of age for boys to remain at the Home.

Besides the Oxford Locals, Mr. G. R. Scott, Fellow and Tutor of Merton College, examined the three highest forms of girls and two highest classes of boys. In a careful and discriminating report, he points out that in the Girls' School mathematics and French need most attention. German is better among the younger girls. English subjects are quite satisfactory, some of them distinctly good, Shakespeare being excellent. Drawing among the junior girls is most creditable, the examiner reporting that the average for model and freehand is exceptionally high. In music May Moule passed the Oxford Senior Examination. Hilda

Honiss also took the papers, one of which—the theory paper—is said to be distinctly good.

In the Boys' School, arithmetic is good, while not much progress, owing to their age, has yet been made in Euclid and algebra. Latin is very satisfactory. French is fair, as far as it goes. English is promising.

The religious knowledge in both schools, I am thankful to say, is reported to be good, the senior girls especially doing well. The examiner also remarks that order and behaviour appear to be excellent, and that "an air of peace and quiet happiness seems to pervade the Home."

I may here say that although we cannot tabulate in a Report such results, I cannot help seeing much to encourage us in the moral and spiritual tone of the Home. In taking some of the religious teaching in every class each week, in the attention shown in our Chapel services, in my confirmation class, and in private conversation, I have observed many tokens of God's blessing among us. That this may grow and develop, I need not say, is my first and most earnest desire.

I am glad to record further successes among the past members of the Home. Since the last Report, Willie Keyworth has won a Norfolk County Scholarship of 35*l.*; Charles Bournes, a Senior Scholarship at Merchant Taylors'; Harry Evington was *Proxime accessit* at Repton; Gledden Santer has taken a 54*l.* Scholarship at Highgate School.

There are one or two points on which I must ask your indulgence to say a few words. I hope to see considerable improvement in the art of writing. In these days bad writing distinctly handicaps a boy or girl, and is a source of much physical and moral suffering to others, especially to those whose pleasing duty it is to correct examination papers.

Another point is the very important subject of needlework and knowledge of domestic matters among our girls. It appears to me that while this Home should be prepared and able to offer the highest educational advantages to those who have the ability to profit by them, it would not be true to its name, nor, I am sure, to its purpose, if it did not give the girls opportunities for thoroughly learning needlework, and, where practicable and desirable, even cookery and household management. It has pleased God from time to time to call out from our ranks here a certain number of recruits for the mission-field, and in such cases I need scarcely say how absolutely necessary is such practical training. Our boys, too, I should like to see taught to use their hands skilfully, in carpentry or other manual work, and keep in touch with the present movement towards technical education.

I am also anxious to widen our interest and extend our knowledge by a series of lectures and lantern exhibitions on various subjects, not necessarily connected with Foreign Missions, although, I hope, always as handmaids to that work.

It is, I believe, Sir, the delightful privilege of the Director on these occasions to ventilate a few of our more pressing needs, to throw out sundry hints in the hope that they may not fall altogether on deaf or unwilling ears. There has been, for instance, in the past a very valuable adjunct to our work here in the shape of a "Discretionary Fund," a fund to be administered, I suppose, at the discretion of the authorities. Unfortunately, so far this year, the discretion has been rather on the part of the usual donors somewhat to the prejudice of the fund; at any rate, it is just now in a state of "suspended animation"; but I look forward hopefully to its resuscitation for its many useful purposes.

Our Library has room for a little more literature; and possibly we could make a little extra room as well by passing on a few of our books to less favoured places. I should like to see a few more volumes of a somewhat stronger, more bracing type: travels, biographies, science (not too scientific), poetry, and good wholesome religious reading for Sundays.

Then, in last year's Report I find my predecessor expressed his regret that he had not been able to complete the Chapel. A part of this work I believe to be not merely desirable, but actually necessary. The concrete of the floor has been left in the rough, with only the bare covering of the cocoa-nut matting. The consequence is that the constant friction of a congregation of 130 assembling twice every day causes a layer of dust to be continually accumulating, which is not conducive to health. Mr. Norton, the excellence of whose work we are constantly

proving, has a plan by which the flooring of the Chapel in block-wood can be completed at a cost of about 74l. Beyond this necessary work I plead for a little more warmth and colour for our chapel walls. No part of our Home is more loved by its inmates than the place where we meet for daily prayer, and at the impressionable age with which we have to deal, I am sure that some such moderate adornment tends to foster a spirit of reverence and to encourage the heartiness of united worship. I commend this to your kind consideration.

It would be unpardonable to pass by altogether the vital and absorbing subject of games. The Home has found, I think, a happy mean between excess and defect in athletics. Our girls excel in hockey, as some of the ladies present to-day may perhaps know. They are adepts in the invaluable art of swimming; they enter the lists to fight their tennis tournaments, the boys occupying the galleries. Chivalry is not dead: its conditions only have changed. Boys have yet reputations—as they grow up—to make in the cricket and football teams. This year we resumed athletic sports with some success. Swimming competitions, as usual, took place. I cannot pass away from this subject without saying how much the Home owes to the perseverance of Mr. Knox in his arduous struggle with the obstacles of Nature. We know here what it is literally “to plough the sand.” And many of you are able to judge how far it has been possible, if not exactly for “the desert to blossom as the rose,” at any rate for many “crooked places to be made straight, and rough places to be made smooth” in our grounds.

I have to express much gratitude to many kind friends: to our lecturers, Mr. Baring-Gould, Mr. Peck, and Mr. Staples. Miss Frith has sent us tennis-nets. Mr. and Mrs. Muir have most generously given us their time by helping at our Sowers' Band meetings, and have also presented prizes for swimming, and enabled some of our girls to attend the Handel Festival. We are much indebted to Lady Fox, Miss Wright, Mrs. Brodie Hoare, Mrs. Langmore, Mrs. Lambert, and many others, who have so kindly received some of our children for the holidays. I wish most earnestly to impress upon parents, relatives, and friends how essential it is both for the children and not less for our very hard-working staff, that all our large family should have change of air, life, and surroundings during the holidays. There is no greater kindness you can confer upon us than to assist in finding homes and *home-life* at such times for those who, for the sake of God's Kingdom, are for a time deprived of them. We are indebted to Mrs. and Miss Wigram for various gifts—a piano, natural history collections, and other delights. We shall not easily forget Mr. Edmund Wigram's addresses in our Chapel, nor—may I add?—his scores in the cricket-field.

I cannot bring my Report to a close without publicly thanking the Committee of the Church Missionary Society for the mark of their confidence in entrusting this Home to the care of Mrs. Thornhill and myself. I desire to bear testimony to the care, and toil, and ability which have been so freely given to this work during the last ten years by Mr. and Mrs. Knox. It must always bear the impress of the strong and capable hand that has shaped its course. Nor do I forget the good work of Mr. Shepherd and of others in the past. In succeeding to their labours I feel deeply the burden of responsibility placed upon us. You cannot look into the bright, happy faces of our children without being stirred to your very heart at the thought of all that their presence here means: what it means to them; what it means to the Church of God; to the bitter cry of Heathen lands; to their parents, who leave them for Christ's sake; to the great heart of Him Whose we are, and Whom we desire here to serve. We are cheered by the ready support of our Home visitors, by the many letters from distant lands full of sympathy from parents, who look to us in some measure to supply their place. I wish here to acknowledge with special gratitude the spirit of loyalty, the self-denying work, and the harmony exhibited by all the members of our staff. Their help has been invaluable. But beyond all these encouragements and incentives to duty, we ever recall the fact of the great volume of prayer from all parts of the world ascending to God with this Home as its central object. Above all, we shelter ourselves beneath the full assurance that this is, if ever one was—*God's Home*: that the tender love of the one Almighty Father is watching over it, and that the Good Shepherd Himself feeds and tends His own flock, for which He once laid down His life.

NOTICES OF BOOKS.

AFRICA WAITING; OR, THE PROBLEM OF AFRICA'S EVANGELIZATION. By DOUGLAS M. THORNTON. London: S.V.M.U., 93, Aldersgate Street, E.C.



HIS little volume is a model of what such a book ought to be. It is just a text-book upon the geography, races, and religions of Africa, and on Protestant Missions in the Dark Continent. The Student Volunteer Missionary Union has already circulated in England a handbook of a similiar kind on India, written in America, which was very good, but we think this is superior, although the difficulty of compiling such a work on Africa is much greater than in the case of India. The best way of giving an idea of the contents is simply to describe the titles of the chapters:—1, Geography; 2, Native Races, Languages, and Religions; 3, North Africa, Egypt, and Abyssinia; 4, Negro Land, the Great Soudan; 5, Bantu Land, Central Africa; 6, South Africa, and British Central Africa; 7, Slave Trade and Drink Traffic; 8, Evangelization of Africa. The notes on Missions are not confined to the last chapter, but are given under the various heads as they come. Mr. Thornton has evidently spared no pains in getting up his facts accurately, and there is real excellence in the grouping of them. There are some useful appendices, and also a very complete and interesting bibliography in which some 250 books and magazine articles on Africa are enumerated under suitable headings. Another notable feature is the map, which, by means of varied types and colours, succeeds in giving a quite unique representation of the political, religious, and other divisions.

The S.V.M.U. has all along been remarkable for its combination of careful study and accurate information with unusual fervour and zeal in the cause of Christ. Both are needed, but it is not often that they are seen together. The title of Mr. Thornton's book, taken from the words of Bishop Tucker's telegram a few years ago, conveys his message to the reader, and his whole purpose is to enable Christian men to know more of Africa and inspire them with the desire to go thither with the Gospel in their hands. We commend the book with all possible warmth, and trust it may have a great circulation and be used of God to touch many hearts.

The Hausa Grammar, with Exercises, Readings, and Vocabulary, by the Rev. Charles H. Robinson, M.A. London: Kegan Paul, Trench, Trübner and Co. The Hausa language, the author informs us in his Preface, has within the past year been added to the list of languages which candidates for the post of student-interpreter in the British army are invited to present for examination; a fact not to be wondered at considering that some fifteen millions of Hausa-speaking people are now included within the sphere of British influence. Mr. Robinson makes grateful acknowledgment of the assistance he has derived from the previous labours of the late Rev. Dr. Schön, of the C.M.S., the pioneer of Hausa study, whose grammar of the language was published in 1862. About one-third of the vocabulary is connected with Semitic, viz., Arabic, roots; but Mr. Robinson assigns Hausa to the Hamitic family, which includes also the Coptic and Berber languages.

Two other books relating to a field of philological research which also has a relationship to Arabic, but how close has yet to be determined, are issued by the same publishers, Kegan Paul and Co. They are a *Somali-English and English-Somali Dictionary* (12s.) and a *Practical Grammar of the Somali Language* (12s.), the former by the Rev. Evangelist de Larajasse, and the latter by the same and the Ven. Cyprian de Sampont, both Brothers of the Franciscan Order. The hope is expressed that these works will contribute to and encourage a more thorough study of this language, "a knowledge of which," it is added, "would be so useful to those travellers and sportsmen who yearly visit the Somali

country either for science or sport." We trust the labour expended, and presented in these volumes with scholarly lucidity and with all the collateral help which excellent printing can bestow, may have a still better reward by serving to equip some who will go to communicate the knowledge of the True God and as winners of souls.

Village Life in Palestine, by the Rev. G. Robinson Lees, B.A., F.R.G.S. London: Elliot Stock. This little book is published, the author explains, in the hope that it will prove useful to Sunday-school and Bible-class teachers. The knowledge it communicates regarding the present physical condition of Palestine, and regarding the religion, social customs, pursuits, &c., of the Fellaheen, was gleaned during a residence of six years in the Holy Land. Its usefulness in throwing light on the Word of God is enhanced by an index of Scripture references. By the same author, a pamphlet on *Jerusalem and its People* (London: James Townsend, 2 and 3, Stonecutter Street) may be regarded as the complement of the former book, giving similar information regarding the capital city and its inhabitants as that does of the country districts and the Fellaheen. Interesting topographical particulars are given of Jerusalem, and of the Jews (who number 40,000 out of a total population of 57,090), their sects, festivals, superstitions, &c., a good deal of information is compressed into a little space.

Λογία Ἰησοῦ—Sayings of Our Lord from an Early Greek papyrus discovered and edited with translation and commentary by Bernard P. Grenfell, M.A., and Arthur S. Hunt, M.A. Published for the Egypt Exploration Fund by Henry Frowde, Amen Corner, London (6d.). The story of the discovery in the rubbish heaps of the ruins of an ancient city some 120 miles south of Cairo of a number of ancient papyri, and among them of a leaf from a book containing a collection of what purport to be "Sayings of Jesus," is now known by every one. We will not venture an opinion on the interesting questions discussed at the close of this pamphlet—after giving a photograph of the papyrus, an account of its discovery, the text of the *λογία* in clear type, a translation and sundry notes—regarding the date and character of the document, and its relation to the Gospels. Whatever view be adopted on these points, interest cannot fail to be aroused in the work of exploration which is being carried on in Egypt and Palestine and other Eastern lands, where it is abundantly clear treasures of incalculable value may at any time be unearthed.

The Forgotten Truth, or the Gospel of the Holy Ghost, with selected *Hymns of the Spirit* (London: Home Words Publishing Office, 1s.), by the Rev. Charles Bullock, B.D., is, as to *Forgotten Truth*, a fourth edition, and we are glad to know that the demand for it continues. The hymns are thirty-one in number, one for each day of the month, and Mr. Bullock in his Preface suggests the more frequent practice of Family Praise as a part of household worship. *England's Queen, Three Jubilee Notes and A Loyal Lesson*, by the same author, improves the great event of the year to urge the claims of Christ on the love and loyal obedience of believers.

Copies of the *Leisure Hour* and *Sunday at Home* (Religious Tract Society), and of *The Fireside, Hand and Heart, Day of Days*, and *Home Words* (London: Home Words Office) have been received. We need not describe their points of excellence, which are universally recognized. *The Fireside* has been giving in successive numbers "A Jubilee Glance at the Work of the Church Missionary Society," by Bishop Pakenham Walsh, which briefly reviews the Society's work during the Queen's reign; and the July number of *Home Words* had an article by the same writer on "Missionary Progress during the Queen's Reign." The midsummer volumes of *Hand and Heart, Day of Days*, and *Home Words* are attractively got up, and full of short, bright, and instructive articles copiously illustrated.

The Christmas and New Year's cards, and Letters of the "Christmas Letter Mission," admirably fulfil their object of conveying a loving Gospel message at a time when hearts are specially open to friendly and sympathetic advances. Railway men, factory hands, policemen, postmen, and inmates of hospitals, asylums, &c., are all addressed. We rejoice to learn that this useful work, which the late Miss Elliott commenced more than a quarter of a century ago, will, in accordance with her wish, be carried on by five trustees, one of whom is Miss Emily Thornton, of 1, Creed Lane, E.C., who is also the Organizing Secretary.

EDITORIAL NOTES.



E observe in the press notices of the Valedictory Meeting on October 12th that the present year is described as "a record year" as regards the number of missionaries going out. One of the provincial papers states that the year's numbers show an advance of fifty per cent. on those of last year! As a matter of fact, however, the number is not very appreciably in excess of those sent out in 1896. For some reason the marked increase in the number of candidates for missionary service which occurred a few years ago has not continued. The higher level of numbers is maintained, but it is a *level* or nearly so, there is just now no rapid ascent. This is not as it was hoped when the Three Years' Enterprise was launched, and it is far from realizing the aspirations of the Society's best friends. On the other hand the progress on a review of several years is not discouraging. Our readers will readily recall the letter which reached the Committee in July, 1890, from several friends at Keswick. "We respectfully urge," those friends said, "that an appeal should be put forth by the C.M.S. for no less than a thousand additional workers, who will be needed to go out into the various fields within the next few years." No period was named, but "the prayers of many friends of the Society," to quote from a Minute of Committee passed in June, 1893, "were directed towards sending forth 1000 new missionaries in the last decade of the century." To not a few it seemed little short of presumption at that time to ask for such a thing, but now is there any one who thinks an average of a hundred a year a visionary aspiration? What has been our experience? The number added to the list between May 1st, 1890, and May 1st, 1897, including wives and missionaries in local connexion, was 666, an average of 95 for the seven years, the average for the first three years having been 83, and for the latter four years 104. These numbers do not include those dismissed in July last, nor those to whom we have lately bidden farewell, which would add 83 to the total given, making a grand total of 749. Clearly we are encouraged to plead with enlarged desires and expectations.

ONE feature presented by the lists of the year's recruits is noteworthy, namely, the number of medical missionaries. Rather more than one-tenth of the whole number sailing for the first time are qualified doctors. This is a deeply encouraging fact both as a sign of growing missionary interest among the medical profession at home, and in view of the influence which their benevolent efforts, when accompanied, as we have every reason to believe will be the case, by a zeal for souls, will bring to bear in the mission-field. The largest number of medical missionaries ever previously sent out by the Society in one year has been eight. The number on our list at the close of this year will be forty-seven.

ANOTHER feature, equally encouraging, though not quite so equally unique, for it is a repetition of last year's experience, is the fact that offers have been made by individual friends or groups of friends to sustain the personal charges of nearly all the new missionaries who do not go forth at their own costs. Of the 63 (excluding wives) dismissed since May 1st, four are honorary, one partly so, and offers have been made for the support of 52, leaving only six to be a charge on the ordinary funds of the Society. The total number of missionaries on the roll for whom special provision is thus made is 305, of whom 188 are men and 117 women. Individual friends are responsible for 94, parochial and

other associations in England and Ireland for 87, the Gleaners' Union and its Branches for 43, various county organizations for 11, the Dublin University Fuh-Kien Mission for 8, other bodies of friends for 30, and Colonial Associations for 32. Besides the 305, offers are to hand for the support of 18 others, making a total of 323. The mission-fields to which the missionaries thus supported are attached are the following:—Africa, 80 (West Africa, 23; East, 57); Mohammedan Lands, 23; India, 96; China, 73; Japan, 28; Canada, 5.

It is nineteen years since the late Rev. V. J. Stanton initiated, in 1878, the idea of a "Substitute for Service" Fund, giving himself from that time until 1886 the sum of 250*l.*, and subsequently until his death, 500*l.* His example had few followers until early in the present decade. In June, 1893, the Committee issued an appeal inviting offerings appropriated in this way, so long as they were in addition to and not in lieu of subscriptions to the General Fund. In May, 1894, there were forty-eight thus supported. During the next two years the number trebled, standing at 146 in March, 1896, when the Three Years' Enterprise was inaugurated. During the past eighteen months it has gone up by 177, from 146 to 323. This may probably be regarded as due in a large degree, under God, to the T.Y.E. A very substantial and thankworthy result it is, if it were the only one that could be chronicled at the close of the first half of the period which it embraces.

THE financial year is speeding on, and the Accountant's monthly statement is scrutinized by the Committee with ever-deepening interest. That for the six months ending September 30th is before us. The position is not one on which a financier can look with unmitigated pleasure, or, perhaps we should say, without real discomfort. Payments have been 9000*l.* in advance of last year's at the same date, while Receipts are 4000*l.* behind, leaving gifts towards deficits out of the account in each case. The one reassuring fact is that the falling off in Receipts is attributable to two heads which are always precarious and uncertain, namely, Benefactions and Legacies. These together are nearly 6000*l.* below last year's figure, and nearly 10,000*l.* below the average of the past five years. The receipts from Associations, we are thankful to notice, show an upward tendency, being 2500*l.* above last year, and 4600*l.* above the average of the past five years. Our readers will apprehend the case from the above statement. Payments high, with ever-increasing liabilities; receipts low, from causes absolutely beyond calculation, which by the law of averages may be expected to improve their aspect, but which may in defiance of such expectation remain low, or even proportionately get lower. The remedy, humanly speaking, is to work the Associations more vigorously and systematically than ever, not in the way of dunning unwilling ears and hearts, but by making sure that all—rich and poor, old and young, men and women, employers and employed—have the Master's great missionary cause put clearly before them, its claims, its needs, its achievements, its prospects, so that the responsibility of not helping, of declining to help, may rest on them. Our friends know perfectly well that this is not being done except in a few isolated parishes. They will admit, we think, that it can be done and ought to be done. Until it has been done they ought not to shake their heads in despair. We are persuaded on good grounds that only work, organized and continuous work, is required to obtain all the funds needed to support the growing and expanding Missions. Such work taken up at once by our constituency, or even by a fair proportion of them, will, with God's

blessing, place our funds above the precarious position of dependence on casual benefactions or on legacies.

Most encouraging tidings reaches us of the growth of missionary interest in the Colony of Victoria. Missionary meetings are crowded as they never have been before, and missionaries are being adopted for support as they are at home. Orders of service received by the Victoria C.M. Association have lately averaged one a week. A Valedictory Meeting, held in the Cathedral Chapter, Melbourne, on September 3rd, presided over by the Dean of Melbourne, was a stirring occasion. The Rev. E. J. Burnett, the Secretary of the Association, writes that it would have been utterly impossible five years ago to have got such a meeting together for such a purpose. Every available seat was occupied some time before the hour announced for the meeting to begin, and numbers had to retire, having failed to obtain even standing room. The missionaries dismissed were Mrs. Saunders, going to the Mission where her two and only daughters were among the victims of the brutal massacre of August 1st, 1895; and Miss Isabella Hughes, also going to China. We explained in our August number the circumstances about Mrs. Saunders going out, and, in particular, the fact that she does so supported (so far as support may be needed) by the Dublin University Fuh-Kien Mission.

THE General Instructions of the Committee to the departing missionaries, which will be found in our pages, have for their text the motto of the S.V.M.U., "The Evangelization of the World in this Generation." We regret to notice that this motto has lately been animadverted upon in terms of some severity by Dr. Warneck, whose name is universally recognized as that of an authority on Missions, in an article on "The Modern Theory of the Evangelization of the World." Regarded as a vindication of the old and tried methods of missionary work, the article in question is a success and has undoubted value. But while individual advocates of the S.V.M.U. motto have laid themselves open to Dr. Warneck's criticisms, the Union itself has distinctly disavowed either that the watchword is a prediction, or that "evangelization" means in their lips a mere hurried proclamation of the Gospel. On the contrary, in a memorial to the "Church of Christ in Great Britain" which the Union issued this late spring, it defines "evangelization" as meaning "that the Gospel should be preached intelligibly and intelligently to every soul in such a manner that the responsibility for its acceptance shall no longer rest upon the Christian Church, but upon each man for himself." To this Dr. Warneck says in effect, "Then this evangelization is not possible in this generation"; and the S.V.M.U. is in agreement with him on this point, with an important qualification. It says, "With Heathenism so vast and so strongly entrenched the 'Evangelization of the World in this Generation' is an impossibility, *unless the Church ceases to be so engrossed with things of time.*" And herein the true aim of the Union and the great service which in God's Hand it has been privileged to render to the Church and the world is brought into view. Its object is to emphasize not a theory but a duty. There is no part of Dr. Warneck's paper which we regret so much as when towards the close he deprecates appeals for large accessions to the bands of missionary evangelists because it is not according to the law of growth in nature, and because the Christians at home are not able to increase the number of missionaries so suddenly, and if they did the money for their support would not correspondingly increase. We should have thought that Dr. Warneck would have agreed with us that the Church of

Christ, whether in Germany or England or America, has been asleep to its duty to evangelize the world, that it is only partly awake now, that those who are awake ought to try their utmost to awaken the rest, and that what the Christian Church can do when it is awake will be out of all proportion to what it has done while for the most part asleep.

THE Muster Roll of the Oxford Branch of the S.V.M.U. is before us. The members are divided into five lists. 1. Those *at Rest*, four in number, including Messrs. Fremantle, Cox, and Callis. 2. Those who have *sailed*, twelve in number, including Messrs. Alvarez, Godson, Freeman (Lieut.), Rowlands, Elwin, and Moore. 3. Those to sail this autumn, seven in number, including Mr. Harrison and Mr. Rogers. 4. Those definitely hindered, six in number, four of whom would naturally have come, if not hindered, to the C.M.S. 5. Candidates-in-waiting, forty in number, many of them bearing names well known to us. Oxford men will rejoice and thank God for such a list.

AN article on "The Awakening of India," written by the Rev. T. Walker of Tinnevely, appears simultaneously in a number of Indian papers. Its keynote is summed up in its closing sentence, "India will never be won except by prayer." He pleads that prayer may receive its proper place. "We have toiled much," he writes, "but we have prayed little. The energy of the flesh, of our intellect, of our position, of our very enthusiasm—this has been allowed to usurp, to a lamentable extent, the place of the one power which can rouse immortal souls from the slumber of eternal death, the might of the living God, the energy of the Holy Ghost." This is an appeal which is at least as much needed by missionary workers at home as by those in India. If England's Church is to be awakened to its duty and responsibility, there must be more wrestling with God in prayer. We trust that the season of special Intercession for Missions this year will be observed more widely and more earnestly than ever before, and that the clergy will arrange for the observance with the same care and forethought, and make known their arrangements with as much zeal as if, for example, the occasion were a Harvest Thanksgiving.

A CORRESPONDENT informs us that some of the Irish Clergy are in the habit of using the Prayer for Christian Missions which is given among the "Prayers and Thanksgivings upon several occasions" in the Prayer-book of the Church of Ireland, at the close of Communion Service, and suggests that it might be similarly used in England. The Prayer in question is the following:—

"Almighty God, Who by Thy Son Jesus Christ didst give commandment to the Apostles that they should go into all the world, and preach the Gospel to every creature; Grant to us whom Thou hast called into thy Church a ready will to obey Thy Word, and fill us with a hearty desire to make Thy way known upon earth, Thy saving health among all nations. Look with compassion upon the Heathen that have not known Thee, and on the multitudes that are scattered abroad as sheep having no shepherd. O Heavenly Father, Lord of the harvest, have respect, we beseech Thee, to our prayers, and send forth labourers into Thine harvest. Fit and prepare them by Thy grace for the work of Thy ministry; give them the spirit of power and of love, and of a sound mind; strengthen them to endure hardness; and grant that Thy Holy Spirit may prosper their work, and that by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. Amen."

THE letters we publish in another column from some of our missionaries in Uganda add little to the news which appeared in the press a few weeks ago. They will nevertheless be read with interest we are sure, and with a sense of

God's goodness in averting any grave trouble to the Mission beyond the inevitable interruption of work involved in the agitation of the people's minds owing to the general sense of insecurity and uncertainty, and still more in the calling off of so many Native teachers to accompany the troops to the war. Messrs. Pilkington, Leahey, and Clayton were evidently in a position of grave peril for a time in Koki, but Major Ternan, the Acting-Commissioner, made their safety his first object. The two ladies, Miss Thomsett and Miss Browne, at the out-station of Gayaza, some thirty miles from Mengo, were summoned to the capital, and their safe arrival relieved the minds of the responsible officials of not a little anxiety. An outbreak of the revolutionary spirit occurred in the province of Singo, where Messrs. Sugden and Wigram were stationed, but the decisive victory over Mwanga's army in Budu rendered local risings comparatively unimportant. They might nevertheless have done serious mischief at isolated mission stations, and our thanks are due to God for preserving His servants.

THE Treasurer of the Uganda Book Fund has just balanced accounts, and he reports that the receipts during the past four years have amounted to 3000*l.*, two-thirds of which have been received from Uganda in payment for the books sent thither. This represents an average of 500*l.* a year for the past four years, paid by the Christians of Uganda for Bibles, Prayer-books, &c., a truly wonderful fact to be said of a people whose civilization has not advanced beyond a currency of cowrie-shells and cloth !

BISHOP TUCKER's return to Africa has been put off for a few weeks on grounds of health. It is hoped before he leaves that the formal sanction of the authorities to the division of his diocese will be secured. Our readers meanwhile will rejoice to learn that he has himself elected to retain the Uganda Protectorate within the diocese over which he will preside. A new bishop for the coast and Usagara districts will have to be sought. Will our readers help by prayer in finding the right man ?

WE deeply regret to have to announce that our colleague, the Rev. P. Ireland Jones, has felt obliged by continued ill-health to resign his office as Secretary of the Society. Mr. Ireland Jones succeeded in the autumn of 1894 to the charge of the Society's India and Persia Missions, on the resignation of the late Rev. W. Gray. He had previously given eight years of service in Bengal, where he held successively the important posts of Principal of the Calcutta Divinity School, Superintendent of the Nadiya Native Pastorates, and Secretary of the Calcutta Corresponding Committee. Only the explicit verdict of the Society's Medical Board, forbidding his return at that time to labour in India, could have availed to induce him to accept the home office, full of privileged opportunities though it was for helping the Indian work and workers. Mr. Jones passed through a season of sore domestic trouble and anxiety in the summer and autumn of 1896, and his health collapsed under the strain. There is good hope that a further period of relief from official responsibilities will restore, through God's blessing, his powers for active service, and much prayer will go up from the brothers and sisters in India, whose servant in the Lord he has delighted to be, and from friends at home, that this may be vouchsafed. We invite prayers also that a like-minded successor may be raised up, a man, to quote the Committee Minute regarding Mr. Ireland Jones, "of indefatigable zeal, patient industry, unflinching courtesy, loving sympathy, and prudent judgment."

THE editorial staff, in addition to losing Miss Batty by the hand of Death

has been deprived of the services of Mr. E. M. Anderson, who, at the request of the Committee, has undertaken important work in the Home Organization Department. We are happy to state that the Rev. J. D. Mullins, M.A., Curate of St. Stephen's, Coleman Street, E.C., has been appointed Assistant Editorial Secretary.

AN active member of the Committee and an Honorary Life Governor has been removed by the death of the Rev. J. Wilkinson, of Ealing. As Vicar of Brinscombe, near Stroud, in Gloucestershire, for thirteen years, then as Rector of St. Michael's, Bristol, Mr. Wilkinson sought by words and deeds to stir up a missionary zeal among his people. He was for three years Honorary Association Secretary for Bristol. Since his retirement from parochial work he has resided at Ealing, largely with a view to taking part in the labours of the Committee, and he has had the joy of giving two daughters to the foreign work—one to Mauritius, where she is now the wife of Archdeacon Buswell, and the other to the North-West Provinces of India. His son also, the Rev. D. H. D. Wilkinson, is engaged at Salisbury Square in the most onerous and responsible work of dealing with candidates.

THE Rev. R. D. Travers, of Bath, formerly Vicar of Swanage, in Dorset, is another true and warm friend lost to us by death. He was at the Church Missionary House on the last day that he was out of doors,—the same evening, indeed, he entered one of the London hospitals to undergo a serious operation, which resulted fatally after several days of semi-consciousness. His last work for Christ was to publish a stirring missionary tract, "A Flash Light from the Lambeth Conference," in which he appeals most pathetically for greater efforts on behalf of the C.M.S. Mr. Travers' son, the Rev. Duncan Travers, is Secretary of the Universities' Mission, and his daughter is the wife of the Rev. H. E. Eardley, of Tunbridge Wells, formerly C.M.S. Association Secretary in Yorkshire.

How many of our friends have ever heard of the C.M.S. Missionaries' Book Fund? It aims at sending yearly to every C.M.S. missionary some helpful little book, and the letters of thanks show how much this thoughtful service is appreciated. Miss Tucker, 74, Carlton Hill, Abbey Road, N.W., is the secretary.

MR. HENRY MORRIS, author of *Anglo-Indian Worthies*, *The Governors-General of India, &c.*, a leading member of our Committee, has written a short life of Charles Grant, Director of the East India Company, which is published by the Christian Literature Society. It is written specially for circulation among the people in India, but we are sure many in this country also will be glad to possess themselves of this well-told story of one to whom India is mainly indebted for the scheme of sending out such chaplains as Henry Martyn and Claudius Buchanan to work among the Natives before the charter of 1813 opened the doors for missionaries, and in no small degree also in co-operation with Wilberforce and others for those clauses in that charter which gave the needed permission. His words at that time deserve to be recorded and remembered. He wrote:—

"Caution and prudence are at all times necessary in proposing the truths of Christianity to Heathens; there may be particular conjunctures when these, and perhaps a degree of forbearance, are especially required—but for a Christian nation to say deliberately that they will prohibit the communication of that religion which comes from God to fifty millions of men, sunk in idolatry, superstition, and vice, is a proposition so monstrous and shocking, so contrary to the

most rational and probable cause to be assigned for the conduct of Providence in committing so vast an Empire to our care, that I tremble at the thought of it and the consequences it would be likely to produce. The real question depending is, whether the door shall be shut to the entrance of missionaries into British India? If it is deliberately settled in the negative, I shall consider the warrant is signed for the transition of our Empire there, and I hold this opinion with men of greater authority and name than mine."

THE article in the *Spectator* on "Missionary Efforts and Church Parties," to which we adverted last month, proved somewhat puzzling to intelligent observers of missionary work in India. The *Christian Patriot* of Madras, in a leader upon it, acknowledges itself dubious on the point of Evangelical young men finding a difficulty in getting titles at home. It asks whether the ever-increasing funds of the C.M.S. are supplied from High Church parishes, seeing that Evangelical Vicars are on the wane. Then, as to another point dwelt upon by the *Spectator*, the *Christian Patriot* says:—

"Throughout the article, the writer assumes that 'moderation, absence of party views, sound Church principles' are only to be found among High Churchmen, and that these qualities are at a discount in Salisbury Square. We do not know much about Salisbury Square, but we know that the greater popularity, the greater success of C.M.S. workers in the mission-field is due to their moderation and absence of party views."

WE are glad to offer a welcome to the first number of *The Moosonee Mailbag*, a quarterly paper brought out to afford information and stir up interest in the work under Bishop Newnham's episcopal supervision round the shores of Hudson's Bay. The Bishop's sister, Miss S. Newnham, who has lately spent two years at Moose Fort, giving valued help in visiting the Indians and in the schools, is the editorial secretary, while Miss E. L. Newnham is the honorary secretary of the Moosonee Church Extension Fund. The receipts to the Fund during the year ending December 31st last amounted (including a balance of 78*l.*) to 1331*l.*, and we regret to notice in the accounts an adverse balance of 363*l.* The receipts sent to the Bishop from the C.M. House during the same year amounted to 1276*l.* These two sums form apparently the whole revenue at the Bishop's disposal, including his own stipend.

MR. EUGENE STOCK has agreed to give a further course of Lectures on the Early History of the Society at the C.M. House on Tuesdays, November 9th, 16th, 23rd, and 30th. The Lectures will commence at six o'clock, and be open to the members of Missionary Bands, and all other C.M.S. lay workers.

THE Committee have accepted offers of service from the Rev. Lewis Carter Jonas, B.A., Pembroke College, Cambridge, Curate of St. Peter's, Islington; Mr. Webley Hope Gill, the brother of the Rev. C. H. Gill, C.M.S. missionary of Jabalpur in the Central Provinces, who has laboured in connexion with the China Inland Mission for twelve years, and has the entire concurrence of that Society in transferring his allegiance to the C.M.S.; and Miss Eliza Susan (Ellie) Shields. A re-offer of service from the Rev. F. G. Toase, formerly of the Yoruba Mission, has also been accepted; and the acceptance of Miss Leila Bibb by the New South Wales C.M. Association has been placed on record.

THE ZENANA SOCIETIES' REINFORCEMENTS.

The Valedictory Meeting of the Zenana Bible and Medical Mission was held

in the Lower Exeter Hall on October 5th. The Lord Kinnaird presided, and the Rev. J. G. Train addressed the outgoing missionaries. Mr. J. E. Cook, who has recently returned from Allahabad, also spoke on the value of the Society's work in that city. The following are the names of the missionaries taken leave of:—*Returning*: Miss Cameron, Bulandshahr; Miss Gregory, Benares; Miss Harris, N.-W. Provinces; Miss M. Hill, Jaunpur; Miss Sutherland, Kasur. *New*: Miss Weatherley (Hon.), Lahore; Miss Deimler, Aligarh; Miss Matilde Deimler, Nasik; Miss Cheshire, Jaunpur; Miss Fulcher, Malegaon.

Col. Robert Williams presided over the C.E.Z.M.S. Farewell Meeting held at Queen's Hall, Langham Place, on October 7th. The Rev. Evan H. Hopkins gave the Farewell Address. The missionaries' names are as follows:—*Returning*: Miss Hunt, Calcutta; Miss Dawe, Ratnapur; Miss Haitz, Bhagulpur; Miss Stroelin, Mirat; Miss Dawson, Miss Prance, Karachi; Miss Hewlett, Miss A. Sharp, Miss M. Capes, Amritsar; Miss Reuther, Ajnala; Miss Grace Cooper, Baharwal; Miss Brannan, Fathgurb; Miss E. L. Oxley, Madras. *New*: Miss Trench, Ratnapur; Miss E. T. Buchanan, Bhagulpur; Miss Alice Butler, Bengal; Miss Barrington, Jabalpur; Miss Bessie Martyn, Sukkur; Miss Grylls, Ajnala; Miss E. Hill, Miss M. Sharp, M.D., Dera Ismail Khan; Miss Dumaresq, Abbottabad; Miss Rogers, Ellore; Miss P. Grover, Ootacamund; Miss Naish, Palamcottah; Miss K. Gedge, Gampola; Miss Locke-King, Ku-cheng; Miss Baker, Miss Clayton, Miss F. Cooper, Miss Dopping Hepenstal, Fuh-chow.

THE THREE YEARS' ENTERPRISE.



THE 12th of October marked exactly the middle of the period covered by the Three Years' Enterprise, which commenced on April 12th, 1896, and will close on April 12th, 1899, so that already half of the T.Y.E. lies in the past. Surely this ought to cause any who have as yet taken little or no part in the Enterprise to resolve, by God's help, that they will at once begin to utilize the few months that still remain for real and definite Advance. And those who have already begun to do this in the first half of the T.Y.E. will surely also feel that the second half calls them to consolidate and continue the Advance which has already commenced.

At this point of time it is opportune to ask our friends' attention to one or two points in the Enterprise which are not too clearly understood:—

(1) During the first year of the T.Y.E. the centre of both "Review" and "Advance" was at Salisbury Square, where the Centenary Committees appointed for the purpose were busily at work, either in collecting information on the whole of the Society's work, or in issuing suggestions, plans, methods, and material for the prosecution of the Enterprise. The one Committee is still occupied in the same way, and the centre of "Review" remains at headquarters; but the work of the other Committee had necessarily to be done as quickly as possible, in order that the Advance side of the Enterprise might at once be taken up and carried out, and thus the centre of "Advance" is gradually moving from Salisbury Square, where the plans, &c., were formulated, to the country generally, where "Advance" is being carried out. And the Committee's work for the second half of the Enterprise will not so much consist in putting forth new schemes or suggestions, as in assisting local efforts, and gathering up such tangible results as may be possible.

(2) It should be carefully borne in mind that the Enterprise was never intended to end with the Three Years. On April 12th, 1899, the "T.Y." will be gone, but the "E." will remain. For the aim of the movement was not to induce people to make a spasmodic and temporary move forward, but to make an Advance during the Three Years which should be permanent and

abiding when the Three Years were over. Those years were definitely chosen to contain the *beginning* of Advance, but not its *end*.

(3) It is obvious, then, that to ever tabulate and record all the results of the T.Y.E. will be an impossible task. And this for two reasons: first, because of the fact that the results will continue, or ought to continue, year after year till the Evangelization of the World is an accomplished fact; secondly, because the aim of the movement was not so much to produce special efforts or special funds (though this has been done) as to raise the *whole work* of the Society to a higher and permanent level. And thus while we can estimate the *general* results—as when Bishop Ingham said at the Valedictory Meeting that the first year of the T.Y.E. “had been a record year,”—to tabulate the various ways in which the T.Y.E. helped to bring about those results would be quite impossible. We can tell, for instance, how much money was sent up last year for the T.Y.E. funds, but we cannot tell how much of last year’s increase under other heads was due to the T.Y.E.

But we should like to know more than we do on this latter point, and so we make to our friends

A T.Y.E. Request,

viz., that they will send to “The T.Y.E. Secretary, C.M. House, Salisbury Square, E.C.,” a brief account of any methods of Advance in missionary work in their own parish or neighbourhood, *which are due to the T.Y.E.* A postcard will often suffice for such accounts, which should be sent in by the end of November.

The T.Y.E. Slides.

The demand for these has been so great that a *third* set is being prepared to meet our friends’ requirements. Clergy and others desiring to use the slides this winter should write *at once* to the T.Y.E. Secretary. The Lecture is sent with the slides, and being printed in full, can be given by any one. In addition to the Synopsis Leaflet containing the outline of the Lecture (copies of which are supplied free for distribution to the audience beforehand), a special and attractive poster announcing the T.Y.E. Lantern Lecture, with blanks for date, place, &c., has been prepared; copies will be supplied free to any friends using the slides.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for the safety of the missionaries during recent troubles in Uganda; prayer that the country may soon be pacified and the Word may continue to have free course. (Pp. 812, 866.)

Prayer for a blessing on the seed sown in Persian villages. (Pp. 817—822.)

Thanksgiving for the advance of the work in India during the Queen’s reign. (Pp. 822-25.)

Thanksgiving for the awakening of the Church to a fuller realization of her responsibilities respecting the non-Christian world; prayer that greater endeavours may be made to fulfil the Lord’s command. (Pp. 826-35.)

Thanksgiving for harvest prospects in India; prayer for the famine orphans. (Pp. 836-44.)

Thanksgiving for Mr. Peek’s safe arrival in his Mission; prayer for the Eskimo on Blacklead Island and for the missionaries working there. (P. 848.)

Thanksgiving for reinforcements proceeding to the field; prayer for “journeying mercies” for the missionaries leaving England this month. (Pp. 849-56.)

Prayer for the Rev. P. Ireland Jones on his retirement, and for a suitable successor to be raised up. (P. 867.)

Prayer for the Gleaners’ Union Anniversary and for the Day of Intercession. (P. 866.)

HOME DEPARTMENT.

NOTES AND COMMENTS.



OW that combined meetings for children are happily becoming more general, it may not be out of place to call attention again to the importance of aiming at definite results. It should be remembered that there are many friends of the C.M.S. among the Sunday-school teachers who are willing and glad to take practical steps which may be suggested to them, but who have no great powers of initiative or originality. This fact seems to point to the desirability of holding a Conference of Workers amongst Children shortly before a combined meeting, at which methods of work may be discussed and such steps as are feasible for utilizing any interest which shall be aroused may be considered. While it is of great importance that the young should not be unduly pressed to give, it is also important that some means by which they can help should be duly and promptly explained to those who are anxious to take some part in the evangelization of the world.

The returns from Secretaries of Sowers' Bands, allowance being made for those Bands from which no reply has been received, show that there are about 13,000 Sowers altogether, 9800 being girls. These figures are encouraging, but at the same time they seem to emphasize the need of more thought about the children. Of course there are a good many Juvenile Associations in the country, but the number which are more than nominal does not appear to be large.

Now that the winter sales are coming on, the C.M.S. Work Depôt is greatly in need of some really good and clean fancy and plain work which may be sent round to various sales. Children's white pinafores are always specially welcome. Friends who may not be able to hold Sales of Work in their own parishes can render real help to the cause by sending such articles as the above to Miss C. A. Smith, C.M.S. Work Depôt, 5, Wellington Terrace, Bayswater Road, London.

On September 30th, at the Annual Conference of the Church of England Sunday-School Institute, the subject for discussion was, "How best to interest our children in Foreign Missions." About 250 clergy and teachers were present, and there was an opportunity, the value of which can hardly be over-estimated, of urging the claims of Christ with respect to the Heathen and Mohammedan World. There is often a difficulty in finding subjects for discussion at such conferences: possibly the example set by Oxford will be widely, as it certainly can be profitably, followed.

There is certainly a good deal of missionary zeal in the North of Ireland. Lurgan is a town with a Church population, according to "Crockford," of 6500: nevertheless a missionary meeting held there on a very wet night in September, with no specially attractive speaker, was crowded out. The Town Hall, the largest room obtainable, was crammed with 700 people, and some 200 turned away unable to obtain admission. Of course all the arrangements had been prayerfully made, but we wonder how many places in England would do so well. It is scarcely necessary to state that Church population and church attendants are by no means synonymous.

The Bengalese Band of lay workers which is in connexion with St. Paul's,

Stratford, has undertaken to visit the men of the church and mission-hall congregations with the idea of interesting them more directly in missionary work. Every member of the band is taking part in this movement. There can be little doubt that this button-hole work is most effective: indeed, if only those who do care about the evangelization of the world would use their personal influence in behalf of the cause, and would take the trouble to furnish themselves with the answers to the stock objections to Foreign Missions, a great change in the country would soon be witnessed.

The Editor of the East Kent *Gleaner* states that last year the magazine was sent to nearly all the stations on the London, Chatham, and Dover Railway and the South Eastern Railway in East Kent. There can be no doubt that the C.M.S. magazines have done and are doing a great work: no effort should be spared to bring them under the notice of people, and placing the *Gleaner* in the station waiting-rooms appears to be an effectual method of accomplishing this.

It has often been affirmed and often proved that a care for the Evangelization of the World is not incompatible with due regard for home needs, and that people are better and not worse off as they obey our Lord's parting command. An interesting illustration of the truth of this statement is afforded in the case of Christ Church, Silloth, as will be seen by a glance at the following table:—

	Contributions to C.M.S.			Balance of Church Expenses Fund.		
	£	s.	d.	£	s.	d.
March, 1895 . . .	31	8	5	19	17	9
" 1896 . . .	40	7	4	28	1	0
" 1897 . . .	69	7	0	46	7	9

It has been suggested by one of our Association Secretaries that it would be a good thing if those who are conducting ordinary parochial missions would bring forward the subject of the evangelization of the world at one of the services. The idea is admirable; for a parochial missionary occupies a position of much influence, and words from him are sure to be listened to with great attention. Perhaps it may be possible for friends in whose parishes such missions are held to bring the matter before their own Vicar or the clergyman who conducts the services. Home work as well as Foreign Missions will profit by the adoption of such a course as is suggested.

C. D. S.

CHURCH MISSIONARY HOUSE.

THE Lay Workers' Union for London held their annual meeting on October 11th. After the presentation of the Annual Report, Election of Committee and officers for the coming year, and a discussion on Past and Future Work, the Rev. F. Glanvill, Metropolitan Association Secretary, gave an address.

On Friday, October 15th, nearly two hundred children, representing thirty of the London Sowers' Bands, assembled by invitation at the C.M. House to hear an address by the Rev. S. M. Simmons, of Ceylon. The Lay Secretary, Mr. Marshall Lang, took the chair. The Sowers' Bands have, during the past year, raised about 1500*l.* for various objects, and have now had allotted to them the support of Mr. Simmons as their "Own Missionary," in addition to Miss M. D. Boileau, of Fuh-Kien, who is partly honorary.

On Thursday, October 21st, the Ladies' C.M. Union for London held their annual meeting. After presentation of report and other business, a devotional address was given by the Rev. R. C. Joynt, Vicar of Christ Church, Gypsy Hill.

YOUNGER CLERGY UNIONS.

A SUMMER meeting of the Sheffield Younger Clergy Union was held at Derwent on August 13th, amid moorland scenery. The Rev. E. P. Blakeney presided, and opened the meeting with prayer. The Secretary gave a report of the Y.C.U. Conference at Liverpool, which he had attended with the Rev. T. C. Lawson; much interest being taken in its proceedings. He then read a letter which he had received from the Rev. W. F. Cobb, C.M.S. missionary, Multan, Punjab, formerly a member of the Sheffield Y.C.U.

The seventy-seventh meeting of the Union was held on Friday, September 16th, when the announcement was made that Archdeacon Eyre had consented to become President, in succession to Archdeacon Favell. Extracts were read from the Report of the Lambeth Conference on missionary work. The members learnt useful details of the introduction of the C.M.S. into Sheffield, from *The Early History of the C.M.S.*, kindly lent with other books to the Library.

A meeting of the Belfast Y.C.U. was held at St. George's Café on October 7th, at 9 a.m., the Rev. R. H. S. Cooper, B.D., in the chair; twenty-six members present. After breakfast, prayer, and reading of Scripture, the elections for the ensuing year took place. The Rev. A. G. Smith, missionary at Rabai, East Africa, then gave a most interesting account of his work there, its difficulties and encouraging features.

The Bradford Y.C.U. held a meeting at the Church Institute on October 8th, the Rev. H. Stapleton in the chair; twelve members present. After prayer and private business, the Rev. T. T. Smith, Association Secretary, delivered an address dealing with the position of Mohammedanism, the character of its followers, and missionary effort amongst them. The resignation of the Rev. H. J. Lockett as Hon. Secretary, which office he had held for five years, was received with regret.

The Rev. J. Hoole France presided over a meeting of the Nottingham Y.C.U. held on October 8th; nineteen members present. The meeting was opened with prayer by the Rev. E. J. Pyper, and Bible-reading by the Rev. L. H. Gwynne, on 1 Thess. ii. 1—8. After the transaction of private business, the Rev. J. F. Forge read a paper on Eastern Equatorial Africa.

The annual meeting of the London Younger Clergy Union was held at the C.M. House on October 18th. The report was read by the Secretary, its adoption was moved by the Rev. J. W. W. Moeran, and seconded by the Rev. E. H. M. Waller. The retiring President addressed the Union, and introduced the new President, the Rev. J. D. Mullins. The Bishop of London gave a splendid address, for which the Revs. H. E. Fox and T. W. Drury returned thanks to his Lordship, who, after replying, closed the meeting with the Benediction.

LOCAL ASSOCIATIONS AND UNIONS.

ON Sunday, September 12th, sermons in the interest of the Society were preached in eight of the Macclesfield churches, the Rev. J. E. Padfield and the Rev. G. Denyer assisting, in addition to the local clergy. The annual meeting—the largest on record—was held the following evening in the Town Hall. A good choir of nearly 100 voices rendered a number of missionary part-songs and hymns prior to the commencement of the meeting. The Hon. Treasurer presented the financial statement, showing an income from all sources of 378*l.*, of which sum 360*l.* had been remitted to headquarters; and the Rev. W. Laycock presented the report of the Association. The chairman, the Rev. Canon Keeling, said he did not think they had any reason to congratulate themselves on what they were doing for Foreign Missions. He pointed out the number of parishes doing little or nothing for Missions, and also the smallness of contributions compared to the enormous wealth of the Church. After a general survey of the Society's work by the Rev. G. Denyer, Association

Secretary, the Rev. J. E. Padfield gave an account of the work in the Telugu Country.

The Anniversary of the Eastbourne Association took place on Sunday and Monday, September 19th and 20th, and was marked by much interest and increased collections. The proceedings were commenced with a prayer-meeting on Saturday evening, in St. Paul's Chapel of Ease, when the whole work was earnestly commended to God, and the Rev. S. Coles gave a thoughtful address. On the Sunday, sermons were preached in six local churches and four chapels-of-ease. On Monday morning, at 9 a.m., about thirty clergymen assembled, on the invitation of the President of the Association, the Rev. W. A. Bathurst, Vicar of Holy Trinity, Eastbourne, to take breakfast together at a room in the Town Hall. After breakfast the Rev. S. Coles gave a five-minutes' address on Ceylon, followed by the Rev. F. Glanvill, Metropolitan Secretary, who has also laboured in Ceylon, and questions were then asked by the clergy on the Church's work in that island, and answered by the above missionaries. This was productive of great interest, and Mr. Glanvill, at the close, occupied fifteen minutes very profitably in urging the claims of the T.Y.E. and distributing literature on the subject. At three o'clock the annual meeting was held in the Town Hall. The Rev. W. A. Bathurst presided, and gave the Secretary's report, the reading of Holy Scripture and prayer being taken by the Revs. R. S. Woodward and W. H. Hewett respectively. The Rev. S. Coles gave an interesting account of work in Ceylon, after which the Rev. J. S. Pratt kept the audience spell-bound for some forty minutes while he described in graphic terms the marvellous series of events leading up to the grand work in Uganda. In the evening a meeting was held at a mission-hall in Christ Church Parish, where the Rev. W. H. Hewett is working with great success for the C.M.S. The Revs. F. Glanvill and J. S. Pratt gave stirring addresses, the former having some curios for exhibition; and this meeting also, under the presidency of the Rev. W. A. Bathurst, was most hearty and enjoyable. W. A. B.

The Norwich Association Anniversary was held from September 19th to 21st, sermons being preached in several of the city churches on the Sunday. At the nave service in the Cathedral on that day the Right Rev. Bishop Taylor Smith occupied the pulpit, and preached from Ps. lxxviii. 13. On Monday evening the Rev. Canon Pelham presided over a gathering of young men in the C.E.Y.M.S. rooms, when the Rev. J. C. Hoare delivered an address on "College Students in China." The Right Rev. Bishop of Thetford presided over the morning meeting on Tuesday, the 21st, and called on the Rev. J. Gurney Hoare to present the report. The receipts of the Association had advanced from 4039*l.* to 5096*l.*; and the report referred to the losses by death they had suffered, viz. their "own missionary," the Rev. J. S. Callis, and the Rev. F. Fitch. The chairman in his address said how thankful he was of the opportunity afforded him of lifting up his voice on behalf of Foreign Missions, and referred to the prominent position the subject had occupied in the programme of the Lambeth Conference, also to the words of the Encyclical Letter. The Bishop of Sierra Leone followed, basing his remarks on 2 Kings vii. 9, and gave a graphic account of the terrible state of West Africa. The Rev. J. C. Hoare also spoke, describing the work in Ningpo, and the Archbishop of Sydney pronounced the Benediction. Under the presidency of Mr. G. F. Buxton, an evening meeting was held in St. Andrew's Hall, when the Rev. J. G. Hoare again read the report, and addresses were given by the Rev. F. Swainson, of North-West Canada, and Bishop Taylor Smith.

A missionary demonstration on a scale and with accompaniments which have not before been witnessed in the city took place in Leeds on Tuesday, September 21st. The unusual interest evinced on the occasion was doubtless largely due to the presence of nearly a dozen Colonial and Indian Bishops. The proceedings began by a service in the afternoon in the Parish Church, where the preacher was the Lord Bishop of Calcutta (Metropolitan of India). The lessons were read by Bishop Oluwole and the Bishop of Wellington. The parable of the seed growing secretly (Mark iv., 26th and 27th verses) formed the basis of the Bishop of Calcutta's sermon. The night meeting, in the Victoria Hall, was

presided over by the Vicar of Leeds (the Rev. Dr. Gibson), who offered a hearty welcome to the Colonial Bishops upon their visit to Leeds. The Bishop of Eastern Equatorial Africa, who was warmly received, said there were many problems that confronted the Church at the present moment—problems that at times seemed almost insoluble. But great and important as many of these problems were, they sank into insignificance compared with the question that arose out of this sad and solemn fact—that at this moment there were something like one thousand million souls in the world living and dying un-Christianized and un-evangelized, knowing absolutely nothing of Christ as their Saviour. Some men said Missions were a failure. He would take them to Uganda. Twenty years ago Uganda was literally one of the darkest places of the earth. To-day the Missionary Church in Uganda, founded in the blood of martyrs, was vigorous and strong; there was the eager buying of the Word of God, slavery practically abolished, and the promise ever broadening and brightening. Bishop Oluwole said he stood before them that evening not as an ordinary missionary—he was not only a missionary himself, but a specimen of missionary work. The Bishop of Travancore and Cochin gave an interesting account of his work among the Natives of those two States. The proceedings closed with the recital of the Apostles' Creed, the pronouncing of the Benediction by the Bishop of Richmond, and the singing of "God Save the Queen."

On Wednesday morning there was a celebration of the Holy Communion in the Parish Church, Leeds, at eight o'clock. It was attended by many of the Bishops and a number of the clergy and laity of Leeds. At 9 a.m. a breakfast was held at the Church Institute, when addresses were given by the Bishops of Brisbane, Tinnevely, and Kiu-Shiu, Japan.

On Wednesday, October 6th, a Conference of Hon. Dist. Secretaries was held at the Y.M.C.A. rooms, Peter Street, Manchester. Salisbury Square was represented by the Rev. W. E. Burroughs, Central Secretary of the C.M.S., and there were also present representatives from the Carlisle and Manchester, Western Yorkshire, and the Midland districts. The Conference was opened with hymn and prayer, followed by a Bible-reading by the Rev. H. Lonsdale, of Upperby, who took for his subject "The Ministry of Angels," and from the Book of the Revelation he pictured the avenue of angels' work leading up to the throne of God. The Rev. W. E. Burroughs then gave a practical address on the Hon. Dist. Secretary system, dwelling upon the duties of the Secretaries and the methods by which their ends can best be attained. This address was followed by a long discussion, which was resumed after luncheon, and continued far into the afternoon. Most of those present took some part in it. Canon Keeling as chairman thanked Mr. Burroughs and the other guests, and the Conference adjourned till next year. G. D.

The autumn meeting of the Sussex C.M. Prayer Union was held at Chichester on Tuesday, October 12th. In the morning the Hon. Dist. Secretaries held a conference in St. John's School, after which nearly sixty members of the Union lunched together. At three o'clock the Bishop of Chichester presided over a large meeting in the Assembly Rooms. The Rev. E. D. Stead (Hon. Secretary) reported an increase of members to nearly 300; and also the marriage of the Rev. Robert Sinker ("Our Own Sussex Missionary") to a Zenana missionary at Karachi, so that a larger sum has now to be raised for his support. After a few opening remarks by the chairman, in which he warmly welcomed the Society to Chichester, the Bishop of Sierra Leone gave a most interesting and graphic account of his work in West Africa. The Rev. Hubert Brooke followed with a devotional address on "Prayer," which was listened to with deep attention. After the meeting the Bishop and Mrs. Wilberforce most kindly entertained the clergy and their wives at tea at the Palace. E. D. S.

The annual meeting of the Liverpool Lay Workers' Union was held on October 4th. Mr. C. A. Mather presided, and the attendance was large. The address—a most stirring one—was from the Rev. C. Sutcliffe, of Stalybridge. Mr. Richard Dart, the Revs. C. F. Jones and J. W. Dawes also spoke of the T.Y.E. and forthcoming Missionary Exhibition. Mr. Powell read a graphic report.

The members give thirty addresses quarterly. The Church Sunday-school Institute is most warmly taking up the work. Thirteen new members have joined, and increased efforts are being made to widen the circulation of missionary literature. By the kind efforts of Miss Dart, the Library has been furnished with a tabulated account of C.M. work from the *Gleaner*, which will be invaluable to the members.

C. F. J.

The second annual gathering of Board School teachers in the Harrow District was held on October 14th, in Roxeth Parochial Hall, Harrow. Between sixty and seventy teachers accepted the invitation. After an hour spent in pleasant social intercourse, and tea and coffee partaken of, those present formed themselves into a meeting, presided over by Mr. S. H. Gladstone. The Rev. R. F. Andrewes, Vicar of Roxeth, opened the meeting with prayer; and then Mr. Jays, C.M.S. missionary in the Yoruba Country, gave an interesting and most solemn address—illustrating by many objects which he had with him the idolatry and degradation of the Native African races; also graphically proving how blessed and blessing had been the work of the C.M.S. amongst them. The Rev. W. E. Burroughs then addressed those present, pointing out how teachers could use their influence and opportunities to extend a knowledge of the needs of the Heathen, the open doors for missionary work, and the claims which the Heathen have on all who profess and call themselves Christians. Such gatherings must prove of inestimable value, and might well be attempted in other places. B.

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

Funds and Home Organization Committee, September 21st, 1897.—The employment of a Church Missionary Van in the dioceses of Manchester and Carlisle until the close of the Three Years' Enterprise was sanctioned under special conditions.

Committee of Correspondence, October 5th.—On the recommendation of the Ladies' Candidates Committee, Miss Eliza Susan Ellie Shields was accepted as a Missionary of the Society.

An offer of service from the R. v. Lewis Carter Jonas, B.A., Pembroke College, Cambridge, Curate of St. Peter's, Islington, as a Missionary of the Society was accepted. Mr. Jonas was introduced to the Committee, and addressed by the Chairman (Mr. Henry Morris), and was commended in prayer to God by the Rev. J. W. Marshall.

A re-offer of service from the Rev. F. G. Toase to work in West Africa as a Missionary of the Society was cordially accepted.

The Committee approved the following proposals, made by the Secretaries after conference with Bishop Tucker, regarding the division of the Missionary Diocese of Eastern Equatorial Africa:—

"(1) That such part of the present diocese as falls within the Uganda Protectorate should belong to a new Diocese of Uganda. (2) That the remainder of British East Africa within the present diocese should belong to a new Diocese of Mombasa. (3) That the Church Missionary Society's Mission at Nassa should, if possible, be included (for practical purposes at least) within the constitution of the Uganda Church. (4) That subject to the last-mentioned proposal being effected either (a) by the incorporation of Nassa and the neighbourhood in the Uganda diocese, or (b) by Nassa and the neighbourhood, though included in the Diocese of Mombasa, being brought under the proposed constitution of the Uganda Church by consent of the Bishops and by any necessary action of the proposed Uganda Synod, then the remaining portion of the present diocese should belong to the Mombasa diocese."

The Secretaries reported the receipt of a telegram announcing the death of Mrs. Molony, of Mandla, Central Provinces. The Committee instructed that an expression of their sincere sympathy with the Rev. H. J. Molony and other relatives should be communicated.

The Committee accepted with regret the resignation by the Rev. S. Swann and Mrs. Edmonds of the Japan Mission, and Mrs. Low of the Palestine Mission, of their connexion with the Society.

The Committee sanctioned a grant of 1000*l.* for repairs to buildings injured by the earthquake in Bengal, it being understood that only necessary repairs should be immediately undertaken.

The Committee approved the scheme for the establishment of Medical Missionary work in Peshawar as recommended by the Punjab and Sindh Corresponding Committee, and sanctioned a grant for initial expenses.

The Committee gratefully accepted the offer of Bishop Burdon to take charge of the work at Pakhoi during the furlough of the Rev. E. B. Beauchamp.

Dr. W. W. Colborne was transferred on grounds of health from Mid China to the Japan Mission for work in Hokkaido.

The British and Foreign Bible Society were requested to make a further grant of 500 copies of the Ibo Gospels, and to produce translations of the Psalms, St. Mark, and St. John in Giriama prepared by the Rev. D. A. L. Hooper.

The Rev. S. A. Selwyn, about to start to conduct Special Mission services in the Punjab and Sindh and North India Missions, was introduced to the Committee, and, after an address by the Chairman, was commended in prayer to the favour and protection of Almighty God by the Rev. T. R. Wade.

General Committee, October 12th.—A letter was read from the Archbishop of Ontario and the Bishops of Toronto, Fredericton, Nova Scotia, Quebec, Niagara, and Algoma, regarding the Canadian C.M. Association. It was resolved that the thanks of the Committee be sent to the Archbishop of Ontario, and the other Bishops whose signatures were attached to the letter, and the Secretaries were instructed to reply to it in the terms of a Memorandum which they had submitted.

A Memorial was read, signed by a number of members of the Church of England at Accra, requesting that a clergyman of the Church of England should be appointed with a view to services and meetings being held in the native language, and requesting the C.M.S. to undertake a Mission at Accra. The Committee felt unable to accede to the request, seeing that other Missionary Societies have for a number of years been in active occupation of that field. They suggested that the memorialists should lay their case before the Bishop of the diocese.

The Secretaries read a letter from the Rev. P. Ireland Jones tendering his resignation of his office as Secretary. The following Minute was adopted:—

"In receiving the resignation of the Rev. P. Ireland Jones of his office as Secretary, rendered necessary in consequence of ill-health, the Committee place on record their deep sympathy with their brother under the circumstances of his retirement, and their lively appreciation of the valued services which he has rendered during the time in which he has been connected with the Indian Group of Missions. His indefatigable zeal, his patient industry, his unflinching courtesy, loving sympathy, and his prudent judgment, have not only won the confidence, but endeared him in the affections of all those with whom he had to do, both members of the Committee and Missionaries. They earnestly trust that in some lighter work which he may be able to undertake on behalf of the Society, his health may soon be restored and his usefulness prolonged for many years."

The Secretaries reported the death, on October 4th, of the Rev. J. Wilkinson, Honorary Life Governor of the Society. The following Minute was adopted:—

"That the Committee have heard with deep sorrow of the death of their honoured friend and colleague, the Rev. Joseph Wilkinson, for many years an earnest supporter and energetic labourer on behalf of the Society which he loved, and to which, with his cheerful consent, three of his children have offered themselves for foreign service. Mr. Wilkinson held the office of Hon. Association Secretary for Bristol and its neighbourhood from 1889 to 1892. On his retirement from active ministerial work in 1893, he was nominated an Honorary Governor for Life, and became a regular attendant at the meetings of the Committee, where he proved himself a wise and painstaking counsellor in connexion with various departments of the work. The Committee thank God for their brother's bright and useful life, and for the gracious tenderness with which he was called to higher service. They instruct the Secretaries to convey to the bereaved widow and her family the expression of their hearty and affectionate sympathy."

The Secretaries also reported the death of the Rev. E. Hughesdon, of the Mid China Mission. The Committee instructed them to convey an expression of their sympathy to Mr. Hughesdon's bereaved family.

The Committee appointed the Rev. J. D. Mullins to the post of Assistant Editorial Secretary.

MISSIONARY DEPARTURES DURING NOVEMBER.

Per *s.s. Rome*, November 5th:—The Rev. and Mrs. J. N. Carpenter, for the North-West Provinces, and the Rev. T. E. Coverdale, for the Punjab.

Per *s.s. Coromandel*, November 5th:—The Rev. E. H. M. and Mrs. Waller, for the North-West Provinces; Miss F. E. Bucke (*fiancée* to the Rev. W. P. Parker), for Bengal; and Miss C. P. Shorman (*fiancée* to the Rev. E. G. Roberts), for South India.

Per *s.s. Azim*, November 6th:—The Right Rev. Bishop Oluwole, for the Yoruba Mission.

Per *s.s. Prins Heinrich*, November 8th:—Miss A. L. Earp and Miss S. H. M. Townsend, for Ceylon; Miss A. A. Bolton and Miss E. L. Havers, for South China; and Dr. and Mrs. W. W. Colborne, for Japan.

Per *s.s. Sindh*, November 10th:—Miss M. L. Penley, for Mauritius.

Per *s.s. Himalaya*, November 19th:—Dr. Cecil Lankester, for the Punjab; the Rev. and Mrs. H. Barton, for Mid China.

Per *s.s. Oriental*, November 25th:—The Rev. A. G. Smith, the Rev. and Mrs. D. J. Rees, Mr. and Mrs. J. A. Wray, Miss A. J. Madeley, Miss A. K. Malone, Miss M. L. Mason, Miss E. R. Spriggs, and Miss M. Watermeyer, for Eastern Equatorial Africa; Dr. H. A. Smit, for the Punjab.

NOTES OF THE MONTH.

DEPARTURES.

Sierra Leone.—The Rev. C. G. Hensley left Liverpool for Sierra Leone on September 25, 1897.

Yoruba.—The Right Rev. Bishop Phillips left Liverpool for Lagos on September 22. —Miss J. J. Thomas and Miss J. Palmer left Liverpool for Lagos on October 16.

Niger.—The Rev. and Mrs. T. J. Dennis, the Rev. S. R. Smith, and the Misses F. M. Dennis, L. M. Maxwell, and E. A. Warner left Liverpool for Akassa on September 25.

Eastern Equatorial Africa.—The Revs. C. H. T. Ecob and J. Roscoe, Messrs. K. Borup and H. E. Maddox, and the Misses E. Mayor and J. B. Tobin left London for Mombasa on October 1.

Egypt.—Mrs. and Miss J. B. Bywater left Liverpool for Egypt on October 9.

Persia.—The Misses E. C. Davies-Colley and L. Stubbs left London for Julfa on October 1.—Dr. P. S. Sturrock left London for Baghdad on October 15.

Bengal.—Mrs. W. H. Ball left London for Calcutta on October 1.

North-West Provinces.—The Rev. A. E. Johnston left London for Benares on September 23.—Mrs. Bixney and Mrs. Challis left London for Bombay on October 1.—Mrs. Paterson (for Agra) and Miss Lillingston (for Mandla) left London on October 6.—The Rev. P. Webber and Messrs. H. Bennett, J. McIntosh, and E. Walker left London for Bombay on October 15.

Punjab and Sindh.—The Rev. E. F. E. Wigram left London for Lahore on October 8.—The Rev. and Mrs. T. E. Wade left London for Amritsar on October 20.

Western India.—Mrs. W. G. Peel left London for Bombay on September 17.—Mr. G. H. Hodgson left London for Bombay on October 15.

South India.—Mrs. E. S. Carr left London for Tinnevely on October 6.

Travancore.—The Rev. and Mrs. E. Bachelier Russell left London for Travancore on September 30.

Ceylon.—Mrs. J. Carter and Mrs. H. Horsley left Southampton for Colombo on September 29.

South China.—Mr. and Mrs. W. Muller left London for Fuh-chow on October 8.

Mid China.—Miss D. C. Joynt and Miss M. Wood left London for Shanghai on October 8.

West China.—The Misses E. M. Mertens, I. S. Mitchell, and R. F. Murray left London for Shanghai on October 8.

Japan.—The Misses M. Brownlow and A. Roberts (for Osaka), C. L. Burnside (for Nagasaki), A. Hughes and J. A. Rawlins (for Yokohama), left London on October 8.

ARRIVALS.

Niger.—Mr. H. Proctor left Brass on September 8, and arrived at Liverpool on October 8.—Mr. L. H. W. Nott arrived at Liverpool from Lokoja on October 14.

Bengal.—Mr. and Mrs. S. J. Jessop left Calcutta on August 24, and arrived in London on September 24.

North-West Provinces.—The Rev. H. J. Molony left Bombay on September 25, and arrived at Plymouth on October 18.

BIRTHS.

Punjab and Sindh.—On September 6, at Simla, the wife of the Rev. C. E. Barton, of a son.

Western India.—On August 20, at Poona, the wife of the Rev. W. C. Whiteside, of a daughter.—On September 7, at Aurungabad, the wife of the Rev. A. A. Parry, of a daughter.

South China.—On September 3, at Pakhoi, the wife of Dr. L. G. Hill, of a son.

Japan.—On September 11, at Osaka, the wife of the Rev. H. McC. E. Price, of a daughter.

North-West Canada.—On August 1, at Forty Mile, Yukon, the wife of the Rev. B. Totty, of a son.

MARRIAGES.

Yoruba.—On July 28, at Christ Church, Lagos, Mr. E. Fry to Miss P. Leach.

Punjab and Sindh.—On September 14, at Karachi, the Rev. R. Sinker to Miss E. B. Carey (C.E.Z.M.S.).

South India.—On September 29, at St. Margaret's Church, Ipswich, by the Rev. J. Price, the Rev. Ll. G. Scott Price to Miss E. Cowell.

DEATHS.

North-West Provinces.—On September 12, Evelyn Houston, wife of the Rev. H. J. Molony.

Mid China.—[By telegram dated Hang-chow, October 8.] The Rev. E. Hughesdon.

PUBLICATION NOTICES.

Through my Spectacles in Uganda. This is the title of the new Christmas Book for Young People, written by the Rev. Martin J. Hall, which we hope to have ready by the middle of November. It will be in small 4to, fully illustrated, and in various bindings, including a limited edition in bark cloth sent from Uganda for this purpose. Full information will be given next month. Will friends kindly bear this book in mind when making arrangements for presents and prizes for Christmas.

For His Sake, and Among the Kashmiris. These are the titles respectively of the current Terminal Letters to Girls at School and Boys at School. Copies can be obtained free of charge for the special purpose which the series implies. Friends are asked kindly to understand that these papers are not for general distribution among boys and girls.

A Bird's-eye View of the Work in the Mission Field for 1896 (Occasional Paper, No. 29). A new Paper for general distribution. Copies can be obtained free of charge.

The following new books have been added to our Book Room stock :—

Africa Waiting. By D. M. Thornton. The Text-Book for S.V.M.U. Course of Missionary Study on Africa. (2s. 6d.) 2s. 3d. post free.

Seven Years in Sierra Leone. By the Rev. A. T. Pierson, D.D. The Story of the Work of the Rev. W. A. B. Johnson, C.M.S. Missionary, 1816 to 1823. (3s. 6d.) 3s. post free.

Brief Sketches, C.M.S. Workers. By Emily Headland. Complete Volume of twenty-five Sketches. (3s. 6d.) 3s. post free.

The Gist of Japan. The Islands, their People, and Missions. By the Rev. R. B. Peery, A.M., Ph.D., Lutheran Mission, Japan. (5s.) 4s. 3d. post free.

We are also now able to supply the Second Edition of the Rev. W. Salter Price's book—**My Third Campaign in East Africa.** A Story of Missionary Life in Troublous Times. 8s. net, post free.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, E.C.

THE
CHURCH MISSIONARY INTELLIGENCER.

THE LIQUOR TRAFFIC IN WEST AFRICA.



THE interest now being taken in affairs in West Africa renders the present time particularly suitable for the consideration of the relation of certain European Powers to the Natives under their control. It would be out of place to discuss here the complicated political questions which have arisen lately and which may safely be left in the hands of our Government, but there is one matter which has a distinct influence upon missionary work and which demands the most earnest attention of all who are concerned with the welfare of the African. The trade in spirits, to which we refer, is to be the subject of international conference in the near future if the efforts of Lord Salisbury and Mr. Chamberlain to secure a Conference between the Powers territorially interested in West Africa should prove successful.

The attitude of the British Government towards this question is well shown in the Blue Book on the Liquor Trade in West Africa published during the past summer. Nor is it only the political party in power which is ready to press this matter, for we know that many of the leaders of the Opposition are keenly alive to the urgency which exists for prompt action. It is clear, therefore, that we are dealing with no party question; but it is not sufficient for our political chiefs to be agreed, public opinion needs to be aroused, and it is for the people of Great Britain to arise with one voice and condemn the traffic.

Before, however, this can be done evidence must be given that the trade is an evil one, and if this is proved some indication should be afforded of the steps which are most likely to effectually deal with the evil.

The question of evidence is of some importance, seeing that missionaries are usually suspected of having exaggerated views of the extent of social evils occurring in their midst, and in consequence their evidence does not obtain the credence which it deserves. The supposed untrustworthiness of missionary evidence has been put forward in no halting terms by a recent writer on West Africa. This lady, who in the most plucky way conducted original researches of considerable value into the mysteries of "fishes and fetish," as she informs us, has taken up the position of a missionary critic, and particularly does she admonish the missionary on the statements made with regard to the Liquor Traffic.

Miss Kingsley's criticisms have been very widely read, and it will probably surprise those who are familiar with them to hear that as far as I could discover, and I made careful inquiries, Miss Kingsley visited

no Church of England Mission on the West Coast. Nor could I ascertain that she ever visited Lagos or the Yoruba Country, from which the most important statements concerning this subject have emanated, which statements Miss Kingsley has nevertheless undertaken to combat. We are therefore compelled to suppose that Miss Kingsley has listened too readily to the gossip of the coast, and after what has been said great weight cannot be given to such an assertion as the following:—"The Protestant missionaries have had most to do with rendering the African useless." Under such circumstances it would be pure waste of time to answer these arguments in detail, and in spite of Miss Kingsley's protestations to the contrary it can hardly be believed that she is serious in her indictment.

With regard to the Liquor Traffic the most comprehensive view of this great question may be found in Major Lugard's article in the November number of the *Nineteenth Century*, which arrays before us witnesses whose veracity even Miss Kingsley would not impugn to show the demoralizing influence of the introduction of trade spirits.

I shall not attempt to go over the ground which Major Lugard has covered so well, but having made a careful inquiry into this subject during my recent visit to West Africa, I may be permitted to deal with some of the apparent inconsistencies which have been noted in evidence given by various writers, and to answer certain arguments which have been advanced in defence of the trade. There seems a general consensus of opinion that it would be better if we could do without the spirit trade. The trader tells us that he makes very little profit out of spirits, and little benefit can accrue to the United Kingdom from this traffic, seeing that by far the greater amount of spirits comes from Germany and other countries. But difficulties are suggested to any radical change with regard to the import of spirits. On the one hand the Government finds the Liquor Traffic a valuable revenue-producing medium, and if other countries fail to adopt similar restrictive measures to those in force in our own colonies, the risk of extensive smuggling is anticipated. On the other hand, traders tell us that if they do not sell gin they cannot sell their other goods, and their customers would take their produce to other firms who would supply them with what they want. Hence we find the traffic defended, and the following are some of the arguments employed: (1) The amount consumed per head of the population is said to be extremely small; (2) Drunkenness is said to be uncommon, especially as compared with the state of things in our own country; (3) It is said that the Natives have drinks just as bad in their effects as imported spirits; (4) It is even contended that the constitution of the African is so different from that of the European that spirits have no effect upon him.

(1) With regard to the capitation argument, as it has been called, overwhelming evidence shows that (a) at present the distribution of spirits is most unequal, and that very much more is consumed in the coast districts, where it is cheaper, than in the Hinterland, where it is expensive owing to the cost of transit. (b) In many parts where the spirit trade penetrates, the cost is beyond the reach of

the ordinary people, so that it is only some of the chiefs who are able to get spirits in any large quantity. This has produced the unfortunate result that the most common cases of habitual drunkenness are among chiefs.

In order to show the fallacy of this argument, a good illustration was used by the Rev. W. J. Humphrey at Sierra Leone. Dealing with kerosene in the same way, the amount per head for Sierra Leone would come to $\frac{1}{25}$ of a gallon per year. Unfortunately he said he was accustomed to pay for eighty gallons of kerosene per annum, and since it cost 14s. per case to send kerosene up to Falaba, it is not surprising that he does not send up more kerosene than necessary. The same applies to the distribution of imported spirits.

(2) With regard to the contention that drunkenness is uncommon, we find this is supported by the evidence of many who say that they have seen very few drunkards, and that very few cases of drunkenness or of crime due to drink are brought before the courts. The latter statement is clearly proved by the criminal statistics of Freetown, Sierra Leone, and of Lagos, and to a considerable extent in other parts. In dealing with these statements a number of facts need to be considered. (a) It is often said that the Africans are naturally a sober race, and this is probably true, and shows that drunkenness is practically an imported vice. (b) The drinking habits of the African differ from those of the Englishman. The former usually drinks in his house, and if he is drunk and is a chief you will probably not be allowed to see him. So it happens that much less is seen of the actual drunkenness which does occur than is seen at home, though even in England it is possible to go for a considerable time without seeing a drunken man, unless you go in certain well-recognized quarters of our great cities. (c) Wholesale drinking is chiefly seen on the occasions of heathen festivals, funerals, marriages, &c., which are of frequent occurrence. It was on such an occasion that Bishop Tugwell was told that all the town was drunk, and this experience has been confirmed by others under similar circumstances. The Rev. James Johnson mentions a case when about 500*l.* was spent on liquor at one funeral. (d) As has been noticed above, drunkenness is very frequent among the chiefs, and in cases mentioned by Sir Frederick Cardew we have noted the neglect of certain villages, and the want of clearing of the paths, where the chiefs are drunkards. This is a very great evil, especially as it is hoped to influence the people through their chief men. (e) Although the criminal statistics of Freetown and of Lagos give very few convictions for crime resulting from drink, there is no question that crime does result from drinking. Murder, immorality, assault, &c., have been caused by it, though probably not to the same extent as in our own country, and I may add, God forbid that it should reach such a pass! Here again the conditions of life must be considered. The overcrowding of our cities and the struggle for existence in our own country combine with drink to produce crime, and are factors which do not affect the African in the same way. Also it should be remembered that if an African wishes to injure a man, he does not usually strike him, but poisons

him. He is not accustomed to fight out his quarrels with his fists, and therefore there is not the same likelihood of assaults. Having said so much under this head, I would point out that there are many other evil effects produced by alcohol besides drunkenness, and when we speak of demoralization due to drink we do not only refer to drunkenness, but to the many other effects which are physically and morally deteriorating.

(3) This leads me to deal with the contention with regard to native drinks. But before giving what information I have been able to gain with regard to the character of native drinks, about which I made most careful inquiry, it may be worth while comparing this argument with that quoted above as to the naturally sober tendencies of the Natives of West Africa. Giving these two statements in plain terms, which are sometimes employed by the same people, it amounts to this, that whilst on the one hand the African is naturally so sober that he is not likely to be tempted to drunkenness by the import of spirits, on the other hand he is represented as such a thoroughly vicious individual, owing to the degrading effects of his home-brewed beers, that it is a positive boon to him to take him so harmless a beverage as trade gin! This is positively advanced by some sober-minded administrators. What, then, are these drinks which the Natives are able to procure on the spot. There are two chief kinds: (a) palm-wine; (b) beer made from Indian corn. It is not often that both of these can be obtained in any quantity in the same place. (a) Palm-wine is the sap of the palm-tree, and when freshly drawn is non-alcoholic. It, however, undergoes fermentation, and after a time may have intoxicating properties, but at the end of two or three days it is spoilt. (b) Corn-beer is generally made from maize by a process of fermentation: when freshly made it is said to be like light Lager beer, but if kept it may produce intoxication. With regard to some of the opinions expressed as to the intoxicating effects of these, I may say that Native Christians and missionaries and independent Africans on the Niger, in the Delta of the Niger, at Lagos, at Sierra Leone, and on the Gold Coast unite in saying that you cannot compare the effects of these drinks with imported spirits, from the fact that the quantity necessary to intoxicate is so much greater, and that most people partake of them when they are practically non-alcoholic.

I was told in Sierra Leone that in some cases palm-wine is mixed with roots which cause intoxication, and probably this fact accounts for some particularly evil effects which have been mentioned by Europeans. On the other hand, it must be stated that many European officials and traders believe that these drinks are productive of much harm, and the Superintendent of Civil Police in Freetown states that he has traced most cases of intoxication brought into the courts to palm-wine. But perhaps the strongest evidence arises from the fact that where trade spirits are taken away drunkenness is very greatly reduced, and, I should be inclined to say, almost unknown. Besides, it should be borne in mind that the production of these drinks is limited in the first instance quoted by the number of oil-palms, each of which

only gives a certain amount, and that the process of distillation appears to be unknown. Even if it were assumed, however, that this volume of evidence from native sources were utterly false, there remains, as Sir Samuel Lewis has pointed out, the fact that two wrongs cannot make one right. If the Natives choose to poison themselves, this does not justify us in helping them to do it.

(4) The idea that alcohol, which causes serious injury to the white races, is positively beneficial to the coloured races, is the most fallacious argument of all, and owes its strongest advocacy, strange to say, to so astute an administrator as Sir H. H. Johnston. It is clear that Sir Harry Johnston has not had much knowledge of the alcohol question in other lands or he would not have hazarded so rash an assumption. Consul Johnston, by which title he is still well known on the West Coast, argues from the appearances of the Krumen especially, who are well known for their capabilities as labourers, &c. But the same arguments have often been used with regard to the British race, and it is only after years of patient work and research that the real effects of alcohol have been proved. Medical science has supported us, on the one hand, with a knowledge of the effects of alcohol on the human frame, whilst the insurance societies show in unmistakable fashion the results of too close an acquaintance with alcohol. Taking up, for instance, a recent issue of the *British Medical Journal*, we see the high extra rate charged to publicans by various offices, as much as 2*l.* per cent. extra being charged by the Prudential Assurance Company. All this in spite of the publican being obliged, as the journal tells us, "alone among all traders," "to produce evidence of good character, and is generally well housed, clothed, and fed." Yet many publicans have very fine physique, and amongst brewers' draymen, whose average mortality is also very high, are some of the most powerfully-built men to be found anywhere. With regard to the Krumen a different story from that of Sir Harry Johnston is told concerning the influence of drink upon them by those who live amongst them, and personally I am of the opinion that as a class they seem to have deteriorated since I was last on the coast, five years ago.

With regard to the opinion of the Natives, it is almost universally held that drink is greatly shortening the lives of the inhabitants of the coast districts, and independently the opinion has been expressed to me in various parts of the Niger, and in the Yoruba Country, that it has a serious influence in decreasing the birth-rate, a matter of considerable importance where the population has been reduced by slavery and inter-tribal wars. For my own part, I can state that I have rarely seen a more deplorable specimen of a drunkard than one of the native kings on the Niger. But there are many other effects even more prejudicial than these. The testimony of such missionaries as Bishop Tugwell, Bishop Oluwole, the late Rev. J. B. Wood, Rev. James Johnson, Rev. Tom Harding, Rev. J. Sutcliffe, Rev. J. C. May, and many others, shows conclusively that the spirit traffic has had a most prejudicial effect upon the people. Perhaps, however, the strongest proof of this is afforded by the absence of progress in such places as the Delta of the Niger, where, though Europeans have

been so long trading amongst them, there is little desire for any of the more useful commodities of life; and it is also noticed that drunkenness is most common amongst those who have been longest in contact with the white man.

And now, what can we say as to the possibilities of remedial measures? Prohibition has been tried with the most satisfactory results on the Upper Niger, and would undoubtedly be the most effectual way of dealing with the difficulty. As, however, we are told that universal prohibition is out of the question for the present, we are led to advocate for the coast districts restriction by means of higher duties gradually increased. That some good has already arisen from the increase in the tariff in most of our British possessions, and especially in Sierra Leone, is in my opinion satisfactorily proved. If, therefore, a duty of not less than 4s. per gallon were imposed on spirits entering all West African ports, and international agreement obtained to secure uniformity, much good would result in a very short time, and it would not be difficult further to increase the duty in subsequent years. It should also be arranged that liquor should be prohibited from regions in the interior, where the trade has scarcely penetrated, and especially from Mohammedan territory. This matter is being carefully considered by the "Native Races and the Liquor Traffic United Committee," and information will gladly be furnished on the subject by the Secretaries of that Committee from their office, 139, Palace Chambers, Bridge Street, Westminster.

CHARLES F. HARFORD-BATTERSBY.

THE BISHOP OF LONDON ON FOREIGN MISSIONS.

*An Address to the C.M.S. Younger Clergy Union for London, on
October 18th, 1897.*



MY BROTHERS,—Your President, when I came here, was good enough to say that he hoped I would express my desire at what time of the proceedings I would like to speak. He suggested that perhaps I would prefer to speak at once. But I said that I would rather wait and see how you were doing your business. And I can only say that the exhibition I have had of how you conduct your business and of the spirit that animates you is such as to fill me with the greatest possible hope of your future. For of course the object of such a Union as yours is that you should labour amongst the younger men, laying hold of them as soon as they come to work in this diocese, and binding them into a society, that they may strengthen one another in an appreciation of that great and lofty duty of spreading the Gospel—not only within the sphere of their own immediate work, but of its circulation throughout the world, that all men should hear the glad tidings of redemption.

Now, a work like that, of course, requires that you should have, first of all, a considerable amount of enthusiasm; and secondly, that you should have a considerable amount of good sense. Without the combination of those two, none of our efforts in this world are at all likely to succeed. And I think that your record of the past, and the temper that animates your present, both alike tend to show that you possess those two qualifications.

I do not think the gentleman who moved the adoption of the Report over-estimated the matter when he called your attention to the amount of work that had to be done before Foreign Missions could be really occupying the position that they ought to occupy in the energies and activities of the Church of England. He said that a great many Churchmen not only were indifferent to Missions, but looked upon them with a feeling of hostility. Well, I am afraid that that is so, and I am afraid that that is not only so amongst the laity, but is in some cases amongst the clergy also.

It is essential that I should speak to you practically about things that I know, not about things which are general principles and which others may perhaps lay before you better. I have a habit at ordinations—I have always had it since I have been a Bishop—of inviting candidates to discuss subjects in my presence, which enables me to see what the young men are thinking about. They choose their own subjects, and they talk of them from their own point of view. Now, I can only tell you that at one of my ordinations in this diocese I was somewhat horrified to find that there was, in the minds of some of those who were going to be ordained, a feeling that there was an opposition between the claims of Home and Foreign Missions; that there was a feeling of jealousy towards those who go to work amongst the Heathen; that there was a question, “Why do we not keep all the clergy we can to do the enormous amount of work to be done at home? why do we allow ourselves to be deprived of that energy which we can well use at home?” I heard that expressed. It exists amongst the clergy, therefore, and amongst the younger clergy. And it is part of your business to destroy that sentiment as rapidly as possible, and to root out any remains of it; because, how can we get on unless we are agreed that the object of Missions and the duty of missionary enterprise is one that falls upon every Christian man and woman by virtue of their Christian name? It is one from which they cannot possibly be freed, not on any ground whatever.

Now, it is odd that that should have to be said at this period of the Church's history, it is odd that it should be necessary to call attention to that obvious fact, and it is worth while considering why it is necessary to do so. I think that probably in this present day we are all aware that the claims of society and of social organization are very strongly pressed upon the attention of the Church, that there is an awakened conscience in the world—in England, certainly,—and that we are very keenly sensitive to our duty towards our neighbours, that we do very decidedly wish to improve their position materially. But we Christians know that that must be done from the inside, and not from the outside. The consequence is that there is a very much higher appreciation of the work that can be done by the clergy at home, and there is a much greater demand that that work should be done capably and well. And of course those are excellent sentiments, for which we cannot be too thankful.

But then, that view of the work of the Church omits one consideration, which applies not only to spiritual work, but to all forms of intellectual work as well. You cannot make your work intensive only; it must be extensive also. You cannot deepen your lines unless you broaden your borders. I would ask you to consider that as a law that goes through all things. You may have found it out in your own intellectual experience. Is it not the case that, so far as your own education is concerned, its great advances came, not because you studied only one subject until you were perfect in it, but through the inter-action of one study on another, thus increasing your mental powers so that all profited? It would be absurd for anybody to say, “I won't begin to learn to write until I can read quite perfectly”; or, “I won't begin to learn arithmetic until I can write like copper-plate.” That is not the law of the

world; that is not the way in which anything is done. Many things have to be done at once, and it is because we do many things at once that they act one upon another.

You know it is extraordinary that such an imperfect being as man is should at the same time have an idea of completeness about everything he undertakes. So many people say, "Oh, we cannot afford to help Missions until we have our own parish in perfect order." But you never will have your parish in perfect order. And the best step towards getting it into better order is to help Missions. It is from this point of view you must approach those who have any doubt as to missionary activity being absolutely necessary. Everything done, every great effort undertaken, every exhibition of zeal that is called forth—it all comes back. It blesses him that gives as well as him that takes. And so missionary work must absolutely be regarded as a necessary part of the organization of every parish. It is useless to say, "I am getting up clubs, and building mission-rooms, and I cannot afford to give from my parish anything towards Missions." Why, you will get your clubs, and you will get your mission-rooms all the easier and quicker, if you urge the claims of Missions on your people. This cannot be emphasized too much. It is a thing which you must all of you urge upon the people with whom you have to deal, and you must ask them simply to use their common sense and see if, as a matter of fact, it has not been so in the world.

You may ask them, "How did the British Empire come into existence? Because England was perfect at home? Did she wait until she was perfect at home before she began to found Colonies? My friends, was it not because she did not feel quite perfect at home that she sent out colonists, that they might do more good there than they had succeeded in doing at home? Is it not a fact that all history shows that nations advance because they feel bigger? And so Mission work must advance, from no calculation as to this or that absolute motive, not from balancing one side of your account against another, considering your needs and your surplus; but Mission work must progress because of the vigorous feeling entertained by the Christian body. It must be the exhibition of that power of expansion and that power of giving help to others, which is the necessary proof of any strong and healthy organism. The body of the Church cannot be strong unless the Church is mainly a missionary society. It is by its missionary zeal above all things that every Church and every Christian organization must ultimately stand or fall. It is the proof of its life, and to be stationary in such a matter is an inevitable sign of decay." I would urge you to put motives of that kind before everybody who finds any fault with missionary activity.

And I would also like to point out, as a second argument, how more and more amongst thinking men of the present day—amongst politicians in particular—it is becoming quite obvious that, unless the material expansion of England is accompanied by a spiritual expansion it must inevitably fail. The whole past shows that. There is no parallel to the present position of England, except the position of the Roman Empire—and the Roman Empire fell, after it had achieved only part of its great purpose. And why did it fall? Because Rome was powerful as an external organization, but Rome had no spiritual contents to give to the people whom it conquered. It had no Gospel, it had no Message, it had nothing to show, no means of elevating. And unless men are elevated by the government of other countries to whom they are subject, unless they are elevated, unless they get spiritual ideas—there can be no real hold in the material force that keeps them together.

That truth is nowadays becoming obvious. We are more and more seeing that intercourse with other countries, if it is to be of any real value, must

necessarily be upon a religious basis. It is more and more being seen that you cannot possibly influence a man at all, unless you have influenced him on the religious side; if you have not touched that, then you have touched nothing. It is no good to improve things mechanically in civilization—such as making roads and providing water-supplies. You know the Roman Empire made water-supplies better than we can, and yet it disappeared and passed away, because, as I said, it could not touch the spiritual basis of human life. There is nothing on which civilization depends but on that. There is nothing else which is passed on, there is nothing else which reproduces itself and gives true life.

I was exceedingly interested a little time ago in going to a meeting—I think of the Calcutta Mission—which was addressed by Mr. Bryce, who was asked to address it because he had just been in India and had seen something of the working of the Mission there. Well, Mr. Bryce spoke with very great weight, of course. He said that his journey in India had at least convinced him of this—that unless England could succeed in Christianizing its Indian subjects, that Empire could not last; that nothing else whatever could hold it together; that at present there were two sets of lives, two civilizations, two races simply in juxtaposition; that there could be no real interfusion of the two, and no real possibility of either one understanding the other, except on the religious side; that unless you try to understand men as religious beings, you do not get on from any other side at all. For there is the root of their life, the root of everybody's life—it must after all be his religious ideas. However debased his religion may be, you can only understand a man through his religious side, and benefit him by giving him a right religious idea. There is no other way of benefiting mankind at all. All else is simply from the outside, and has no true basis of purpose.

Now, I think that that is a valuable argument. It is not of course a primary argument, but it is an intelligible one to the practical mind. Many men say, "We should of course be very glad indeed to see Missions succeed, but we do not see that there is sufficient testimony of their success produced to us to make it worth our while to strongly support them. You send a good many missionaries, and you spend a good deal of money: and we do not see that you do much." Well, that of course arises, first of all, from ignorance. It is astonishing how great the ignorance is—though, by the way, ignorance is perhaps never astonishing, though we should never be surprised at the ignorance of anybody else so much as at our own. But what I say is this, that people ought not to pronounce strong opinions upon things until they have taken a good deal of trouble to inquire into the facts—though it is almost useless perhaps to tell an Englishman so. Now, if he would inquire into the facts about Missions, he would find that the striking thing is the amount of success that Missions have met with in our own day. Anybody who looks below the surface is not surprised at the small amount of success, but is surprised at the large amount of success.

I would ask you only to look back upon our own history. It seems natural to us to think of ourselves as a Christian people. Well, amongst other things we have lately been reminded that we were once not a Christian people, that there was a time when we were converted, that our ancestors were rude and uncivilized, something like the people of Uganda in the present day, and that England was converted from various sides. It was not one missionary enterprise that made England Christian, but many—coming from many sides, founded upon different opinions, taking hold of different men—but all ultimately combining in producing the great result which we enjoy in the present day. Well, but then people think that the missionary enterprise of

those times spread like wild-fire. But they did not. When you read history, because you have things stated on the same page, you are apt to think that therefore they happened about the same time. One hundred and fifty years seems a long time at present, but we think it very little in the year One—and our power to appreciate the length of periods dwindles as we go back into remoter times. But then, as a matter of fact, the Christianizing of England—and there is no missionary story so beautiful in the world; the annals of missionary enterprise do not produce anything so charming and fascinating as the record of the way in which we ourselves became Christians!—took a long time, and met, first of all, with very limited success. There were many drawbacks. You have a chief being Christianized, and his people rather reluctantly following; and then you have his heathen neighbours going to war against him, and the Christian king dies in battle, and the whole people relapse into Heathenism, and remain there for fifty or sixty years. That is the history, if you look into it in detail, of what we think was such a brilliant and triumphal progress.

As we read the tale of England's conversion, we see how it worked itself out, how it went on definite lines; in fact, we see through the progress now. But if we had lived in the middle of it, we should have thought it then to be a continual regression. We should have constantly despaired, we should have thought that everything was going ill. And yet the purposes of God worked themselves out—gradually, slowly, not seen by men, not calculable by men. So it is always. We cannot count, we cannot discover the ways in which God is working; and yet, as I said, think after all in what a short time what an enormous result was brought about in England! in one hundred and fifty years from the coming of the first missionaries. Just remember what was produced in one hundred and fifty years from the rude and uncultivated heathen stock. There was produced a man like Bede, of fine spiritual feeling, of magnificent literary skill, who became one of the greatest of Englishmen, and one of the most powerful of English writers. He was produced in one hundred and fifty years; and yet, remember, it did take that one hundred and fifty years!

Well, I said at the outset that I would speak to you of things I knew. I will therefore give you a special case, which has come before me. I daresay many of you know Bishop Oluwole. There is no man for whom I have a greater regard or respect, and I made his acquaintance a few years ago, when he was consecrated Bishop, first of all. He came and stayed with me, and he charmed all my family, all my small children. They were delighted with him, and lost their hearts to him. So we all did. Bishop Oluwole, as many of you who may have talked with him are aware, is a cultivated man. His knowledge of English affairs, English politics, English literature, is considerable. Well, his parents had been absolute barbarians till they were converted, he told me, and he as a boy was sent to the Church Missionary Society's Fourah Bay College. In his case, the level of a cultivated Englishman has been reached from a beginning of absolutely nothing. Born in a tribe which had no language, and no literature, no manners and customs worth mentioning,—beginning from a state of things which really was lower than that of our Anglo-Saxon ancestors, he has reached, simply in the period of his own lifetime, the position of an educated Englishman. That is the result of Christianity. There you have before you a most speaking instance of the power of Christianity to raise, to elevate, to strengthen, to re-make, and to stablish. And how can it be said that Missions do not succeed? How can it be said that they do not, even in our own day, work miracles; that they do not produce enormous results, results which we in our impetuosity sometimes overlook, but results

which, if we would look, we should see to be indeed God's doing and bearing the distinct impress of His leading?

In closing, I should like to make one practical suggestion to you. It is a practical suggestion that I have put before bodies of clergy continually; and you know what happens to the practical suggestions that are put by Bishops before the clergy—nothing happens. But, in spite of that, I am going to put it before you. It has always seemed to me that the way to interest your people in Missions is to give them actual facts. I have attended a good many missionary meetings in my time, and I have my own opinions about them. I do not think that the returned missionary always makes the best speech. I think that a continuous account of the history of some one definite Mission, in the form of a lecture—not too long—is the real way to create popular interest, and to answer all forms of objections. Now, there are a number of young men here present to-day. Could not each of you get up some one Mission, its history from the beginning, reading three or four books of travel to get a knowledge of the district of the Mission and the people, and then fit yourself to deliver that lecture in different places? If interest is to be raised and created in Missions, it must be by treating subjects about them regularly, and almost scientifically.

Instead of an occasional missionary meeting, at which some bits of information are fired off as if in a fog, then you could really kindle an intelligent interest. If you could say that you would hold a quarterly missionary meeting in connexion with your church, at which somebody would give an address upon the history of a particular Mission, an address of a popular kind, dealing with the country, and the nature of the people, and the missionary problems, and then the record of what had been done, and what was being attempted, and so on, could not you thus circulate your knowledge? You might make a small guild of lecturers amongst yourselves, who would undertake to do all this. It would not be very much, only once a quarter, and when you have once prepared your lecture all you afterwards have to do is to deliver it time after time. In that way you could have a course of systematic teaching brought before people in your respective parishes as to the actual facts of missionary enterprise now going on all around the world.

It is quite easy to interest people in Missions. There is really no subject that is more interesting, partly on account of its geographical interest. Men like to know of far-off lands, and far-off people, and to know about them from the highest point of view. To know what is being done for their spiritual welfare is a perpetual subject of interest. You would find, I think, that there was no practical difficulty in getting together quarterly meetings, if you gave them a supply of intelligent matter, and, looking at your faces, I should say that many of you are quite capable of preparing such lectures.

The more systematic and regular the treatment of the subject of Missions becomes, the more, I am convinced, the interest in the matter will grow. We ought to go on with a regular and systematic course of teaching. I am afraid we often do not do so, because we do not know enough ourselves. But some of you, at least, might get these things together, and give this information. The great use of missionary meetings and of missionary subjects both you and I know. I have asked candidates who have come to be ordained for missionary work, what first turned their minds in that direction. And the answer of almost every one of them has been, that it was awakened at a missionary meeting. It is in almost every case the fire of enthusiasm, communicated from one to another, which has led new labourers to go into the mission-field. That is my experience, and no doubt Mr. Drury will tell you that it is his also.

These meetings and these addresses, and the words which are earnestly spoken—they are not cast away, but sink into people's minds. I have known many cases of a resolve formed in consequence of words which were spoken perhaps three years before the time. The subject kept on coming back and back to their minds, until at last they felt an irresistible impulse to give themselves to foreign missionary work, because they felt definitely called to it.

I am also much cheered by the talk which I have lately had with several of the young men who have come to me for ordination. They tell me that their intention is to stay a couple of years in England as curates, and then to go out to some branch of foreign service. More and more there is a sense that the service of God elsewhere is a call not to be disregarded. Quietly men are fitting themselves to undertake this work—wishing to begin, first of all, in the ordinary way, and covering the ordinary experience at home, before they definitely go abroad. I see on many sides encouraging signs that the minds of the young men are being turned to this great work,—that God is working in their hearts, and that they are listening to His voice. I believe that the future of our missionary work may be great and glorious; and I believe that there are some of the younger ones here present who may, I trust, live to see the day when the external expansion of God's Kingdom has been marked most strongly and most decidedly by a great line of advance. May God grant that that day may be very near to us! But, whatever in His providence He may think fit to do, we know that His call is to us, and we know that it is not because our eye is turned upon outward results, or because we aspire to see outward success, that we work at this great work; but simply and solely because the love of Christ constraineth us, and because we cannot help going and saying to others, "Come and see what the Lord hath done for my soul."

THE TINNEVELLY CHURCH.

REPORT OF THE C.M.S. TINNEVELLY DISTRICT CHURCH COUNCIL FOR 1896.

IN presenting this fifth Report of the Tinnevelly Church under its new organization, we desire to thank our Heavenly Father for any progress which has been made, and at the same time to humble ourselves for all our shortcomings in our work. May He graciously forgive all our past shortcomings and bless our endeavours for His glory.

The close of the year 1896 forms a very good opportunity for a retrospect of five years' work in the district since January, 1892, when the new system of Native Church organization, which was sanctioned tentatively by the Parent Committee, was introduced. The various new schemes and plans then introduced have been carried on steadily throughout the quinquennium. Lately, however, the Parent Committee, on the recommendation of the Chairman of the Council, have made a few changes in the

rules which will come into force from next year, but as they do not materially affect the working of the system, the schemes and plans introduced in January, 1892, may be said to be carried on *in toto*.

The Church Council lost *pro tem.*, during the second half of the year, its Vice-Chairman, the Rev. E. A. Douglas, M.A., who was obliged to take charge of the Tinnevelly College on account of the illness of its permanent Principal, the Rev. H. J. Schaffter, M.A. The Rev. A. N. C. Storrs, M.A., however, took up Mr. Douglas' place at once, and the superintending missionaries were thus enabled, in spite of the heavy work in the office which fell upon them in consequence of the absence of Mr. Wise, to carry on to some extent their usual visitation work.

The expected return from England of the other Vice-Chairman, the Rev. E. S. Carr, M.A., at the close of the year

is, we regret to say, postponed by the Parent Committee.

Let us now detail the work of the year under the following heads, comparing the figures at the same time with those of the preceding four years, and show what real progress has been made both in the quantity and quality of the work.

I. STATISTICS.

The following comparative statement of the statistics will show the condition of the district as regards numbers:—

Circles.	Total of Adherents.	Baptized.	Communi- cants.	School children.
Palamcotta . .	5,945	5,555	1,606	1,322
Alvaneri . . .	2,540	2,383	654	601
Sevel	2,418	2,205	457	703
Dohnavur . .	2,671	2,403	451	783
Pannikulam . .	1,984	1,780	636	812
Panneivilei . .	3,102	3,357	1,051	965
Mengnanapuram .	5,737	5,605	1,548	859
Nalumavady . .	3,441	3,333	909	766
Sattankulam . .	3,021	2,918	733	830
Asirvathapuram .	2,340	2,264	558	576
Suvieshapuram .	3,843	3,514	971	931
Nallur	4,274	4,080	826	1,548
Surandai . . .	2,107	1,938	452	597
Sachiapuram . .	3,501	3,097	861	1,110
Vageikulam . .	3,856	3,525	891	1,036
Total in 1896 . .	51,275	47,987	12,558	13,969
Total in 1892 . .	62,451	47,078	12,377	13,167
Increase in 5 years	...	909	181	502
Decrease in 5 years	1,176	...	...	...

From the above comparative statement it will be seen that there is a decrease of 1176 in the total of adherents, while the number of baptized Christians and communicants show an increase of 909 and 181 respectively. It should be observed, however, that there is an increase in the number of adherents over the total of 1895 of 192.

A steady increase in the number of the baptized and communicants is a surer sign of progress than an increase in the number of catechumens would be. The decrease in the number of adherents is mainly due to the fact that many names of the catechumens have been struck off the register, according to the new rules, on account of their persistent disregard of baptism. The Council considers it essential to adopt strict measures in these matters, even at the risk of an apparent decrease in numbers. True growth will be

possible only if the tree is well and faithfully pruned.

The only Circles that show no decrease in any of the four items are those of Sevel and Sachiapuram. In all others there is a decrease in one or more of the four, the largest falling-off being in the Mengnanapuram, Nalumavady, Asirvathapuram, and Surandai Circles. In justice to the Asirvathapuram Circle it should be mentioned here that the decrease in it may be partly accounted for by the fact that, in the year 1894, two congregations of this Circle, containing 280 souls, were transferred to the Panneivilei Circle.

These tabulated figures, however, show clearly that we are not expanding as we ought to be, and are a call to all of us for more aggressive work.

II. COUNCIL STAFF.

The pastoral and school work in the district is carried on by 51 pastors, 149 catechists, 13 inspecting schoolmasters, 407 schoolmasters, and 185 schoolmistresses. In addition to these there are 87 agents supported by special funds who do either pastoral, evangelistic, or school work in connexion with the Council or with the Native Missionary Association. The number of the pastors includes the Rev. D. Perinbam, of Anandhapuram, who in the year 1892 resigned his salary and became an honorary pastor, after having subscribed the declaration of obedience prescribed by the Council for the office of honorary pastors.

One of the pastors has no financial connexion with the Council, though included in the above number. He is associated with the Educational Department of the district. A second is tutor of the Senior Theological Class, and a third is inspector of a portion of the Council schools in North Tinnevely and has no responsible pastoral charge.

Death has, during the past few years, thinned the ranks of our Native pastors, not less than sixteen of them having died during the last five years, some of whom were among the most faithful ministers and earnest workers in the district. Just at this time there seems to be a dearth of pastors for the ministry; but as a large class is under training in the Madras Divinity School, the present needs, it is hoped, will be supplied in due course. It is also hoped that an ordination class will shortly be opened in Palamcotta.

The work of the agents is always a point of inquiry at the meetings of the Circle Committees, and matters of policy are referred to the District Church Council for disposal. During the year, fourteen Lower Secondary students from the Normal Class and nine from the Junior Theological Class were sent out for work in the various Circles. The opening of a class for the training of Primary candidates is a great boon to the Council. Fifteen young men were sent up for training in February last, and they are expected to return to their work early in 1897.

In October last, an important resolution regarding the agents was passed at the meeting of the District Church Council. One of the pastors having brought to the notice of the meeting that some of the agents in his Circle had married illiterate wives, with results decidedly detrimental to the welfare of the Mission, the Council, after some deliberation on the subject, resolved that no agents connected with the Council should be allowed to marry illiterate wives,—at any rate as a first marriage. It is hoped that the propriety of the rule will be admitted by all.

The Council staff for the past five years is represented in the following table:—

—	Pastors.	Cate-chists.	Evan-gelists.	School-ma-sters.	School-mis-tresses.
1892	61	140	33	369	140
1893	61	118	26	383	162
1894	57	143	20	385	165
1895	54	151	28	391	178
1896	51	149	34	407	185

During the year there have been 100 new appointments, thirty-five resignations, and ten dismissals of agents connected with the Council. The resignation of good and hardworking men is a serious loss to the Council, especially as young and inexperienced men are unavoidably taken in their place. But the Council has not the means to put a stop to this state of things, since they cannot vie with the higher salaries offered elsewhere.

III. CONGREGATIONS.

Efforts continue to be made for the deepening of spiritual life among the Christians. Special meetings for this purpose are held periodically in all the

Circles, as well as at Palamcottah during the quarterly and annual gatherings there. Besides these, on the occasion of the arrival of the new Bishop at Palamcottah, the pastors, agents, and others gathered together there for three days' special services. What we most need is a large measure of the Holy Spirit to remove all apathy in spiritual things and to promote growth in grace.

The returns show that during the year 377 adults have been admitted into the visible Church by baptism, besides 1298 children. But it is a cause for regret that irregular marriages are still going on in some congregations, necessitating excommunications by the Bishop. That Christian members of many years' standing should continue to practise this evil, in spite of the discipline exercised, is truly deplorable. May they learn to honour God in obedience to His will.

By dint of much persuasion the *koi-pokishem* in charge of the various congregations is being gradually paid into the Palamcottah office for deposit in the bank, but there are still some congregations who show indifference in the matter. Some have promised to pay and have failed to do so. We remind all such defaulters to be punctual in their payments.

The following is a short account of each Circle's work during the year, as supplied by the respective Chairmen or Secretaries.

1. *Palamcottah Circle*.—By the grace of God the affairs of this Circle have been well conducted during the year under review. The Pastorate and Circle Committees have been held at the stated times. The children's fête-day was celebrated on a grand scale as in the previous year, and many valuable addresses were given.

There is a slight increase in the amount of *sangam* money. This would have been still larger but for the fact that one subscriber, who used to pay liberally, has paid his contribution direct to the Council Fund, and that some cheerful givers have died, and some have discontinued to give on the plea that their grievances were not properly inquired into. Notwithstanding these discouragements, many have given liberally.

Among the adult baptisms during the year may be mentioned three interesting instances—that of Mr. Appasawmy Pillai's sister Maragathem and her two

children. They were converted through the earnest advice of Mrs. Walker and some other Christian women in Palamcottah. The baptism took place on April 12th. We are glad to report that the new converts are firm in their faith. May they be "like a city set on a hill," and may their light shine before men.

At the close of the year death carried off many useful men and women; of these, three belonged to the family of Mr. Abraham, catechist of the Tinnevely Band of Hope. His wife and two boys died of cholera. The eldest boy distinguished himself very highly at the Peter Cator Examinations, winning a prize of Rs. 30 on one occasion and one of Rs. 60 on another. He also won Rs. 30 in the Common Prayer-book Examination. He was reading for the F.A., and was about to sit for examination, when, just two days before the date of examination, he died. The lad was much loved for his piety and gifts by the local European missionaries; and Mr. Walker in his letter of condolence to the deceased lad's father has expressed his appreciation of the lad's merits.

The wife of the Rev. J. Gurubatham died on December 18th. She possessed all the characteristics of a pastor's wife, being forward in all good works, in attending church services and prayer-meetings, and in entertaining strangers. She also died of cholera. The year saw the death also of the Rev. John Simeon, who was in charge of the united pastorates of Nanjankulam, Ukkirancottai, and Parvadhupuram.

The Rev. J. David, of Koilpatty, has been transferred to Ukkirancottai, and William Abraham, quasi-pastor of Ukkirancottai, to Nanjankulam.

May God help us to carry on His work in the New Year more efficiently than ever.

2. *Alvaneri Circle*.—The various meetings for the conduct of business have been held periodically. The number of adherents has increased. The Christians are growing in the knowledge of the Saviour.

Ample advice is given to the people to give up irregular marriages, and many Christians do not allow themselves to yield to such un-Christian alliances. In the observance of the Sabbath, and in their attendance at Divine service, the Christians are coming forward.

Many of our people are becoming

impressed with their duty as regards aiming at self-support. The contributions of the people are more than last year. For the purpose of furthering the object of the T.Y.E., the resolutions of the District Church Council are being carried into effect.

The death of the Rev. A. Gurubatham, Kodangulam, has been a serious loss to the Circle.

We greatly rejoice and thank God that we enjoyed the privilege of a visit of the new Bishop after his consecration. He held a confirmation in the Maruthakulam Church.

3. *Sevel Circle*.—There are forty-five congregations in this Circle. The number of Christians is 2418, of whom 2205 are baptized. The number of communicants is 457. Adult baptisms during the year are twenty. The *sangam* contributions amount to Rs. 729:7:10. In addition to Sunday services, devotional meetings are regularly conducted everywhere. By these means an interest has been awakened on behalf of the T.Y.E. Several efforts are being made to render the Enterprise effectual. The Chairman of the Circle has visited all congregations and explained to the people the nature and object of this noble enterprise, and stirred them up to fervent prayers and earnest efforts that the great work may be a success.

Special prayer-meetings have been held and preaching bands of voluntary workers have been formed in all our congregations. The members of the congregations have gladly undertaken to preach the Gospel to the non-Christians around; and special collections have been made in all churches in connexion with the great enterprise we have in hand. Apart from this, the Mission District Inspector and his associates have preached the Gospel to many thousands of souls throughout this Circle and elsewhere. The visit of the Chairman of the District Council with Mrs. Walker to all the congregations and schools has greatly benefited the Circle, and their valuable addresses and timely exhortations have had much effect upon the people. Meetings for women also have been held in various places. The Christians of this Circle are greatly indebted to them for their labour of love.

There are twenty-one schools in this Circle and 703 children are educated in them; 440 of these are non-Christians. The result grant realized last year was

Rs. 367:13:0. Several of the Christian children are also members of the Band of Hope. In the Scripture examination lately held for them, five children from Sevel and two from Ediankulam have obtained prizes. It may be thankfully admitted that Scripture knowledge and devotional efforts are on the increase both in schools and congregations.

4. *Dohnavur Circle*.—Thank God, we are able to report progress in His work each year. There are 2671 Christian adherents in fifty-seven villages, of whom 2403 are baptized and 451 are communicants. Twenty adults were baptized during the year. The Holy Communion is administered in nine centres.

In connexion with the T.Y.E., prayer-meetings are held and special collections made, besides the organization of new efforts for preaching the Gospel to the Heathen.

There is ample reason to hope that the *sangam* contributions of the people will exceed those of last year. There are 783 children reading in thirty schools. Attention is chiefly paid to the regular teaching of Scripture in the schools. The work of this Circle is conducted by two pastors, ten catechists, twenty-two schoolmasters, nine mistresses, and two Bible-women.

The usual thanksgiving festival was celebrated here on July 15th and 16th last. More than 500 people attended the festival. Many edifying addresses were given on the occasion, and the offerings amounted to Rs. 246. We thank our friends in Ceylon, Penang, Madras, and the Nilghiris who helped us with their offerings.

We rejoice to say that the Chairmanship vacated by the death of the Rev. P. David was duly conferred upon the Rev. P. G. Simeon, B.A., who visited the Circle four times during the year and presided at the Circle Committee meetings.

Three Hindu lads formerly of our village schools are now reading in our boarding-school as day-scholars. They read the Bible with interest and voluntarily attend church services and other prayer-meetings. They seem anxious to profess Christ by baptism.

May the Gracious Lord pour down His Holy Spirit upon the sheep and lambs of His flock and upon His servants entrusted with the care of them.

5. *Pannikulam Circle*.—Through the great mercy of God the work of this Circle has been successfully carried on.

The total number of Christians is 1984 in fifty-five villages, and that of school-children 826 in twenty-eight schools, which shows an increase of forty-three and eighty-three respectively. Adult baptisms number twenty-eight.

In March, 1896, the Rev. T. Walker came to this Circle, visited nearly all the congregations and schools, and gave stirring addresses and exhortations which greatly tended to the success of the new festival.

We are glad to report that the first annual festival of this Circle was celebrated at Pannikulam with great joy on March 19th and 20th, 1896. The people brought their offerings willingly, which amounted to Rs. 160:12:7. The congregations received much help and blessing from the devotional meetings and addresses given on the occasion.

The children's fête-day, which was held on September 4th, was indeed one of the greatest privileges which the children of this Circle have ever enjoyed.

The great help given by the Lord Bishop of Madras towards fire-relief to the congregations of Thureiyoor and Irachi cannot be forgotten.

It is a matter for regret that, as the Government has been giving reduced grants to schools, many schoolmasters are discouraged and the Circle thus sustains a loss. We are happy to say that seven candidates have passed the Primary School Examination this year from the Upper Primary schools of this Circle.

An evangelist is appointed to this Circle who has been preaching the way of salvation to the Heathen in these parts. The itinerant party headed by the Rev. J. M. Hawkins have sown the seeds of Life in many heathen villages of this Circle. We are sure their work will bring forth good fruit.

In connexion with the T.Y.E. this Circle Committee has passed the following resolutions:—(1) That special prayer-meetings be held in all churches every Wednesday for the advancement of the Enterprise; (2) That the Mission agents together with their congregations should preach Christ to the Heathen previous to those prayer-meetings; (3) That a special collection be made once in a month in those meetings for the repair of churches,

so as to relieve the Native Church Fund.

We earnestly request that all Mission agents and congregations will endeavour to carry out the above resolutions.

6. *Panneivilei Circle*.—The chief event of the year was the celebration for the second time of our annual harvest festival on May 23rd and 24th. The offerings amounted to Rs. 503:0:11, which is considerably more than last year's total. Many addresses were given to the assembled multitude, who seemed to be benefited by them.

The visit of the Rev. E. A. Douglas to some of the pastorates and his edifying addresses have been a blessing to the Christians. He also examined the school-children in Scripture knowledge, and wherever the children were found deficient, the teachers were admonished.

The object of the T.Y.E. is not fully understood by many congregations, though a monthly collection is being made in furtherance of the Enterprise. But it is hoped that by the efforts now made to explain the object of the Enterprise, the people will fully understand the aim of the Parent Committee and show their interest in it.

The tour of the Jones Fund evangelists and the Band of Hope missionaries tended to improve the spiritual condition of many.

The death of the Rev. G. Sarkunam, pastor of Kylasapuram, is a great loss to the Circle. He was a faithful servant of God and worked with zeal and earnestness for the glory of His cause.

7. *Mengnanapuram Circle*.—This Circle includes three pastorates. The pastors pay monthly visits to each congregation and hold the Pastorate Committee meeting once in a quarter.

We believe that there will be an increase in the Government result grants. Some schools get a very small sum, because the assignment made to them is much less than they can really earn, and therefore this deficit in result grants cannot be attributed to the fault of the teachers.

With regard to the T.Y.E. the resolutions passed at the Council meeting to make collections on a certain fixed day in the month is being given effect to in the Mengnanapuram and Vellalenvilei pastorates. The congregations at Arokiapuram and Kalluvilei are now in the habit of preaching the Gospel to the Heathen around.

The death of the Jones Fund evangelist, G. Moses, of Trichendore, caused a gap which has been filled by the appointment of another evangelist.

The bigoted Sivites of the place are obstructing all endeavours to erect a substantial church there; neither do they allow the newly-appointed catechist to carry on his work in their midst. The priests of the Hindu temple seem to think that they would lose a great portion of their income if they allowed our Christian agents to work among them. As long as there is so much opposition it is difficult to carry on systematic work.

The consecration of a Bishop for Tinnevely is a great blessing to the Christians of the district. Bishop Morley's long experience of Mission affairs and his sympathy with the working of the Mission in these parts fit him for this office. May God grant him long life and fill him with wisdom from on high.

8. *Nalumavady Circle*.—The affairs of this Circle have by God's grace gone on well during the year. Hundreds of people from this Circle with their offerings attended the harvest festival at Mengnanapuram, and returned much benefited spiritually.

By God's grace the *sangam* contributions have this year been readily paid up, and there is an increase of Rs. 150:12:2 over the collections of last year. Sunday offerings also have increased. The children's fête-day was celebrated at Nalumavady on May 20th, and about a thousand children gathered together on the occasion and enjoyed much blessing. A collection of Rs. 96 was made. Devotional meetings with earnest addresses were also given, and at the close of the proceedings the children were given a treat, of which no fewer than 700 children—mostly Christians—partook.

In regard to the T.Y.E., special prayer-meetings are held on the first and fourth Sunday evenings with a view to explain and pray over the object of the Enterprise, the work carried on by missionaries in other lands, the interest taken in England in connexion therewith, as also the work among the Jews. Many congregations have acquired the habit of praying for the furtherance of the Enterprise. From November last a monthly collection is being made. Many young men got stirred up and are voluntarily preaching the Gospel in the surrounding heathen villages. Some female members of con-

gregations join the wives of agents and proclaim the good tidings to their heathen neighbours.

There have been fourteen adult baptisms during the year.

The late Rev. D. Arulanandham served the Lord for eighteen years in the Pragasapuram Pastorate, and for two years in the Asirvathapuram Pastorate. All through he has been a faithful servant of God. He died on January 9th. His faith in the Lord and his diligence for His cause were notable. Another agent, David Thomas, catechist of Muttukrishnapuram, "entered into the joy of his Master" on June 4th. He and his wife, whose death occurred only twenty-eight days prior to his own, have always been exemplary workers for God. May the Lord's Name be glorified.

9. *Sattankulam Circle*.—The working of this Circle has been carried on fairly satisfactorily. All the means of grace have been regularly administered.

The year shows an increase of Rs. 50 in the *sangam* contributions of the people, although there is a falling-off of eighteen in the total number of adherents; but the estimated *sangam* money has not been raised.

The two agents of this Circle are helping in school-work, besides preaching the Gospel to the Heathen. In all the schools religious subjects are regularly taught to children. They have earned by result grants a larger sum than the estimated amount.

The building of the *pakka* church at Anandhapuram has been completed, only the plastering of the walls remaining to be done.

For the advancement of the T.Y.E. collections are made by various means, and the Gospel is preached to the non-Christians by the congregational members, aided by the agents. May God grant that such good efforts may abound more and more!

10. *Asirvathapuram Circle*.—The work in the schools and congregations of this Circle has, under God's blessing, gone on well. The Circle Chairman regularly held the Circle Committee meeting and visited every congregation and school. The Pastorate Committee met, as usual, four times during the year.

We ought to mention here the work done by five Jones Fund evangelists who formed themselves into a band, went from place to place preaching the Gospel to the Heathen.

In regard to the T.Y.E., special meetings are held and collections made in all the pastorates. There are still many things to be done in furtherance of the object in view.

The number of adherents and school-children has increased. The school-children passed creditably in the result examination; nevertheless the Government grant allotted and given is much less than the amount actually earned.

The death of David Santhappan, schoolmaster, is much to be regretted. Prior to his appointment to this Circle he had worked faithfully in the Mengnanapuram Circle.

A Christian family at Kurippenkulam, in the Kuppapuram Pastorate, have, at their own cost, rebuilt the church in their midst with stone and lime, and have tiled the same. This may serve as an example to other congregations.

The various means of grace for the spiritual growth of the people are being regularly held, and the Gospel is preached to the Heathen.

11. *Suvishapuram Circle*.—We unfeignedly thank our Lord Who has enabled us to carry out the affairs of the Circle systematically, and, as we trust, not without good results. As in former years, the ingathering festival of the Circle was held at Suvishapuram on April 8th and 9th. The best proof that this festival is appreciated by the people, and that its devotional meetings are edifying, is afforded by the fact that, year by year, more people attend the gatherings, and larger offerings are voluntarily brought by them. The increase in the offering this year was Rs. 72:11:2.

Great distress has prevailed among the people for the last four years owing to the failure of the usual rains. In many places drinking-water was scarce, and not even one-eighth of the usual palmyra crop was realized by the people; thousands of palmyra-trees dried up, and in this way this Circle may be said to have been the greatest sufferer in the whole of Tinnevely. Nevertheless, the great majority of the Christians have very cheerfully contributed to the Native Church Fund and other objects. It is not the well-to-do classes that have done this, however; but it is the poor and those whose incomes are very limited. Some have sold their palmyra-trees and some have pawned their jewels to raise the money which they wanted to pay to the Native

Church Fund. We are thankful for the spirit of liberality infused into their minds.

Nor is the other side—the spiritual side—without encouragement and hope. In some congregations the observance of the Sunday is strictly adhered to, irregular marriages and the excommunications consequent thereupon have almost ceased to exist; peace reigns in congregations where un-Christian wranglings and factions once prevailed, and the relation between the Mission workers and the congregations is cordial. Still, it is confessed that much remains undone. The year under review saw 141 baptisms, of which thirty-three were of adults. That there is an increase of sixty-six in the total number of adherents, and sixty in the baptized, and seventeen in the communicants is cheering news.

No effort is being spared to promote the success of the T.Y.E. which the Parent Committee have inaugurated to commemorate the Centenary of the Society in a fitting manner. That the people may have a proper conception of the undertaking, several congregations have been visited one by one, and special meetings held, and the origin, the aim, and the end of the Enterprise explained. Further, in pursuance of the resolution of the Circle Committee, two Sundays in a month are devoted by the Mission agents and the chief members of the congregation to hold open-air preachings to non-Christians. These meetings are followed by special prayers for the T.Y.E. Thirdly, in many congregations special efforts are put forth and various means devised to collect capital, yielding interest sufficient to meet annually the repairs of the Mission buildings in their midst, from and after the Centenary of the Society. As this covers the resolution of the District Church Council there will be, it is hoped, no difficulty in giving effect to it.

The Circle sustained during the year under review a severe loss in the deaths of Luke Paul, catechist, and S. Savarimuthu, schoolmaster, both of whom were hard workers.

12. *Nallur Circle*.—In the total number of adherents there is a decrease of eight as compared with the previous year, while the baptized, communicants, and school-children show an increase of twenty-six, nine, and seventy-seven respectively. It is a cause for regret

that irregular marriages, followed by excommunications, still continue to take place. There have been sixty-three adult baptisms during the year. The various means of grace for the spiritual growth of the people are carried on as usual. The harvest festival in the month of June was well attended, and the offerings amounted to Rs. 287, showing an increase of Rs. 40 over the total of the previous year. During the second half of the year the Circle was visited by the superintending missionaries, the Revs. T. Walker and A. N. C. Storrs, and the latter dedicated the new church at Puthupetty. The people are often talked to about the T.Y.E., but they are not very forward to take up the idea or to exert themselves to the extent we wish. They will attend meetings convened for the purpose and make a small offering, but beyond this they do very little. They are sadly deficient in spontaneous efforts for the accomplishment of the great object aimed at by the Society. Perhaps they will do more when they get a clear knowledge of the project and understand the progress of the Enterprise in other parts of the world.

The schools have done a fair amount of good work, and the result grants earned during the year amount to Rs. 949:6:0.

Owing to a deficit of Rs. 48:1:7 in the *sangam* money of the Ambasamudram Pastorate, which the pastor thinks was unavoidable, the annual collections of the Circle show a deficit of Rs. 13:15:0, notwithstanding a slight increase apparent in each of the other pastorates.

13. *Surandai Circle*.—God be praised for His mercies vouchsafed to us in carrying on our congregational and school work of the four pastorates of this Circle.

We are sorry to find a large decrease in the number of Christians this year, amounting to 315. This is owing, chiefly, to the dispersion of many during the past few years to other districts on account of scarcity of rain. Many of them have not yet returned to their homes, and some have died away from home. Moreover, it was found necessary to remove from the Church register a large number of names of merely nominal, unbaptized adherents. We are thankful to God, however, for His grace in moving the people to give freely; hence the contributions amount to more than in any of the previous years.

We are glad to note the introduction of a festival in the Circle by the name of the "thanksgiving festival." The congregations enjoyed it very much, and were greatly benefited by the stirring addresses of the superintendents of the Mission and others. The offerings amounted to Rs. 250.

The visit of the Rev. A. N. C. Storrs, M.A., the Vice-Chairman of the Council, to the various congregations and schools of the Circle did a good deal to encourage the people as to their spiritual welfare.

The Missionary Association kindly sent the evangelists of this and the Nallur Circle, who went about preaching to the Heathen for a month, led by the Rev. S. Horshington. The itinerant band under Mr. Hawkins also conducted a series of preachings among the Heathen round about Surandai.

May God bless all the labours of His servants and enable His great Name to be glorified in these parts!

14. *Sachiapuram Circle*.—This Circle contains an area of 1300 square miles, or in other words, one-fourth of the C.M.S. Tinnevely District; and the population is above a fourth of the whole. Out of 443,000 inhabitants, only 13,000 are said to be Christians; of these our Church of England members only number 4900, while the greater portion of the remainder are Roman Catholics, with a small body of Baptists. This gives us a calculation that for every Christian there are thirty-three non-Christians, consequently our chief work is evangelization through out-door preaching and through schools. Along with our pastoral work we always remember the memorable words of the chief Shepherd, "Other sheep I have which are not of this fold, them also I must bring."

The new tide of enthusiasm which has sprung up in England in connexion with the T.Y.E. in view of the approaching C.M.S. Centenary, has reached us also. During the middle of the year, when we held our usual harvest festival, a paper was read by Mr. A. Perianayagam, B.A., on the necessity of every Christian becoming an evangelist, and another paper was read by the Rev. S. Paul exhibiting the intensity of the heathen darkness in North Tinnevely. By these efforts the people and the agents were roused and stimulated to more aggressive work. From that time forth special arrangements were made

to carry the Gospel message to the Heathen, not only by the paid agents, but especially by the members of our congregations. According to the arrangement made for this year, many laymen, women, and children go about to the nearer villages and return with joy that they have shared in the holy work of preaching the Gospel. Special meetings are held every Sunday night at different houses in turn, and a small special monthly collection is made. Above all, a small prayer is prepared and circulated throughout the Circle. Hundreds have learnt the prayer by heart and repeat it daily along with their usual prayers, and we have every hope that our prayer will be answered.

15. *Vageikulam Circle*.—There are 3525 baptized Christians in this Circle, of whom 861 are communicants. There are 331 people preparing for baptism. There have been 58 adult baptisms and 97 infant baptisms, making a total of 155, during the year.

There are 4 pastors, one quasi-pastor, 17 catechists, 3 evangelists, one Bible-woman, 38 schoolmasters, 16 mistresses, and 4 monitors, who carry on the work of this Circle. The number of school-children is 1066; of these only 310 are Christians. For the celebration of the harvest festival of the Sachiapuram and Vageikulam combined Circles, the people of this Circle went with their offerings and heard many stirring addresses. The offerings amounted to Rs. 477. All the means of grace are being conducted systematically.

The object of the T.Y.E. has been explained to the people and the agents, and as a result of it the Gospel is preached more energetically to the Heathen, regular collections are made, and special prayer-meetings are held.

The Rev. J. M. Hawkins came to this side with his band of workers and preached the Gospel to the Heathen. His tour has been of real advantage to the Mission agents and their work. Miss Turner, of the C.E.Z.M. Society, with the help of the local Bible-women, visited many Hindu women in their houses during the year and spoke to them about the Saviour.

It is to be regretted that some weak members of the congregations, having had recourse to irregular marriages, had to be struck off our Church registers. May the Lord's Vineyard be thus cleared of its weeds and the Christians bring forth the fruits of the Spirit!

IV. SCHOOLS.

The arrangements for and general character of our schools remain as heretofore. There are at present 469 schools with an attendance of 13,669 pupils. Of these 11,199 are boys and 2470 are girls. Arranged according to religion there are:—

Christians . . .	5,007
Hindus . . .	8,305
Mohammedans . . .	357
Total . . .	13,669

The following table represents the number of children arranged according to the different standards of education in the various schools:—

	Pupils.
Standard IV. . .	163
" III. . .	1,810
" II. . .	2,519
" I. . .	3,529
Infant . . .	5,643
Total . . .	13,669

Though no extensive successes are to be recorded in reference to our schools, the year has been marked by a gradual advancement of our work. Some have increased in numbers and some in efficiency, but many of them, specially those situated in less important villages, show no progress. The sad poverty of the people, rendered still more deplorable by the failure of crops consecutively for some years, forms the greatest hindrance to the prosperity of our schools. Our schools are of great importance to the Christians, but it is a fact that the number of Christian children in the schools is comparatively low. The proportion of Christian scholars in the village schools to the whole number of members in the congregations is one to twelve, and the average number of Christian children to a school throughout the district is only ten.

The apparent indifference of many Christians in the matter of the education of their children may be attributed partly to their poverty. But it speaks badly for a congregation when its members do not appreciate the school in their midst intended for the good of their children, who should be trained to be pillars of the future Church. This subject was brought to the notice of the Council in October last by the Rev. A. N. C. Storrs, and it was considered desirable in the case of

those congregations who persistently show an indifference to education, to close their schools till they give a proper guarantee that they will send their children regularly. The Circles were at the same time instructed to take special notice of this defect in the congregations and endeavour to bring about a change for the better.

Some of our schools are in the midst of very populous Heathen towns, and the schools are generally flourishing both in number and efficiency. The propriety of the Native Church supporting schools mainly intended for the Heathen, while it is incapable of supporting its own pastors and teachers, is questionable. But we are happy to learn that the Parent Committee have lately promised to aid schools of this nature.

Particular attention is paid to Scripture lessons in all the schools, the chief object of our schools being to teach the truths of the Gospel and bring the pupils under Christian influence. The superintending missionaries have in their visitations invariably inspected the school-work in each village, and tested the Scripture knowledge of the children. While most of the schools have given them satisfaction, they have been obliged to remark that the children in several schools do not really understand what they repeat. The teachers are particularly requested to note this defect for correction.

The earnest labours of the "Tinnevelly Band of Hope" for the spiritual good of the children deserve a place here. The three missionaries who are appointed to visit the villages and conduct meetings for children do good and useful work, and the children have derived no little blessing from their visits. The number of Children's Scripture Union members, which was only 1124 at the beginning of 1893, has now risen to 4000. It is pleasing to note that the Union numbers about twenty-five Hindus and a few Roman Catholic children of our schools amongst its members. The secretaries report that "they all read the Word of God very regularly, attend meetings, and besides reading the monthly magazines themselves, read them to their brothers and sisters at home."

The fee collection for the year amounts to Rs. 1652:6:0, and Government grants to Rs. 7782:10:0. A sum

of Rs 235:12:6 obtained from the Travancore Government for our schools situated within their limits should be added to the latter amount, which brings the Government grants to Rs. 8018:6:6. These sums give an average for each pupil in the school register of 1 anna 3 pies and 9 annas 5 pies respectively.

The Budget Estimate system now adopted by Government is injurious to our cause, as will be seen from the following statement.

According to the certifying memo. supplied to the manager by the inspecting officers, our schools have actually earned during the year the sum of Rs. 11,708:13:0, and of this amount only Rs. 7782:10:0 was paid, which is a loss of Rs. 3926:3:0 to the Council.

The schools are manned by 407 schoolmasters and 185 schoolmistresses. Arranged according to qualification they stand as follows:—

	Masters.	Mistresses.
Lower Secondary Teachers	69	14
Primary	280	83
Unpassed	59	59
Total	407	155

It is to be observed that the large number of unpassed agents are young men who are employed in the capacity of monitors in schools.

The following table will show the condition of the Council schools during the past five years:—

—	No. of Schols.	Boys	Girls	Total	School Fees.	Result and Salary Grants.
1892	446	10,742	2425	13,167	1335 4	Rs. A. P. 48:97 8 4
1893	451	10,710	2502	13,210	1428 5	38:35 13 1
1894	453	10,824	2427	13,251	1490 13	11:728 1 9
1895	477	11,025	2549	13,574	1594 2	6:99:7 8 9
1896	469	11,199	2470	13,669	1653 6	0:8018 6 6

V. PASTORATE COMMITTEES.

According to the revised rules, election to membership of this Committee is fixed for December instead of Easter week as heretofore. At the Executive Committee held in October the following addition was made to the Pastorate Committee qualifications:—

1. That every congregation contributing above Rs. 150 and below Rs. 200 should return four members.
2. That those contributing above Rs. 200 should return five members.

This modification in the rules, it is hoped, will enable large congregations containing worthy members to send proper delegates to serve on the Committees.

VI. CIRCLE COMMITTEES.

The re-election of members to the Circle Committee took place as usual during Easter week, but, according to the new rules, the elections will take place in future in the month of January, and, under the same rules, the inspecting schoolmasters of the various Circles are made *ex-officio* members of these Committees. As the school-work is always reviewed in the Circle Committees, it was found necessary that the inspecting officers should be on the Committee list, in order to give particulars of the progress or otherwise of the schools under their inspection. This is now ensured. There are fifteen Circles, each with its own Committee. With the exception of two Circles which are at present officered by European missionaries, all the Committees are headed by Native chairmen. The changes this year in the staff of chairmen or secretaries have been few. Owing to the transfer of the Vice-Chairman, the Rev. E. A. Douglas, to the work in the College, the Rev. A. N. C. Storrs, who took his place, was given the chairmanship of the Surandai Circle. The Revs. P. G. Simeon and D. M. Pakianathan have been appointed for the first time Chairmen of the Dohnavur and Sevel Circles respectively.

The Circles are, on the whole, doing their work very fairly; the Chairman of the Council, however, has cause to find fault still with some Circles for not being regular and punctual in the transmission of returns, &c., required at the head office. The proceedings of the Circle Committees are always reviewed carefully by the Chairman of the Council, and any apparent deviation from the rules is brought to notice and explanation asked for. On the whole, the Circle Committees have made proper use of the wide power which they are allowed to enjoy, and have loyally carried out the orders of the District Church Council.

VII. EXECUTIVE COMMITTEE.

The members elected in the year 1892 have continued in office till now, there being no provision in the rules

for re-election. But under the changes in the Council rules decided on by the Parent Committee, elections to the membership of the Executive Committee will take place once in three years. There have been four meetings during the year, and the average number of attendance was eleven.

Among other matters which have been dealt with during the year, we may specially mention the following :—

(1) The consideration of the financial position of the Native Church Fund, and the steps taken to remedy its backwardness.

(2) Modification of the rule regarding harvest festival offerings and the fixing of the festival centres to the limited number of eight.

(3) Consideration of the Three Years' Enterprise.

(4) Consideration of the state of the Ukkirancottai congregation, and the steps taken to improve the existing state of affairs there.

(5) Recommendations for transfer of the undermentioned pastors, which, with the sanction of the Bishop, have been carried out :—

Rev. V. Gnanamuttu, Pottelpatti, to Panayadipatty.

Rev. A. Daniel, Panayadipatty, to Pottelpatti.

Rev. J. David, Koilpetty, to Ukkirancottai.

(6) The granting of a title for Holy Orders on behalf of Messrs J. N. Albert and of V. Abraham, and the fixing of their location on being ordained to the Diaconate, for recommendation to the Bishop, viz. Koilpetty and Kylasapuram respectively.

(7) Readjustment of Pastorate Committee qualifications under revised rules.

VIII. DISTRICT CHURCH COUNCIL.

According to the new elections this year, the Council consists of sixty-four members besides the Chairman, Vice-Chairman, and the *ex-officio* members. Of these, seven are pastors and fifty-seven laymen. As usual, there have been four sittings of the Council, the average attendance during the year being forty-eight. In accordance with a resolution passed at the meeting in February, no special grants were given to the Circles either for buildings or otherwise during the year; and this resolution was made as a compensation

for the sum of Rs. 3000 expended in 1895 in excess of the ordinary income.

In addition to the disposal of Circle recommendations, the Council has dealt with the following matters during the year :—

(1) The appointment of a Sub-Committee for the revision of the scale of salaries for lay agents.

(2) Consideration of requests to sanction subscription lists for churches.

(3) The appointment of suitable catechists to pastorate centres vacated by deaths or other causes.

(4) The fixing of localities for outgoing students from the Theological and Normal classes.

(5) Disposal of several appeal petitions against the proceedings of the Circle Committees.

(6) The fixing of a site for the new church building at Srivilliputtur.

(7) Consideration of Miss Askwith's application to employ youths from her Blind School who have passed the Primary Examination, and giving effect to it on certain conditions.

(8) Revision of list of Special Fund agents.

(9) Consideration of the question of Mission agents marrying illiterate wives.

(10) The framing of a rule regarding Christian congregations showing indifference to the education of their children.

IX. NATIVE MISSIONARY ASSOCIATION.

The Committee had under their control twenty-three evangelists in the beginning of the year. One of the ablest and most earnest of them, Moses Gnanamuttu, stationed at Trichendore, a place of no ordinary trials to a Mission worker, departed this life in September last, much regretted by the Committee. In his place David Manikam has been appointed to Trichendore.

The month of August was fully devoted by the evangelists for combined effort in preaching. They were grouped into three strong bands, each led by a pastor. They blew the Gospel trumpet far and wide in the Mission Circles of Surandai and of Asirvathapuram, and also in the Srivilliputtur Pastorate. According to the report forwarded by the leader of each band, it is gathered that the bands were enabled to visit nearly 267 villages and towns, to give more than 911 addresses to an aggre-

gate number of about 47,225 souls. May God bless the seed thus sown broadcast!

As in former years, two quiet days, October 8th and 9th, were set apart in Palamcotta for the evangelists. Those days were spent in holding devotional meetings and in giving special addresses suited to the evangelists and their work, and ended with a big open-air preaching followed by prayer. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."

X. CONTRIBUTIONS.

The following statement shows all the monies paid by the Circles during the year:—

	RS.	A.	P.
Subscriptions of the people	14,674	2	5½
Special Collections and Church Fees	11,578	13	8
Harvest Festival Offerings	2,670	9	8
Subscriptions of the Agents	8,884	10	6

Total . Rs. 37,808 3 2½

It is quite true that the new system introduced in 1892 has evoked a greater spirit of liberality among the people, as, in spite of distress caused by repeated drought, they have increased their contributions. It is a fact, however, which cannot be denied, that as a Church we are still very far from attaining that standard of liberality which, after seventy-six years of Christian privilege, may fairly be expected from us. In calculating the amount of *sangam* money which each Circle is to raise, one-twentieth is added to that of the former year's estimate as a compensation for the annual reduction of one-twentieth of the grant by the Parent Committee. But it is a fact well known that most of the Circles fail to realize the money estimated for. If all the well-to-do members of our congregations bear in mind the desire of the Parent Committee that the Church should be self-supporting, and give liberally in proportion to their income, there will be a much nearer prospect of the independence and self-support of the Church. Till they do, we cannot expect a better state of things than at present. It is well known that there is no want of effort on the part of the agents of the Mission to increase the contributions of the people and to bring the Church to a state of self-support. The co-operation of the people is very much needed in order to accomplish these desiderata.

The average contributions per head

in each Circle are given below, compared with those of the previous year:—

Circles.	Average per head.			
	Benevolent Contributions of the People to the Native Church Fund.		Total Contributions.	
	1895.	1896.	1895.	1896.
Palamcotta.	A. P. 4 6	A. P. 4 6	A. P. 15 3	A. P. 15 4
Alvaveri . .	4 3	4 7	8 9	12 11
Sevel . . .	4 7	4 9	9 9	10 1
Dolnavur . .	4 5	4 7	9 11	12 1
Pannikulam .	3 1	3 5	14 1	11 3
Panneivilei .	3 11	3 11	10 4	10 7
Mengnanapuram	5 0	4 9	12 0	10 7
Nelumavady .	4 10	5 6	13 0	12 3
Sattankulam .	4 9	5 3	9 0	11 2
Asirvathapuram	4 4	4 7	8 4	8 11
Suvieshapuram	4 11	5 2	10 6	11 4
Nallur . . .	4 11	4 10	11 1	11 10
Suraoel . . .	3 5	5 5	9 10	12 6
Sachinapuram .	3 11	4 1	15 4	13 1
Vageikulam .	2 9	2 8	8 5	9 9

All the Circles, except Mengnanapuram and Nallur, show increase in *sangam* money during the year, the deficits in these being Rs. 46 and 14 respectively. In the aggregate, however, there is an increase of Rs. 717:10:3 as compared with the preceding year. In the case of some Circles a large deficit amounting to Rs. 100 each was observed in their last year's contributions. The present increase in their case, therefore, cannot be regarded as steady progress.

The following statement will show the amount of monies collected for the Native Church Fund and other benevolent objects during the past five years:—

—	Congregational Sangam.		Agents' Sangam.		All other Contributions.		Total.	
	RS.	A. P.	RS.	A. P.	RS.	A. P.	RS.	A. P.
1892	12,773	1 57	7,703	13 7	9,809	9 0	29,596	8 0
1893	13,035	10 8	8,204	9 6	12,980	12 9	34,221	1 2
1894	14,027	10 8	8,513	9 11	14,719	5 4	37,259	9 11
1895	17,956	8 2	8,833	6 2	16,340	13 1	39,130	11 9
1896	14,674	2 5	8,884	10 6	14,449	6 4	37,808	3 3

XI. EVENTS OF THE YEAR.

1. *Three Years' Enterprise*.—This may be considered as the most important event of the year. It is widely known that the Church Missionary Society will have completed its Second Jubilee or first Centenary on April 12th, 1899. In consideration of the approaching

completion of the first hundred years of its operations, the Home Committee call upon all their friends and supporters to make the intervening three years an epoch of development and extension in actual missionary work all round the world. Very great efforts are being made in England and other parts of the world where the Society labours towards the accomplishment of the object aimed at; and it remains to be seen what the Tinnevely Church will do towards it. The subject was first mooted at the Executive Committee meeting in July, when it was resolved that before any decision could be arrived at, the question should be widely made known to all the congregations in the various Circles, and that their proposals and decisions should be brought to the next meeting after full consideration in the meanwhile in the various Circle Committees. This was done, and at the meeting held in October last, the recommendations of the several Circle Committees were discussed. All the Circles were unanimous in their opinion regarding special prayer-meetings and evangelistic work, as well as regards the desirability of making special collections in furtherance of the approaching Centenary. In regard to the proposal that, as a permanent result of the T.Y.E., the congregations should be moved to undertake the entire cost of all repairs of their own places of worship, opinions had been received from eight Circles acquiescing in the proposition, and from two others accepting it with slight modifications, while the other five had refrained from saying anything on the subject. The question, however, was then freely discussed, and, after a full deliberation, it was resolved that the congregations should be required to repair their own places of worship, and that T.Y.E. offerings should be deposited in the bank in the name of each Circle, the interest accruing from such deposits being utilized by the Circles in helping such of the small congregations as are unable to undertake such repairs entirely, it being clearly understood that no help will be given either from the Circle or Council Fund for repairs of churches or prayer-houses after the completion of the Centenary.

The efforts that are being made in Madras and Travancore in furtherance of the T.Y.E. deserve a place here for our edification. Their efforts are more ambitious than ours. They are endeavoring to bring their congregations to the position of entire self-support after the completion of the Centenary celebration. Whether they will accomplish their noble object remains to be seen, but it is a fact that they are making adequate efforts to this end.

As regards our Mission, this may be considered for the present too bold an aim. From the first, our people have been accustomed to depend for everything on the Mission, and the missionaries of early days, regarding the converts as babes in the faith, assumed to a certain extent the responsibility of providing for their temporal as well as spiritual wants. Hence dependence on the Mission became common—and it is not easy to eradicate this idea from many minds. But as we are no longer babes, we ought to reject all idea of dependence and learn to become independent of foreign help. May we be stirred by a wholesome feeling of emulation, seeing that the recently-established Church in Uganda is already self-supporting, and that other churches are aspiring to that end; and may the T.Y.E., in which we have promised to take an interest, enable us to attain that standard of liberality by which our Church will be brought to a state of self-support and self-government.

2. *Harvest Festivals.*—At the Executive Committee meeting held in April last, it was suggested that the harvest festivals now held annually in the different centres should be limited to a certain number, as they are multiplying so rapidly as to interfere with other duties. Accordingly it was then decided that the number of the annual festivals should be limited to eight, and that they be held in the following centres:—Mengnanapuram, Suviseshapuram, Pannikulam, Pannivilei, Sachiapuram, Nallur, Dohnavur, and Surandai. During this year therefore the festivals were held in the above-mentioned centres, and the blessings, both spiritual and social, attending these gatherings continue to cheer us much. The offerings were as follows:—

	RS.	A.	P.
Mengnanapuram	393	10	2
Suviseshapuram	298	7	10
Pannikulam	210	12	7
Pannivilei	403	0	11
Sachiapuram	477	15	0
Nallur	257	5	3
Dohnavur	241	5	11
Surandai	250	0	0

Total . . Rs. 2663 9 8

3. *Mission Examination.*—This examination in Scripture intended for those of the agents who did not appear for the Bishop's Biblical Examination took place as usual during the first week of September, and twelve candidates specially distinguished themselves above the rest, having obtained two-thirds of the number of marks assigned for the answers. Of these, the following agents had prizes awarded them by the Chairman of the Council:—

G. Mathuram . Suviseshapuram Circle.
Y. T. William . Nallur Circle.
C. Gnanayuthem Do. do.
I. Dhevavarem . Do. do.

4. *Consecration of the New Bishop.*—On October 28th, the Rev. S. Morley, M.A., Domestic Chaplain to the Lord Bishop of Madras and a valued member of the C.M.S. Madras Corresponding Committee, was consecrated Bishop in Tinnevely and Madura by the Metropolitan of India, assisted by the Bishops of Madras and Travancore. The ceremony took place in St. George's Cathedral in Madras, in the presence of a large congregation of both Europeans and Natives, including a good number of the Tinnevely clergy and laity. We humbly trust that the new Bishopric may be used of God for the welfare of the Church in this district.

On the day of the consecration in Madras, special services were held in all the C.M.S. churches in the district for God's blessing on the new Bishop and his work. The Bishop has already commenced his duties. Several stations have been visited, and confirmations held in the following centres:—Manarkadu, Maruthakulam, Tinnevely, Ukkirancottai.

5. *Obituary.*—The obituary of the year includes four pastors, four catechists, four schoolmasters and one schoolmistress, and 648 congregational members, making a total of 661. The average number of deaths during the past five years is 872. The year has not been on the whole an unhealthy one (except during the month of December, which is not included in the statistics). Of one of the pastors, the Rev. G. Sarkunam, the Chairman has remarked, "He was a good and trustworthy man, and will be a great loss to the Church."

These deaths once more remind us of the uncertainty of human life and of the necessity of working for God while it is yet day. May the injunction, "prepare to meet thy God," be more and more impressed on our hearts, and may the warning, "the time is short," teach us to spare no effort in using all our energy and gifts for the honour and glory of God.

A list of the pastors and agents who departed to their rest during the year is given below:—

Pastors:—

Rev. D. Arulanandhem	Nalumavady.
" John Simeon	Palamcotta.
" G. Sarkunam	Panneivilei.
" A. Gurubathem	Alvaneri.

Catechists:—

D. P. Thomas	Nalumavady.
P. Moses	Mengranapuram
Luke Paul	Suviseshapuram
Vedhakan	Sachiapuram.

Schoolmasters:—

Gnanakan	Nallur.
D. Santhappen	Asirvathapuram
S. Savarimuttu	Suviseshapuram
M. Joseph	Panneivilei.

Schoolmistress:—

Annamarial	Nalumavady.
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We cannot close this Report without looking back upon the past twelve months with unfeigned thankfulness to God, rejoicing in the goodness and mercy which He has been pleased to bestow upon the superintending missionaries and their associates and upon all the congregations entrusted to their charge. The good work in the midst of many obstacles, drawbacks, and trials is progressing.

We would entreat the prayers of all readers of this Report and other Christian friends for the outpouring of the Holy Spirit upon the Church in this district and upon the non-Christians around us. In the C.M.S. Cycle of Prayer, the 13th day of the month is fixed for supplication on behalf of the Tinnevely Mission; and we would take this opportunity to remind all who are interested in the Lord's work to remember this Mission and its workers, on that day every month, before the Throne of Grace. For by God's grace alone can our feeble efforts prove effectual to the salvation of souls.

T. SIMMON, *Secretary.*

INDIAN NOTES.



WE have more than once in "Indian Notes" discussed the visit of Dr. Barrows, of the Chicago University, to India. He has now returned to America, and we understand that there is some prospect of his visiting England next summer. Meanwhile he is lecturing in the United States on the impressions derived from his tour, and is reported among other things to have said:—

"Have I not listened to addresses from Native Christians in India, addresses so able and vigorous that I longed to have such men and women stand before our churches in America? . . . No believer in the Gospel can look for three months on what filled for the most part my thought and vision without a new sense of the strength, effectiveness, and assured coming triumph of Christian effort."

Dr. Barrows heard many criticisms of missionaries, but he never heard a non-Christian say what ignorant and prejudiced Europeans have sometimes said, that the missionaries were doing no good. A Hindu ascetic of Benares said to Dr. Barrows: "I think Jesus Christ was a very good Man. He must have been something like Mr. Hewlett," a deceased veteran of the London Missionary Society.

One advantage of the lectures was that they have brought the claims of Christianity to the hearing of tens of thousands of educated Hindus. Dr. Barrows' remarks on the Hindu revival are worth noting:—

"That revival, which has been going on for a decade, is due in part to the work of Government colleges and of Christian Missions. It is an uprising of the national spirit, a protest of national pride. Too enlightened not to perceive the fallen condition of India and some of the errors and abominations of popular Hinduism, it yet resents European influences and vigorously expresses its dislike of a Christianity which it has been taught to identify very largely with 'British oppressors' and the sins and shortcomings of Christendom generally. Its tendency is to go back to the purer teachings of the Vedas, and to maintain that Hinduism can reform itself and restore the glory of India. It interprets the Hindu Scriptures in the light of Christian truths, and often claims as its own what it has largely taken from Christian sources. . . . There is no unity in Hinduism. All sorts of faiths are mixed together in it: and caste, the social system which binds all into an external uniformity, is a cruel tyranny which Hindus themselves are learning to abominate. Rival philosophies divide the thinking portion of the community. The Brahman priesthood is denounced by the native press as corrupt and selfish. Leadership is absolutely needed by this people, but leaders divide more than they unite. Vivekananda has had a great following since his return, and has spoken some wholesome truths. But he has attacked so many classes of the community with violence that a reaction has already set in. A Hindu scholar writes me: 'The millions of India do not approve of Vivekananda's Vedantism.'"

We learn that a well-printed edition of Dr. Barrows' India Lectures, with many notes which will make them more valuable, is going through the press of A. C. McClurg and Co., publishers, Chicago. They are also publishing a book entitled, *A World Pilgrimage*, describing the incidents and observations of his recent trip around the globe.

Among the many malign influences at work in non-Christian society in India against Christianity, it is likely that there is much to be laid against the doctrine of fatalism. The *Madras Christian Patriot* says truly enough that "there is another side to the creed of fatalism: it hardens the heart like a stone, till a man becomes perfectly indifferent, not to his own sufferings, but to the sufferings of others. It is this which turns the fatalist sometimes into

a demon who sheds blood for the sake of shedding it, and sees suffering without feeling any regret."

There died at Muttra, in the North-West Provinces, last July, an old man of seventy years of age, named John Michael. He was probably of mixed race, and had for many years been in the service of Government as a clerk in a magistrate's office. On becoming entitled to a pension of amount sufficient for his modest wants, he adopted the work of a travelling evangelist. His addresses were not marked by specially sound Churchmanship, coherence of thought, or intellectual power. But he was a man of a type who will always be found in the East, and who have a place in God's economy. Self-denying, earnest, somewhat ascetic, and untrammelled by many rules which are on the whole salutary and necessary, he was a man of whom Christians may well be proud.

The weakness of those religions which start like a bolt from the blue (like the weakness of new political constitutions which raw publicists are fond of manufacturing) lies so clearly on the surface that Mohammedans have tried to forge a counterpart to the Christian truth, "To Him give all the prophets witness," by asserting that the Holy Scriptures contain prophecies of Mohammed. This matter is the theme of the subjoined observations from the *Indian Witness*. Those who have been nurtured in the calm peace given by the enjoyment of what is sometimes styled "a historical faith," may, by studying them, apprehend the longings felt for solid ground by those who stand on the quicksands of man-made systems, and may be stirred to deeper pity for all such blinded ones. The extract says :—

"The Mohammedans feel it to be necessary that Mohammed and his work should be foretold in the New Testament. How intelligent Mussulmans can entertain and cling to such a theory has always been a puzzle to us. The Holy Spirit was to come to the disciples of Jesus; did Mohammed thus come? He was to abide with them; Mohammed did not do so. He was to abide for ever; Mohammed lived threescore years and ten and died. The Holy Spirit's chief work was to glorify Christ, to reveal Christ, to make Christ's glory known to the world: surely this was not Mohammed's mission. One point more: the disciples of Jesus were to remain at Jerusalem until the Paraclete came to them; they were not to engage in their appointed mission until the Holy Spirit's descent upon them. If the prophet of Arabia was the Paraclete, Christ's disciples would have had to wait six centuries for him! Yet Mohammedan controversialists make a great point of this identification, and their ignorant hearers are unable to perceive its falsity."

The *Madras Christian Patriot* has an interesting article on the progress made by Indian Christians during the Queen's reign. Perhaps our contemporary somewhat overlooks the fact that this progress arises largely from the truth that at the beginning of the reign Indian Christians, except indeed in South India, were very few in number, but his remarks as follow are still encouraging :—

"Much has been said, and truly, about the existence of caste among Native Christians. But if we compare the state of things sixty years ago with the present, who can deny there has been a remarkable change? There are Christians here and there who strongly resist any compulsory measures for the eradication of caste. But there is hardly one to-day in the Native Christian community who maintains that caste system is beneficial to society. Under the various forces that have been brought to bear on New India a change of thought is coming over the whole of the country. But what the social reform associations are attempting to do with so much difficulty among the Hindus has been noiselessly effected among Christians under the ennobling influence of the religion of Christ. The intermarriages that are daily taking place between Christians drawn from different

castes is a most significant sign that caste is fast losing its hold on the Native Christian community. It must be admitted that large masses of Christians in Tinnevely are backward in this respect. But we think that it is due rather to the inertia of long-rooted conservatism than to any settled conviction on the point. And there are many indications to show that the inertia is gradually giving way.

"What hosts of superstition and corrupt practices which still disgrace Hindu society have been replaced among Native Christians by the light of knowledge needs no special mention. The Native Christian has broken adrift from them and chafes against everything bearing their traces. A great ferment of thought is taking place which shows itself in the Native Christian community in every department of life—public, social, and religious. We need scarcely add that the rise of a community in India free from the trammels of time-honoured prejudices and superstitions, and standing by virtue of the religion it professes on a par in many social respects with the most enlightened nations of the West, is fraught with immense issues to the future of the land.

"The growth of the community in social position is a subject that we have often dwelt upon. Sixty years ago the Native Christians formed a despised class. But what a change since then! There is hardly any walk in life where the Native Christian does not hold himself abreast of the most intelligent Brahman. In the matter of education our brethren have taken the highest degrees in arts and professions conferred by the local University, and a few have distinguished themselves in English Universities. Some of our ladies have written books of high merit in English, as well as in their own vernacular. To confine ourselves to our Presidency, the name of the late Mrs. Sathianadhan as the first Indian lady novelist in English has acquired an European fame.

The progress which our community has made within the past sixty years has not been unattended with evils. But taking all in all, a review of the advance made by the Native Christian community in social life and position during her Majesty's reign constrains one to profound thankfulness."

Mentioning authoresses, the writer of the above might have added the late Miss Toru Dutt, and also Miss E. L. Goreh, the authoress of the hymn, "In the secret of His Presence." The omissions are accounted for by noting that the purview of the article is almost confined to the Southern Presidency.

One would not naturally look to the Island of Mauritius as a place which should yield a Native Christian of high intellectual attainments, but we are glad to state on the authority of the *Christian Patriot* of Madras that one of the two scholarships awarded to the best students of the Royal College, Mauritius, has this year been won by an Indian Christian student. The scholarship entitles the holder to pursue any professional study he may choose at any institution in the United Kingdom. It is of the value of 200*l.* per annum, tenable for a period of four years, with a passage allowance of 75*l.*, and a like sum for the return passage. There are two scholarships of this kind offered every year to the most successful candidates at the Royal College, which are much coveted and keenly competed for. The examination is a most searching one, extending to about twenty different subjects, and the examination-papers are sent out from England.

The *Indian Witness* publishes a touching letter from one of the many lady missionaries who have recently been grappling with the late Famine. She is describing her perplexity in her efforts to find suitable work for female orphans, and uses language which has, it must be confessed, a humorous side, as well as a terribly piteous one. Mentioning the ordinary disabilities of the female sex in India, she says:—

"A woman cannot be seen looking about when men are present, and is considered a person without character if she dares to speak to one of the opposite sex. Not only are they hampered by custom, but they are also bound by caste. There

is no way for a respectable woman to make her living. To do this or that of manual labour belongs to the lower classes, and is degrading her in the estimation of those around her.

"With this in mind our friends will better understand some victories that we have had. Until of late we have been paying a man for washing the girls' clothes in the school. We have felt this to be a very heavy bill to pay for poor children, and specially at this time when there are so many without food. So we began to plan how we might do away with it. A friend who entered into the project with us had some washing boards and tubs made, and we began to improvise ways and means of washing clothes as we do at home. The suggestion at first was thought madness. Who ever heard of a Bengali girl washing and ironing her own clothes? No one. You often hear of them wearing badly-soiled clothes when there were no coppers to pay the washerman. However, a few of the older ones volunteered and we went to work, and such snow-white *saries* and nicely-ironed borders had never been seen on the girls as were worn to church the next day.

"One of the girls had long pleaded with me to take her sister's orphan boy and put him in our boys' school. I told the girls that I had no money to support him, but if they would wash their own clothes I would take the money which we paid for having it done, to support this boy, and he should be theirs. They were delighted with the project and are doing their work. The boy has been sent for, and has now entered school, supported by our girls."

A very grievous calamity has fallen on the wide and blessed work of our friends the missionaries of the American Presbyterian Mission. A telegram reached them during the summer directing an immediate curtailment of their expenses to the amount of 30 per cent. It is a year or so since we published in these Notes an expression of opinion by Bishop Thoburn, of the Methodist Episcopal Mission, that the limit of remittances from America to India had been already reached, but it would seem that no one contemplated so sudden a retrenchment as this. Its effects on the whole of the Missions of that valuable Society must be crushing indeed. The Lord is able to make all grace abound towards them, and if it were to lead to the arousing of more self-denial among the Indian Christians who have, for seventy years or so, profited by the labours of that Society, it may turn out that God is in this way using the backwardness of American subscribers to further His own glory. But it will not be of credit to those who could maintain the work and do not, and it may contain a solemn warning to us in England never to permit any such dire diminution of funds to touch our own efforts. There might seem to have been lack of foresight and administrative ability to necessitate so distressing a step as the sending of a telegram in such terms, but the fact is as we have stated it, and must call for our earnest prayer and affectionate fellow-feeling.

An illustration of the variety of the difficulties which beset translators of the Word of God is given by a veteran missionary in India, who tells us that Hindi (a language spoken by very many millions in India) "offers special difficulty as a medium for the expression of Biblical truth. Hindi is the speech of a people to whom pantheism in some form is as natural as Calvinism is supposed to be to a Scotchman. We have no word in Hindi for 'person,' none for 'matter,' as distinct from 'spirit.' The word for 'omnipresence' suggests rather universal pervasion than what we mean by presence. There is often difficulty in finding exact words even for moral ideas. Thus there is no one word to express the idea of chastity, which can be applied to a man; the word which denotes this can only be used of a woman! Neither is there any word which connotes the same thought as our word 'ought,' so that, naturally, Hindi has no word for 'conscience.'"

H. E. P.

THE MISSION-FIELD.

SIERRA LEONE.



WE are informed by Mr. T. E. Alvarez that in the title we gave to his letter in our September number (p. 684), telling of pioneer work in the Hinterland of Sierra Leone, we should have substituted "Yalunka" for "Kuranko." Certain American brethren, Mr. Alvarez says, are at present the only missionaries settled in the Kuranko country, their station being two days' journey south-east of Sinkunia, in the Yalunka country, where the C.M.S. is at work.

YORUBA.

Bishop Phillips, who left England on September 22nd, reached Freetown, Sierra Leone, on October 10th. He was hoping to proceed to Lagos in the following week. We learn with regret that his health, which was suffering when he left England, had not improved according to his hopes.

Writing from Lagos on September 30th, the Rev. T. Harding refers to the difficulties caused by the movements of the French near Shaki. The Lagos Government were sending up a detachment of Hausas to look after British interests there. Mr. Harding asks, "When are we going to begin work for our Captain at Shaki? Mr. Wood was sent out for the place, but never got so far. Who will be baptized for the dead?" In the same letter Mr. Harding mentions the death of Thomas Williams, the oldest Scripture-reader in the Mission, who died at Kudeti, Ibadan, on September 8th. Of this aged worker Mr. Harding writes:—

He was caught and sold away from his home, engaged in war with his master, and was again caught and sold to Lagos, where he was sold again and shipped to America, but was rescued and taken to Sierra Leone. He re-

turned to the Yoruba Country as a Christian trader, and was employed as an agent by Mr. Hinderer. He served for many years at Oyo, and then was re-transferred to Ibadan, where he died.

EASTERN EQUATORIAL AFRICA.

After the fight in Budu—detailed in the extracts from Dr. Cook's journals published in our last (pp. 813-17), Mwanga, with a following of his personal attendants, went over to the Germans, and was taken by them to Bukoba. The rest of the chiefs and people who had fought for Mwanga were compelled to retire further west to Ankole, where they joined with other rebels, called the Bangorie (Indian hemp smokers), and seemed likely to be a cause of annoyance in future, so the Commissioner took the Waganda army against them and dispersed them.

During the progress of the revolt in Budu the missionaries in Mengo were anxious for the safety of the Europeans in the adjoining province of Koki. Mwanga and his chiefs did their utmost to persuade the king (Kamswaga) to join in the rebellion, but he refused. The Mission party in Koki told Kamswaga that if he considered their company was a help to him they would remain, but if a danger they would leave; and he asked them to stay, as he considered their presence would restrain his heathen chiefs. Mr. R. H. Leakey says that the presence of the missionaries really saved Koki, the Christians of which were loyal to a man. Mr. Leakey adds that among the rebels generally there were but few Protestants. The Mohammedans, too, as a whole were loyal. On the other hand, the Roman Catholic Waganda were mostly with the rebels.

On August 14th, Daudi Chwa, son of Mwanga, born August 8th, 1896, was proclaimed king of Uganda in the room of his father. In a letter to Bishop Tucker, dated August 16th, some extracts from which have been sent to us,

Archdeacon Walker gives the following account of the inauguration of the new reign :—

Apolo Kagwe (the Protestant Katikiro), Mugwania (the Roman Catholic Katikiro), and the Kangao (Zakaria) were declared to be the regents to administer the government in the name of Daudi until he is old enough to do so himself. Yunia Kamwanda (the little princess), daughter of Kalema, whom Darnari of Kasubi, the Nabinga, was bringing up, is proclaimed to be the Lubuga (Queen-Sister).

Mwanga was declared to be a *criminal*, and no longer capable of being king of Uganda. He is in the hands of the Germans at Bukoba, but they are taking him to Mwanza. When he arrived at Bukoba and gave himself to the Germans, he had 400 lads, but the Germans chose out ten for him and sent off all the rest.

Daudi was proclaimed king at Nakasero (Mr. Wilson's private house) because Major Ternan was too ill to come to Kampala. Then Daudi was taken to Mengo, and at the Waukaki (the

main gateway) Mugema set him on his throne (an especial stool called *namulondo*) and robed him in a bark-cloth. Two spears and a shield were held over him, and Daudi was declared to have "eaten" Uganda. Yunia Kamwanda was also robed in bark-cloth and declared to be Lubuga. Then Daudi was carried into the *baraza*-house (called Blaugi) and was set on his father's chair. He looked very well and happy, though at times a look of astonishment came over his face. He is the first Christian king Uganda has ever had: long may he reign over it! Certainly no king ever began his reign with fewer crimes to repent of, and with less ambitious feelings in his heart. At the end of a long reign may we be able to say the same of him.

Sekibobo and another chief (Mwanguzi) are chosen with Kisale, the old blacksmith (now the Roman Catholic Kaima), to be the child's bodyguard and to see to his education, &c.

The quietness of the greater part of the country during all the troubles caused by the revolt is a matter of congratulation, and shows that a large number of the people do not wish for a change. At the same time Archdeacon Walker says: "Although only some of the chiefs and common people joined the king openly, many more are secretly with him, and hate the Europeans and the civil and religious control that exists in the country. . . . Things are in a bad way, and at present it is not safe for any European to walk about in the country districts." The Archdeacon expresses his thanks to the Commissioner (Major Ternan) and Mr. G. Wilson for the great consideration shown during the anxious time through which the missionaries have passed. Of the latter he writes :—

Nothing could exceed his kindness and thoughtfulness for us. As soon as any news was received, he at once sent down messengers to inform us. And not only has he kept us here at the

capital fully informed, but also he has on all occasions when news was received, printed off with the cyclostyle a circular in Luganda to send round to all the Mission stations.

Archdeacon Walker is glad to be able to say that the outbreak against European control has not been caused by any harshness shown by Europeans to the Natives, or unkind treatment of them. The reasons for the revolt he states as follows :—

(1) The king resented the chiefs interfering with him and taking the boys away from him. Also the king resented the interference of the chiefs when he was smuggling ivory out of the country, and other such-like checks that were put on his power.

(2) The rebel chiefs wished to live openly irreligious lives without losing caste. They wanted to take women as

they liked and make them their slaves, giving them no freedom to marry any one else.

(3) The rebel common people wished to sit in the sun and smoke their pipes, and hated being made to carry loads (though they were always paid for the work), to build houses for their chiefs, and to improve the roads.

The Rev. F. H. Wright, of Nassar, at the south end of the Victoria Nyanza,

where he is holding the fort under difficulties caused mainly by the Mission being undermanned, reported early in August five individual applications for baptism during the previous few weeks. All the baptized Christians were running well. Rebeka, "the Muganda lady who had proved such a help with the girls," had gone back to her own country, and her departure was a cause of general grief among the Wasukuma girls, who wept for hours. Mr. Wright remarks that he had not supposed these unemotional people capable of such deep feeling. Lukonge, who was king of Ukerewe when the missionaries, Lieut. Shergold Smith and Mr. O'Neill, were there in 1877, is reported to have died in captivity at Mwanza, the German station on the south of the Lake, early in August.

PERSIA.

Notwithstanding a fanatical effervescence very strongly evinced in Persia, as in other Mohammedan lands at this time, Bishop Stuart is able thankfully to report at Julfa "an open door for Gospel teaching and kindly intercourse with the people; and never," he says, "have the medical benefits conferred by the Mission been more widely appreciated and availed of by all classes of the community than at the present time." When the Bishop wrote (on September 18th) he had just returned from a ten days' visit to Najifabad, where he and his daughter and Miss A. Stirling had a very hearty reception. Their daily prayer-meetings morning and evening were largely attended; and every afternoon the ladies had their room filled with women. They were obliged to have them in two relays, so many were they, and so eager to hear. The party had similar experiences in some neighbouring villages which were visited by them. With regard to the general outlook the Bishop writes:—

The common people as of old still gladly hear the Word; though the priests and rulers are hardened. May Omnipotent Grace touch their hearts, and what a change we should then see in this poor, enslaved Persia!

So far as one can judge from present indications not much is to be hoped

from man. . . . But our confidence is in a prayer-hearing and prayer-answering God. For Persia and other Moslem lands much prayer is being made, and will (we trust) increasingly be made. And so "in quietness and in confidence shall be our strength." Pray for us.

BENGAL.

Owing to serious damage to the Old Church, Calcutta, by the earthquake, the tower and the west wall have had to be pulled down. The tower will not be rebuilt. To rebuild the west wall, porch, &c., will cost about Rs. 13,000.

On October 8th, being the fiftieth anniversary of the consecration of Calcutta Cathedral, a special service of praise was held in the afternoon. The service throughout was most simple and very impressive; the choir consisted of 270 voices. The preacher was the Rev. A. N. Banerji. *The Old Church Parish Magazine* says:—

The Cathedral was built and endowed through the energy of good Bishop Wilson, who was appointed to the See of Calcutta in 1832. The Bishop applied to the Government for a site in 1839. The Bishop himself gave two lakhs of rupees, one for the building and one for the endowment. On the whole about 75,000*l.* was raised. Her Majesty the Queen presented a superb silver-gilt Communion set, and sanctioned the gift by the Dean and Chapter of Windsor of a large stained-glass

window representing the Crucifixion, originally intended for St. George's Chapel, Windsor. The cyclone of 1864 most unfortunately destroyed this window. The present east window was erected by public subscription.

Bishop Wilson had a true missionary spirit, and intended the Cathedral to be the centre for missionary enterprise. To this end he raised an endowment of 30,000*l.*, the interest of which he wished to be devoted to the maintenance of six Missionary Canons, who, with the

addition of the Archdeacon and six honorary Canons, would have constituted the Dean and Chapter of the Cathedral. This he was not able to carry out in its entirety: part of the funds were eventually devoted to forming an endowment for the support of a native missionary clergyman in connexion with the Cathedral, the remaining interest being paid over to the

Church Missionary Society for special work, partly in connexion with the Cathedral Mission College in Calcutta. This College is now known as the C.M.S. Divinity College in Mirzapore Street.

Bishop Wilson died on January 2nd, 1858, in his eightieth year, having occupied the See for twenty-five years.

We learn from the *North India Gleaner* that the Rev. J. Martin, of the Fuh-Kien Mission, has sent a draft for Rs. 307 for the Indian Famine Fund, with the following note:—

It is a collection taken at our Ku-Liang Convention and comes with much prayer and sympathy. Ku-Liang is a range of hills about nine miles from Fuh-chow. There are some eighty missionaries here from Fuh-Kien, in-

cluding Fuh-chow and Amoy. Last week we had our Convention, two meetings taken daily by various missionaries. The idea of the collection was started by a letter from Miss Boileau to her sister here.

NORTH-WEST PROVINCES.

On August 29th, the Rev. J. P. Ellwood, of Gorakhpur, baptized nine Hindus and one Mohammedan. Seven of the Hindus were of the Brahman caste. The women had been carefully prepared for baptism by Miss Hibberd, of the Zenana Bible and Medical Mission, and their answers at the baptismal font were clear and distinct, showing a real earnestness of purpose, and a longing desire to be Christians in heart and life. Three of those baptized were the fruits of the C.M.S. Basti Mission. A large number of men, women, and children are being prepared for baptism in Basharatpur, and the ladies of the Z.B.M.M. are giving material help in their preparation, especially Miss Hayward.

On the following day, the foundation-stone of the Railway Church, Gorakhpur (St. Andrew's), was laid in the presence of a large number of the residents and Indian Christians. The first part of the service was read by the Rev. T. F. Robathan, and the latter part by the Rev. J. P. Ellwood. The stone was laid by the Commissioner of Gorakhpur, E. B. Alexander, Esq. The service amongst the native railway employes was begun in the Railway Institute by J. B. Braddon, Esq., and it was through his unremitting energies that most of the money was obtained for the building. The movement received the hearty support of the Bishop of Lucknow, and the services in the new church are conducted by the missionaries of the C.M.S.

Of the famine in the Central Provinces the Rev. E. D. Price wrote from Mandla on September 9th:—

I have given orders to open two more soup-kitchen relief centres and to extend those already in operation. We have now eleven C.M.S. relief centres, and, including orphans and other children, 2500 human beings on daily relief. The Government have at last awoke to the terrible state of this district, and are making great efforts to cope with the distress. The Govern-

ment relief officers are now going through the various villages with orders to examine the bodily state of the inhabitants. All who are in a very emaciated state are at once to receive relief, and the number in such a state is appalling. In fact, half the inhabitants of the villages are in so emaciated a state that their ribs can be counted.

Of the rising on the north-west frontier of India, Mr. Price, who was then staying at Simla, not far from the seat of war, wrote on September 23rd:—

The real cause of the war is—first, the circulation of the book called *The*

Holy War, written by the Ameer of Afghanistan, and urging the duty of

extending the Mohammedan religion. Its sale is now prohibited in India. Secondly, the preaching of the Mussulman priests, who, taking from this book their text, urge the extermination of all unbelievers, especially Christians. Hence the raids in our territories. Thirdly, the success of the Sultan of Turkey against Greece, or, as their priests preach, against the united power

of both Greece and England. The Mohammedans in India are kept in check by the Hindus, or there would be a rising in favour of the Sultan of Turkey. All the frontier tribes that have so far taken part in the present war are Mohammedans of the worst type, and always ready for the murder of Christians.

PUNJAB AND SINDH.

The following graphic account of the Queen-Empress' Diamond Jubilee celebrations amongst the Sikhs in Tarn Taran has been in type some time. Mrs. Guilford wrote on July 10th :—

Whilst rejoicing and festival were occupying the thoughts of all our beloved Queen's subjects in England more or less on June 20th and 22nd, when the Jubilee was commemorated of the sixtieth year of her reign, what were her subjects in India doing? Festivities of all kinds are recorded throughout the country, but I think our missionary friends and others will be interested to hear something of the somewhat uncommon proceedings in the district and town of Tarn Taran, the home of the Sikhs, as most know. First might be mentioned that, although Mr. Guilford has been for some years President of the Municipal Committee of the town, yet in the matter of how to honour the Queen he was not consulted at all. The whole thing was planned out by the people themselves without European advice or assistance of any kind; and they showed an amount of loyalty and generosity which we were quite unprepared for. First they voted among themselves the large sum of Rs. 2000—large for the size of the place and the famine year. Part of this they spent in building a splendid tank at the entrance of the town, to be called the Diamond Jubilee Tank. When all was planned, and magnificent programmes in green and gold had been pasted all round the town, Mr. Guilford was requested to represent the Queen in their midst throughout the whole of the celebrations.

And now I will proceed to a detailed account of all that took place.

On Sunday, the 20th, for which a special service had been prepared in the vernacular by the Bishop of Lahore, and printed sheets of the National Anthem also, the people of the town were invited to come to the C.M.S. church and to join us on that day in worship. To our surprise and joy they came in

numbers, and the church was quite full on the men's side. They joined us lustily in singing "God save the Queen," both at the beginning and end of the service, as well as saying "Amen" at the end of the prayers. A very appropriate sermon was then preached, suitable to all, on 1 Tim. ii. 1-3, concluding with a few striking stories of the Queen's life, as well as recounting some of the blessings of her reign—one which they seemed specially to appreciate being that Mohammedan could not molest Hindu, nor Sikh attack Mohammedan, but that all could live and let live, and that out of this universal peace a way had thus been made for God's servants to come and live among the people of all lands, and God's truth and message of grace and salvation to be proclaimed everywhere, and that any who will may accept freely now. So much has this blessed Gospel spread in the Queen's reign that recently in a land for centuries under the law of Buddhism (Japan), the advisability of adopting the Christian faith as the national religion was seriously discussed.

The people were then, after again singing "God save the Queen," jubilantly played out of church to the cheerful strains of the harmonium, and all felt gay and happy.

On Monday morning Mr. Guilford was escorted by a large attendance of Native Rais and gentlemen to the Government and Khalsa schools in the town, and asked to distribute among the boys commemorative medals of the Jubilee, and then some verses composed by a young Sikh were beautifully sung by two little Sikh boys (two of the trained singers in the Temple here) in honour of Her Majesty. Then Mr. Guilford was asked to offer prayer in

each school before the close of the proceedings on behalf of Her Majesty the Queen-Empress.

During the morning a cricket match took place between the two schools, and then a grand distribution of sweets to the children of *all* the schools indiscriminately, including our three C.E.Z.M.S. girls' and one C.M.S. boys' Mission schools.

In the afternoon about 5 p.m. a feast was given to all the poor of the town, and another to the inmates of the Leper Asylum, and at this latter Mr. Guilford again presided, for among these poor people he has many loving disciples, as well as professed and secret believers in the Lord Jesus Christ. He then returned to the camping-ground, where the crowds were awaiting his arrival to commence the game of tent-pegging, which was performed by some spirited Sikh riders, home on leave from their cavalry regiments. We all sat in a place by ourselves to watch and enjoy the fun.

After this and a hasty dinner we all repaired to the C.E.Z.M.S. compound for the distribution of prizes, after the half-yearly examinations of all the numerous classes connected with the Missions here, and which has become quite a feature of the work. . . .

Mr. Guilford opened the proceedings by requesting Munshi Qutb-ud-Din to pray, and then an illustrated address was given of fearful and horrible giants, representing different sins and faults which had prevailed in the community during the past year. . . . Then the awful paper was read out of every one's merits and failures, and then prizes were distributed according to merit, with abundance of sweets and fruit, and with prayer the meeting broke up. Late in the evening a dinner was given in the Public Gardens to all the chief men of the district, numbering about 400, the Hindus sitting in one part of the grounds, the Mohammedans in another, at a little distance from each other, and Mr. Guilford and some of the leading Christians at a table in the centre. So ended a very happy day.

On the 22nd, Mr. Phelin, the Superintendent of Canals in these parts, joined us at early breakfast at 6 a.m., and spent the day with us, assisting Mr.

Guilford very kindly through the rest of his duties. At 6.30 a.m. a grand procession of some hundreds of people was formed, with flags and banners, including all the schools, and Mr. Guilford, Mr. Phelin, and the Tehsildar at the head, accompanied by a splendid old Sikh in full uniform, a former A.D.C. to the Viceroy. They then marched all through the town to the martial strains of two native bands, returning by the Mission compounds, through both of which the whole procession marched, stopping to present arms where we all stood. This somewhat alarmed our Bibis, who were quite unprepared for so many bayonets pointed at them. They finally drew up at the Diamond Jubilee Tank, and here Mr. Guilford performed a little religious ceremony, offering some appropriate prayers, and all the people said "Amen." It was a most interesting sight, the Christian missionary thus unanimously placed by the people themselves in the place of their priest, and he surrounded by hundreds of Hindus, Mohammedans, and Sikhs, praying for them and for the Queen, and they adopting our Christian way of response to prayer by all saying "Amen." Sweets were then again distributed to all the boys' and girls' schools, and another feast given to the chiefs of the district, as well as one to the poor.

Later in the day there was a display of acrobatic feats, and in the evening all the town and Mission compounds were illuminated, and the whole was concluded by a grand display of fireworks on the camping-ground, to which we all went.

So ended three days of loving, harmonious rejoicing, in which all thought of race and creed seemed lost for the time, and all hearts seemed to touch each other, and to be full of love and mercy, peace and goodwill, kindness and pity for all.

"Surely," as it ended we said to each other, "the Jubilee of this good woman whom God has sent to reign over so much and so many, must bring nearer the reign of the Prince of Peace," and we have seemed for these three days to be on the threshold of His appearing, when all differences shall fade away in the glory of His triumphant rule of perfect wisdom and peace.

In view of the military operations on the North-West frontier of India, the

following letter from Dr. T. L. Pennell, of Bannu, to the Editor of the *Punjab Mission News*, is of special interest :—

At the present juncture, when so many eyes are turned towards our frontier tribes, I should like to say a few words about them, in order to elicit the prayers of your readers, that dark though the present prospect of work among them may seem just now, yet there may result the opening of new doors and fresh opportunities, and that in the near future many of these wild and brave people who are now in arms against us may submit themselves to the call of Christ. In this connexion I may mention an interesting prayer-map issued from Hoti Mardan and asking for special prayer for the trans-border tribes and regions beyond, every Friday at noon. Last month I was encamped on the Samana, and at Hangu, now the headquarters of one of the Tirah columns, and both here and at other villages near the frontier I had many arguments with Mullahs and others, who, in fact, were often so eager for discussion as to leave very little time for medical work. It was certainly remarkable to find, even in the most out-of-the-way villages, the interest, sometimes almost approaching to excitement, over the latest news of the war of Rûm (Turkey), the items of which were gathered up and garnished and passed on again with improvements, all of course to the greater glory of Rûm, by the *talibs* who acted as the medium of spreading it from village to village. Even the unread villagers and ploughmen would seek to catechize me on the relative resources, powers, prestige, &c., of Rûm and the Christian powers, all of which, they seemed to think, might reasonably be thrown into the balance against Rûm and yet leave the Sultan-i-Rûm power to carry through a successful *jihad* with the aid of the Mohammedans of other countries who looked up to him as the war-leader of Islam. My representation of the facts was usually met by an incredulous or cynical smile, as much as to say, "You don't think we'll swallow that"; and I also noticed that where usually I was known and greeted as the Padre Sahib I was now spoken of, despite my native dress, as "one of those Feringhees." In argument with one Mullah, who had even had the advantage of some part of his education in a Mission-school, he gave his deliber-

ate opinion that were they free agents it would be the duty of the Mohammedans to take my life as an enemy of Islam, and though I do not think many of his hearers shared his view, yet he followed up his argument by showing that Islam had won its glory by being a "Zor ka din" (religion of force), and that it would only regain its old glory by means of Zor. By the way, their teaching in the matter of *jihad* was rather of a contradictory character, for while they laid down the rule that a reasonable hope of success was a *sine quâ non* to a true *jihad*, and that, therefore, to fight against the "Sircar" would not be a *jihad*, yet they believed that the Waziris and Swatis who had lost their lives before the British arms were as sure of paradise as if they had been fighting in a *jihad* organized by the Sultan-i-Rûm himself. In this way tribes who do not wish to risk their lives in an unpromising cause find an honourable and orthodox excuse for not joining, while those who do engage believe they gain all the future bliss merited by having done so. Still even the zeal of the *talibs*, in relating all the noble deeds of the armies of Rûm and the pleasures of paradise, with embellishments of their own, would probably have been unable to excite the people, were it not for local irritation and for exaggerated accounts of the successes of the Mohammedan tribes on other parts of the frontier. One of the tribes which is now wisely refraining from looking on the present fighting as a real *jihad* is that of the Zaimukhts, whose chief *chikkai* is showing once more his ability to take advantage of circumstances at the right time. This chief *chikkai* I had the pleasure of visiting last year in his mountain retreat of Chingarah, and right hospitably he entertained me. He gained his present position as supreme chief of a war-loving and turbulent trans-border tribe by his fearless and successful daring in heading raids on the property and lives of their neighbours, and by the unerring certainty of his gun; and having now gained for himself and his people a strong position and wealthy, well-stocked villages, he is resolved, he says, to spend his days in the worship of God and peaceful pursuits. He still, however, takes a great interest in showing off his

rifles, and once, taking off a little book of Arabic prayers (the "Ganj-i-Arus") which he carries suspended round his neck, he showed me with pride a simple Pushtu prayer which he had composed himself, and prayed every time that he took aim at any one, and which was to the effect that by the grace of God the bullet should not miss its mark, and he averred that he had never used the prayer but what it was at once heard and answered. To hear the intelligent fervour with which our friend would descant on the Koran, and engage with me and his Mullah in discussion on religious subjects, it was difficult to doubt the sincerity of his belief or convict him of hypocrisy. He insisted on the rather reluctant Mullah reading him passages from the Gospel, and he will, I believe, keep the promise he made on my leaving, of perusing at leisure the books I left with him. It was a strange sight to see him at the head of his bodyguard, chiefly composed of men of various tribes who had fled from the justice awaiting them in the criminal courts of our border station, lay down their rifles and swords on the threshold of the mosque five times a day, and uniting in the praise of the Creator whose creatures they were, on the lookout to murder and loot. Their villages were samples of those that will have to

be tackled all over the Tirah country, for although it was then time of peace, yet nearly everyone one met was fully armed, and mostly with Government rifles; and even the discussions in the village *chauks* were carried on with men who, to judge from their warlike appearance, might have been just setting out to loot some passing caravan. I remarked to one Mullah I was talking with the incongruity of his carrying the Koran under one arm and his cartridge-belt and rifle under the other; but he replied, "Oh no, there is nothing incongruous; these are the two things that go to make up our profession in this country; we are not like the Hindustanis, who have all forgotten the true tenets of Islam." It will be some time now before the missionary will be able to go so freely among these people and meet with the welcome which the medical and surgical relief accompanying the preaching of the Gospel gained for him then, but it is a time now, I am sure, when we should unite to pray for these tribes, that where we have already carried fire and sword, we may there, and that in the near future, go with the sword of the Spirit, which is the Word of God, and start a flame for Christ which shall gather into its standard many brave men of every tongue and tribe among them.

SOUTH INDIA.

We learned by telegram from Aden on November 8th, that the Rev. A. H. Arden had died suddenly from heart-disease. Mr. Arden, accompanied by one of his daughters, was on his way to India to take charge of the work in the Nilgiris, in succession to the Rev. A. H. Lash. This was Mr. Arden's fourth voyage to India on C.M.S. service. From 1864 to 1874 he was in the Telugu Country; from 1878 to 1881 Secretary to the Madras Corresponding Committee; and in 1895-6 Acting-Secretary at Madras. In the intervals between these dates Mr. Arden was one of the most active of home workers for Foreign Missions. (See under "Editorial Notes.")

We regret to hear that Gopal Chandra Shastri, baptized at Nasik on August 2nd, 1896 (see *C.M. Intelligencer* for November, 1896, p. 864), and who was under training at the Madras Divinity School, has disappeared. It seems that his claim to the degree of M.A., Calcutta, was unauthorized, and when asked to explain he resigned his scholarship at the Divinity School and left Madras, stating that he was going to Nasik. He did not put in an appearance at the mission-house there, and the last heard of him was that he was in Ceylon *en route* to London. The Rev. E. Sell says: "He seemed an earnest, devout man, and we have no reason to believe that he will give up his Christian profession, but his conduct is inexplicable and he has gone away of his own accord. Apparently he was afraid of an investigation. He seems to have been a wanderer for many years, and could not settle down. We are very sorry about it, for at one time we thought he might be a most useful man."

According to the *Madras Mail*, Mr. Gladstone has addressed the following autograph letter to Mr. S. Sathianadhan, M.A., Professor of Logic and Moral Philosophy, Presidency College, with reference to his late wife's Indian novels, *Saguna* and *Kamala* :—

I thank you for the interesting works you have placed in my hands, and especially for the preliminary sketch (by Mrs. Grigg). The Indian tale, which on receiving it I have begun, is of great interest on account

of the source whence it proceeds, but also appears to me very hopeful and promising. I trust much fruit may arise from the application of the richly-endowed Native mind to European literature.

The preliminary sketch by Mrs. Grigg which Mr. Gladstone eulogizes was published in the *Intelligencer* for September, 1896, p. 670.

The *Indian Christian Herald* notes the formation, in South India, of a Missionary Association composed, for the present, of seventy-six missionaries of nineteen Missions from fourteen districts of the Madras Presidency and its associated Native States, having for its objects, (1) to promote among missionaries fraternal feeling and interchange of information and views regarding Mission work, and (2) to provide means of consultation and united action in the interests of Mission work when occasion requires.

During the ten years, 1887-97, the Rev. C. W. A. Clarke has been Principal of the Noble College, Masulipatam, the numbers have gone up from 360 to 925, having in all but one department just about trebled in the decade. On the present teaching staff of the College are four M.A.'s and three B.A.'s, besides three others who are also graduates.

WEST CHINA.

The first baptism at Shih-ts'uen Hsien, in the province of Si-chuan, was mentioned incidentally by the Rev. O. M. Jackson in a letter quoted from in our October number, p. 780. Mr. J. A. Hickman, who is in charge of the station, wrote on July 26th:—

You will, I know, rejoice with us in the joy of receiving into Christ's Church our first convert, an old woman named Cheo, aged seventy-four. We have every reason to believe this dear old woman is a faithful follower of her Saviour Jesus Christ; she has broken her fast of fifty-two years, no easy matter. She has a small income, and so is not looking to us for rice. . . . We believe God Himself is doing a work in this place. If He work, who can let? During the past two and a half years the work of the Mission has been

carried on in most unsuitable premises, part of an inn. We have at last got a house to ourselves, *inside* the city: this, we hope, will prove a real help in every way. At our Sunday service yesterday our present preaching-room was far too full. In our new house we hope to make a larger place for preaching, and also to get more guest-room for those who wish to come and talk over the doctrine. You will, I am sure, continue to remember us in our lonely station. God is near.

Mr. Hickman had been down to Mien-cheo to meet Bishop Cassels for a special service in connexion with receiving his commission to act as lay reader. The Bishop was suffering from a badly-sprained foot, the result of a fall from his horse while *en route* to Mien-cheo to attend a Committee meeting and the special service.

JAPAN.

A recent letter from Miss D. I. Hunter Brown (New Zealand C.M. Association), of Kagoshima, published in the N.Z. localized *C.M. Gleaner*, contains an account of a visit to the Loo Choo Islands. While there Miss Hunter Brown held several meetings, at most of which she spoke through an interpreter. There are three Christian congregations, each partly Japanese, partly Loo Chooan, grouped respectively round a Methodist, a Baptist, and a C.M.S. catechist. We give

Miss Hunter Brown's account of a remarkable meeting in which all these Christians joined:—

There were forty present at the united monthly prayer-meeting, Christians and catechumens, mostly men of course. The subject was, "Those in distress," with special reference to the Indian famine, the war in Crete, and Armenian sorrows. The leader, a Japanese worker from Kobe, was admirable, and indeed so were all who took part. The great point he made was, that they could not truly sympathize or pray unless they had made up their minds to *do*; the doing he proposed was to send help to India, but his chief reason for proposing this was the abso-

lute necessity for truthfulness before prayer can bring down the blessing that it seeks, and in this way only could we prove that we are truly in earnest about helping those in distress. So something is to be sent up to the British Consul in Kobe, from the Okinawa Christians of the three Churches. The leader said, "It is for our brothers in India; we have never seen them, never may see them, but there they are and in trouble." I think the Okinawa people will have realized for the first time, may be, the brotherhood of all Christians and how wide their family is now.

A special service of thanksgiving for the manifold blessings of the Queen's reign was held on June 20th in St. Andrew's, Tokio. Almost every British resident, beginning with the *Chargé d'Affaires*, attended. The Emperor of Japan was represented; and amongst the congregation were members of other nationalities uniting with their British friends in the act of thanksgiving and worship. Archdeacon Shaw (chaplain to the British Legation) preached from Prov. xiv. 34, "Righteousness exalteth a nation."

NORTH-WEST CANADA.

At the request of Bishop Pinkham, who is in England, Bishop Young of Athabasca visited the Mission stations in the Saskatchewan Diocese last summer. He arrived at Battleford on Sunday, July 4th, the day arranged for the admission to priest's orders of the Rev. J. E. Matheson, and the ordination took place during the morning service. A confirmation was held in the evening. Sandy Lake was reached by the following Sunday, when nine were confirmed, and during the week the Bishop administered the Holy Communion to fifty Indians (in the case of the sick and infirm in their own tents or houses). After spending ten days in Prince Albert, Bishop Young started with Archdeacon Mackay for Montreal Lake, where twenty candidates were confirmed. At Little Hills there were ten confirmees. A hearty reception was accorded by the Indians who were awaiting the arrival of the party at Stanley. The Bishop was struck with the "almost cathedral proportions of the church." On Sunday morning he confirmed twenty-one and afterwards administered the Holy Communion to about one hundred. At Stanley, Archdeacon Mackay commenced his return journey to Prince Albert, and on his way administered the Holy Communion to sixty-five at Little Hills and to fifty-one at Montreal Lake. The Bishop continued his journey to Pelican Narrows, where he confirmed twenty and there were about thirty communicants. At Cumberland the Rev. J. Settee presented seventeen for confirmation, and there were forty-five communicants. From Cumberland the Bishop proceeded to the Pas, arriving on September 3rd. The Rev. J. Hines presented seventy-one for confirmation, and there were 128 communicants. The Bishop was cheered by overflowing congregations in the large and commodious church. Thirty-three were confirmed and the Holy Communion administered to thirty at Moose Lake; and at Chamahawn (where a new school-church was opened) there were fifteen confirmees and thirty-five communicants. Grand Rapids was reached on September 11th, and on the following Sunday sixteen were confirmed. Bishop Young returned to his own diocese by way of Lake Winnipegosis and the new Dauphin Railway, reaching Athabasca Landing in the first week in October.

THE GLEANERS' UNION ANNIVERSARY.



ITH its roll now reaching over 100,000, and its "Own Missionaries" in the field an appreciable portion of the total forces of C.M.S., the Gleaners' Union may claim for its Anniversary full recognition in these pages.

Last year the experiment was made of changing the venue of the Anniversary to the provinces, and at Manchester was held our first Gleaners' Union Anniversary outside London. We were able on that occasion to secure strong support in the matter of speakers, &c., and in spite of difficulties always attending a "new departure," it was generally acknowledged that the result entirely justified the experiment. Whether it would be wise to leave London again for this year's Anniversary was open to considerable doubt; but finally, in view of the obvious propriety of holding the 1898 Anniversary in London (at the time of the C.M.S. Second Jubilee), and with a warm invitation from Sheffield to visit that great centre this year, it was decided once again to shift our centre of reunion from the metropolis and to meet in that city where, as we knew, our visit would be carefully prepared for, and the occasion fully used.

A retrospect of our Anniversary enables us now to see how wisely in this we were led by our gracious Master. Our second provincial Anniversary has been even more marked in tone and results than our first, and it is scarcely too much to say that after our experiences at Sheffield he would be a bold man who would venture to propose that we should not again hold such a great Anniversary outside the metropolis. By those who visited Sheffield, the warm welcome at their coming, and the loving care and hospitality of their sojourn, will be long remembered; while our Sheffield friends, privately, and through their Vicar at the closing meeting, testified to the great and enduring blessing which the holding of the Anniversary had been to the city and its missionary zeal and efforts.

A local Committee, of which the Rev. J. E. Jump (St. George's) and Mr. Walter Jervis, of the Y.M.C.A. were the indefatigable Hon. Secretaries, and the Archdeacon of Sheffield the Chairman, and the Rev. C. F. Knight (All Saints') an indispensable member, took charge of all arrangements as to entertainment of visitors, halls, services, &c.; but, as before, the programme was arranged from headquarters. It was as follows:—

PROGRAMME.

Saturday, Oct. 30th.—7.30 p.m. Reception of Delegates and Prayer Meeting at the Montgomery Hall.

Sunday, Oct. 31st.—Special Sermons and Addresses.

Monday, Nov. 1st.—

10.0 a.m. Holy Communion in the Parish Church, } Rt. Rev. Bishop of Beverley.
with Address }

11.30 a.m. Conference of G.U. Secretaries and }
Clergy at Y.M.C.A. Hall, Fargate. }
"Gleaners and Practical Work" Miss Enfield (Nottingham).

Half-hour Addresses to Men only:—

12.45 p.m. Parish Church Rt. Rev. Bishop Oluwole (Africa).

12.30 p.m. St. Mary's Church Rev. W. E. Burroughs.

1.30 p.m. All Saints' Church Rev. T. C. Chapman. (Clifton).

3.0 p.m. Conference of G.U. Secretaries and
Clergy at Y.M.C.A. Hall.

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| 1. "Gleaners and Personal Influence" | } Mr. G. T. Bethune-Baker
(Birmingham). |
| 2. "Gleaners and Work among the
Young" | |
| | } Rev. T. C. Chapman. |

8.0 p.m. Meeting at Montgomery Hall. Subject:
"Characteristics of our Work"

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| 1. A Work of Faith | Rev. Canon Rogers (Yarmouth). |
| 2. A Labour of Love | Rev. H. B. Macartney (Melbourne). |
| 3. In Patience of Hope | Rev. T. C. Chapman. |

Tuesday, Nov. 2nd.—

- 9.45 a.m. At Y.M.C.A. Hall, Prayer Meeting and
10.30 a.m. Missionary Bible Reading Rev. W. E. Burroughs.
11.30 a.m. Conference of G.U. Secretaries. Re-
ports and Discussion.

Half-hour Addresses to Men only:—

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| 12.45 p.m. Parish Church | Rev. Canon Rogers. |
| 12.30 p.m. St. Mary's Church | Rev. A. Pearson (Sheffield). |
| 1.30 p.m. All Saints' Church | Mr. Eugene Stock. |
| 8.0 p.m. Meeting at Y.M.C.A. Hall. Lady
Speakers only | Victoria, Lady Carbery, Miss Mary
Bird (Persia), Miss Eva Jack-
son (Cairo), and Mrs. Blakeney
(Sheffield). |
| 7.30 p.m. Public Meeting in the Albert Hall | Ven. Archdeacon Eyre, Chairman. |
| 1. "The Need of the World" | Rt. Rev. Bishop Olawole. |
| 2. "How can it be supplied?" | Rev. Canon Rogers. |
| 3. "What can we do to that end?" | Mr. Eugene Stock. |

It will be noticed that there was little in this programme of a very special kind; the subjects were such as would naturally occur for discussion at such an Anniversary, and the speakers were chiefly those whose words commanded attention by reason of their experience in the work of the Union. But it was manifest to us all that we might have written over our place of meeting, "Jehovah Shammah"; the Lord was there, and in His Presence was such help and blessing as only He can give.

The "welcome" of Sheffield members was accorded to us visitors on Saturday evening at a social gathering in the Montgomery Hall. After tea an informal meeting was held, and the Vicar of Sheffield, Archdeacon Eyre, at once struck a note in his loving greeting which vibrated all through our Anniversary. It devolved on the writer, as representing headquarters, to acknowledge gratefully the warm welcome of the Sheffield Gleaners, and to express the prayerful hope that for many their Anniversary would mark a new epoch in their work for God. The rest of the time was spent in prayer.

On Sunday, sermons were preached by several of us clerical delegates in the principal churches of the town, and thus knowledge of the Union, and what its Anniversary involved, reached a wide circle of people.

As was fitting, and following precedent, our Anniversary proper opened on Monday morning with a service of Holy Communion in the fine old Parish Church, at which the Bishop of Beverley, Archdeacon Eyre, and his curates assisted. The Bishop's address, on Matt. ix. 37, 38, which he warned us would not contain anything "new," but would seek only to enforce old principles and old duties, was truly helpful, and contained much of good suggestion in our work. The warning with which he closed, not to allow interest in Foreign Missions to make us neglect Home work, seemed to many to be scarcely a needed note of alarm, but we who heard it should certainly lay it to heart, and give no ground for its repetition.

The meeting-place for the conferences of Secretaries, &c., was the hall of the Y.M.C.A., a commodious room, well arranged and well lit, warm and comfortable—all matters of real importance in such gatherings. Indeed the entire Y.M.C.A. premises were most generously placed at our disposal throughout the Conference, and the Secretary, Mr. Walter Jarvis, spared neither time nor trouble in his efforts to make us comfortable.

At these meetings the chair was taken either by Captain Cundy, Chairman of the Gleaners' Union Committee at headquarters, or by Mr. Eugene Stock,

who was warmly welcomed, it being thus generally understood that, although the Gleaners' Union has been for practical purposes attached to the "Home Office," he, the father and fosterer of the organization from its beginning, is still its wise counsellor and director.

As Mr. Bethune-Baker's paper is given in full in this month's *Gleaner*, and those of the Rev. T. C. Chapman and Miss Enfield will probably appear in future numbers, we need not further allude to them. They will bear more than perusal. In the discussion which followed there was ingathered a sheaf of wide experiences—from Putney, Sheffield, Macclesfield, King's Lynn, Leeds, Surbiton, &c., &c., and a profitable time was closed by the singing of a new hymn by the Rev. W. J. L. Sheppard, "Where hast thou gleaned to-day?" which, unless we are greatly mistaken, will be for a long time to come very often heard at our Gleaners' meetings.

The afternoon session showed no declension in numbers and interest, and Mr. Stock drew forward many timid members, and drew out much valuable information which we should not else have obtained. Between times some of us clerics had opportunities of preaching to men in the Parish Church, St. Mary's, &c. The numbers in no case were large. Each day some kind friends provided on the premises of the Y.M.C.A. an excellent luncheon for the delegates, and tea also in the afternoon—a great convenience to those who would else have lost time and strength in going elsewhere to seek for refreshment, besides affording large opportunities for that personal intercourse which is invaluable to the officials of the Union, and, indeed, to all its members.

The day closed with a Public Meeting in the Montgomery Hall, Mr. Stock presiding. In the opening prayers and hymn we were reminded of All Saints' Day. The subjects chosen were from 1 Thess. i. 3: "Characteristics of our work" as (1) a work of faith, (2) a labour of love, (3) in patience of hope. Canon Rogers, of Yarmouth, the Rev. H. B. Macartney, of Melbourne, and the Rev. T. C. Chapman, of Sheffield, respectively dealing with these points. Each address, as was to be expected from such speakers, brought us at once to the root of the whole matter. Mr. Macartney's words especially seemed to search us through and through, and it was with a sense of relief that we knelt in silent prayer after it, then led in audible prayer by one on the platform. Doubtless many will remember long and gratefully the *influence* of that meeting.

The next day, Tuesday, began at 9.45 with an informal Prayer-meeting in the Y.M.C.A. rooms, under the direction of Mr. Stock; it was well attended, considering its early hour. At 10.30 a Bible-reading was given by the writer, and judging by the now crowded hall, such an item in our programme was evidently much welcomed by Gleaners. The subject was Phil. iv. 17, "I desire not a gift, but fruit," and may be found in this month's number of the *Gleaner*.

The Conference was resumed at 11.30 a.m., Mr. Stock again presiding. An Abstract of the Branch Reports was submitted by Mr. E. M. Anderson. Then followed a pleasant and practical discussion, in which we heard with deep interest of the work of three of our "foreign" branches from Gleaners present at our gathering, viz. Miss Eva Jackson (Cairo), Miss Helen Phillips (Ceylon), and Miss Mary Bird (Persia).

After the luncheon interval, and further men's services, we met again at 3 p.m. for "the Ladies' Meeting." Men were not excluded—indeed the chair was occupied by Mr. Stock, and Canon Rogers opened the proceedings with prayer; but otherwise the ladies had it all to themselves. But before the Chairman called on the speakers, he gave out, according to custom, the Gleaners' motto-text for the New Year, which began that day. It was from parts of Deut. v. 24-27: "Behold, the Lord our God hath showed us His glory and His greatness, and we have heard His voice. . . . All that the Lord our God shall say . . . we will hear it, and do it."

There were two home speakers and two from the foreign field. The first to speak was Victoria, Lady Carbery, who is hoping herself to go abroad. Her suggestive subject was, "The hand of a woman" (Judges iv. 9), a weak thing in itself, but it can become strong in the hand of Christ; only it must be a *clean* hand, a *courageous* hand, a *receiving* hand, and a *liberal* hand. Miss Jackson, of Cairo, followed with an account of her work, illustrating how God answers prayer.

Miss Mary Bird, of Persia, was listened to with deep interest: very thrilling have her experiences been, such indeed as she dares not wholly speak of in public. The meeting was closed by an address from Mrs. Blakeney, widow of the late Archdeacon Blakeney, whose name and influence live on in men's hearts and lives in Sheffield.

At 8 p.m. was held the Annual Meeting in perhaps the biggest hall in Sheffield—the Albert Hall, capable of holding 2500 people, and there could not have been less than 2000 present. We were told that this was *the fourth time this year* the same hall had been filled for C.M. meetings. The Archdeacon of Sheffield presided, supported by a large number of the local clergy. Indeed it was quite noteworthy how constant in their attendance throughout the meetings were the clergy of the city. It greatly cheered their brethren from other parts. The singing in the large hall was admirably led by a choir of 140 voices, which had been trained for some weeks by Mr. Peasegood and was accompanied by Mr. J. W. Phillips, organist of St. George's Church.

Mr. E. M. Anderson presented the Annual Report and had only cheering news to give us as to numbers joining (11,089 in 1896–97), new branches formed, and funds raised. Fourteen "Own Missionaries" are now supported by the G.U. Central Funds, and thirty-three others by Branches on their own account; while the "General Funds" of the C.M.S. are enriched by a sum of 2900l., after the payment of all expenses of the Union.

Bishop Oluwole spoke first, amid quite breathless stillness, and evidently made a deep impression on his audience. His subject was, "The need of the world," and terrible was the picture he drew of Africa without Christ; but he could tell also of "Africa waiting for Christ."

After a soul-stirring hymn, Canon Rogers spoke on, "How is that need to be met?" Knowing, as many of us did, that in his great parish of Yarmouth, Canon Rogers trains not a few of our lady missionaries in the practical work which afterwards proves so useful to them, we knew we were listening to one to whom the thesis dealt with was no theoretical one. He urged us, from Ezek. xiv. 6, to put away "idols" of *intellect, doubt, occupation, retention of abourers* in our parishes who might go abroad, and *self*—the letters of "idols" suggesting his division.


Mr. Stock's address was, of course, as straight and to the point as it could be. It went right home to many a thinking man there, and must stick! We were deeply thankful for it.

As was fitting, Archdeacon Eyre closed the meeting in his own warm, hearty, genial way, and he was evidently voicing Sheffield Gleaners when he spoke. He said it had been a high and holy privilege to have had the Gleaners' Union Anniversary amongst them, but the privilege involved a responsibility. Returning to the story of Ruth, to which he had referred on Saturday evening, he said Ruth having gleaned, "beat out" what she had gathered, and measured it. What would he and all carry home? How much really richer would they be? It was just the earnest, practical word we wanted at the close. Then we sang, "The day Thou gavest, Lord, is ended," and Bishop Oluwole gave us the Benediction. We believe God's blessing did fall upon us.

W. E. B.

C.M.S. CONFERENCE FOR WOMEN WORKERS.

HELD AT CLIFTON FROM OCT. 19TH TO OCT. 22ND.

"HE Lord hath done great things for us, whereof we are glad." Surely this must be the feeling of every one who had the privilege of attending the Women's Conference held at Clifton from October 19th to 22nd, and saw the spirit of earnestness and devotion to the Master's service in the workers there assembled.

After the Conference of Parochial Women Workers held at the C.M. House in the spring, it was decided to have another in the autumn to unite the workers in the western counties, and the C.M.S. friends at Clifton kindly offered to welcome there all who could attend. A goodly number—well over two hundred delegates—representing the counties of Cornwall, Devonshire, Somersetshire, Gloucestershire, Herefordshire, Worcestershire, and South Wales, responded to the invitation from headquarters.

The Conference opened on Tuesday night with a Reception given to the delegates by the Clifton friends in the prettily-decorated Memorial Hall. An hour was passed pleasantly in social intercourse over tea, and in inspecting the table of curios presided over by Miss Baring-Gould and Miss Trotter in Japanese costume, and then a short informal meeting was held. The Rev. J. Eustace Brennan, Hon. Association Secretary for Bristol and Neighbourhood, gave an address, welcoming the delegates to Clifton, which he said was a place of long-standing C.M.S. traditions, the home of the Rev. Thomas Biddulph and the Rev. J. Vaughan, who at the beginning of the century took such an active part in the work of the then newly-started Society. Miss Gollock then replied, thanking the Clifton friends, on behalf of the central office as well as on behalf of the delegates, for all the trouble they had taken in arranging for the Conference and for their warm welcome. She said she hoped the Conference would only be the first of many to be held in different parts of the country. After prayer the Reception terminated, and we looked forward to meeting for the real business next morning, feeling we were indeed a united band of workers in God's great field of the world.

As prayer must be the basis of all work, the first day of the Conference proper began with a short devotional meeting at 10 a.m. After united prayer Miss Etches gave a short address on 1 Cor. i. 9, speaking of our privilege of being called into "fellowship" or "partnership" with Jesus Christ, and how He needed our lives to be fully surrendered to Him, that they might be the channels by which His love should flow out to the world. She led us on to the thought of the self-sacrifice of love, seen in its highest manifestation at the Cross, and that it is only as love costs us something that it blesses. Open prayer followed.

After a short interval a Conference meeting was held, presided over by Mrs. H. E. Fox, who gave us a message from 1 Cor. vii. 29, "The time is short," reminding us that because our lives and the lives of others are short, and the time is short before our Lord comes, we need to be up and doing.

Then followed three most practical and helpful papers. Miss Minna Gollock's paper, dealing with "Women's Place in the Work," was read by her sister. The subject was treated under three heads: (a) the Woman, (b) her Place, (c) her Work. Looking back to those women who in all ages have loved and suffered and worked for their Divine Master, we should seek to follow in their footsteps. Dividing the C.M.S. women workers into "official"—those who are definitely appointed—and "non-official"—those who are helpers and friends,—the former were addressed as being in the majority

at the Conference, and reminded that they needed to be in constant touch with the central office-holders, if they were to keep abreast with every development of the home and foreign side of the work. Thus the Women's Department would become the focus and reflector of women's work for the C.M.S. Each official worker needs to be a woman of prayer, both for the details of her own work, and especially for the central office-holders in their work. Miss M. Gollock then went on to show that the "place" of women in C.M.S. work was a place that was given to them; that they should never *assume*, but should often *suggest*; that their aim should be not to advance any one section of the C.M.S., but the work as a whole. Under the third head, the "work," Miss M. Gollock spoke of its being full of detail, and to encourage those who were weary and lost heart because their "work was all detail," she showed how this must necessarily be so. The work at the centre was made up of details, and it was the same in every department. We should seek grace from the Lord to accept from Him all the troublesome details of our work as part of His glorious purpose in the redemption of the world.

The next paper was by Mrs. Kingdon, T.Y.E. Lady Correspondent for the district in which her husband is Association Secretary, and was on the "Difficulties which we meet." Mrs. Kingdon in this very practical paper dealt with some of the difficulties encountered in the work, enumerating as among the commonest: (1) open opposition, (2) indifference, (3) the clergy uninterested, (4) the multitude of other interests, (5) an honest dread of the "new woman," (6) ignorance, and (7) worldliness. Mrs. Kingdon dealt most ably with each in turn. "Opposition," she said, "was a token that God was working, and therefore Satan opposing, and to sound a note of thanksgiving was often the best way to overcome it." As to indifference, each worker needed to be set on fire, in order to kindle missionary zeal in others. In parishes where the clergy were uninterested, or even opposed to missionary endeavour, Mrs. Kingdon recommended missionary workers to be very full of loving tact, seeking to disarm the prejudices of the clergyman by helping him in every way possible; and she showed how often the unselfishness and prayer of the earnest missionary worker had won the clergyman to a real interest in the work. As regards other Christian efforts, Mrs. Kingdon said that if our minds were full of missionary information, and our hearts of missionary zeal, the Sunday class would be an opportunity for telling missionary anecdotes to illustrate our lessons; in visiting in the district we could tell something of what those visiting among the Heathen were doing; and our social intercourse would often give an opportunity to tell of God's work in other lands. The dread of the "new woman" was an objection, Mrs. Kingdon thought, that chiefly applied to those who tried to say a few words from a platform, and to disarm this prejudice we should seek by our lives to show that none of the womanly details of everyday life are beneath us. To overcome the ignorance as to missionary work, we should try to lend books, to talk intelligently to others about it, seeking to *know* ourselves in order to enlighten others. Lastly, the worldliness in the Church, Mrs. Kingdon considered the saddest of all the difficulties, and needed the purifying fire of the Holy Spirit. Only as the Lord's people are filled with His Spirit will the spirit of worldliness be pushed out. In conclusion Mrs. Kingdon said, "As we face these difficulties let us turn to Him Who is the fountain of all strength, and as the conflict thickens and we are apt to be discouraged, let us lift up our hearts, for it is as if the dawning of His glorious appearing to gather home His Bride is breaking around us."

After hearing of the difficulties often met with in the work, it was good to

be told of "Encouragement and Progress." Mrs. Percy Grubb dealt with this in her admirable paper. Unfortunately she was unable to be present to read it herself. She spoke of the progress of the work abroad, with the ever-increasing opportunities for missionary service, and also of the advance in the work at home. Mrs. Grubb felt that much of this advance was due to the deepening of the spirit of prayer in connexion with the Three Years' Enterprise, and the impetus given to women's work by the recently-organized Women's Department of the C.M.S. The Ladies' Unions have gone forward lately in a most promising manner, and work among young ladies and in girls' schools was being placed on a more solid basis. Mrs. Grubb spoke of our responsibility as Christian women in connexion with missionary work, and asked each one to take a quiet half-hour with God and see if there was not some step forward she could take in this great enterprise. She asked us in conclusion "to take courage from the encouragements of the past and look upon the progress that has been made as a pledge of the 'much more' of the future, and that however humble and solitary our work may seem, it is part of God's great plan and purpose for the world."

It was interesting to note the harmony between the papers, how manifestly the same Spirit had guided the thoughts of the writers to fit in with and supplement each other. After a hymn had been sung, Miss Gollock invited the delegates to state their difficulties or tell of any encouragements they had had in work.

Many took part in the discussion; among them Mrs. Asquith, of Hereford, Miss Jukes, of Tiverton, Mrs. Bosanquet, of Monmouth, Mrs. Cobbold, of Ross, Miss Macdonald, of Cheltenham, and others. One real difficulty seemed to be in dealing with prayer-meetings—how to make them hearty and to get those unaccustomed to praying aloud to take part. One lady said in the prayer-meeting she led, subjects for prayer were chosen beforehand, and some brought prayers written out. Miss Storr suggested that short, one-sentence prayers were sometimes a help, and that a fixed time for the duration of a prayer-meeting was not always best. A word of encouragement was given in the thought that, however small or feeble, there never can be a prayer-meeting without an answer or without blessing. Miss Storr closed the meeting by giving some striking missionary facts, which were afterwards written out and fixed in a prominent position that delegates might copy them for subsequent use.

A crowded public meeting for women in the afternoon was presided over by Mrs. Savile, who spoke a few words on following Christ, from John xii. 26. Miss Gollock then spoke of the object of these Conferences—that workers might encourage one another to greater effort and more prayer, and that instead of being merely interested spectators, we should be more fully surrendered to God for Him to use us in this world-service. Miss Gollock showed how our homes, our social circles, and our respective spheres of Christian work might be pervaded by the missionary spirit.

We then had a message direct from the foreign field given us by Miss Bird, of Persia, telling of the work she had herself seen, of the difficulties of the work in Mohammedan lands, of the persecution of the converts even unto death, of the sad lives of the women. She asked especial prayer for Persia and other lands under the sway of the false prophet. After her touching address and graphic word-pictures of the sorrows and needs in Persia, Miss Gollock spoke for a few minutes to press home this call of God to service at home or abroad: "The Call is His, the Cause is His, the Consequences are His—why should we be afraid?" The meeting closed with silent prayer.

Later in the afternoon the Rev. A. Bentley, the newly-appointed Association

Secretary for the dioceses of Bristol, Gloucester, and Worcester, gave an admirable T.Y.E. Lecture, illustrated by lantern slides. A discussion followed on the best way of interesting members of working parties in missionary work, and also how to make Sales of Work attractive. It was suggested that besides reading missionary books at working parties, letters from missionaries might be read, or members might each be responsible for a country and bring the newest information about it.

A Missionary Loan Exhibition, in connexion with a Sale, roused interest and gave opportunity for short talks at intervals on different parts of the field.

Thursday morning commenced with a devotional meeting. After prayer for the missionaries sailing that day, Miss Gollock said a few words from John vii. 35, and there was much prayer.

Miss Gollock presided at the 11 a.m. Conference meeting, and after the reading of Psalm lxvii. by Mrs. Edwards, and prayer by Mrs. Savile, Miss Baring-Gould gave us four great Bible facts, illustrating each by what she had herself seen in China and Japan. The Bible facts were: (1) "The whole world lieth in the evil one," illustrated by the idolatry and superstition of the Chinese and Japanese. (2) "The harvest is great and the labourers are few." She told us that the workers in a city of 70,000 inhabitants had met her in one small drawing-room. (3) "I came . . . to call sinners to repentance." Some of the worst characters had been transformed by the power of the Gospel. (4) "The people that do know their God, shall be strong and do exploits." She showed how the Native converts had indeed shown themselves strong in times of persecution.

The first paper on Thursday morning was on the "Right Use of Missionary Literature," by Miss Gwynn, who had been indefatigable in her labours as Honorary Secretary of the local Committee of the Conference. Her rising was the signal for a warm outburst of grateful recognition from the delegates. Very practical were her remarks and suggestions. She said:—(1) "Let us read that our faith may be strengthened." (2) "Let us read that we may be led to greater devotion to Christ. Our hearts will be stirred up when we read of those who leave all to follow Christ." (3) "Let us read that we may interest others." (4) "Let us read that we may pray more intelligently." Miss Gwynn then went on to speak of getting others to read for themselves, and suggested that the magazines and missionary books should be lent to others, that young people might be got to join a reading society, more missionary books might be got into Sunday-school libraries, and judiciously-selected free literature should be distributed. In conclusion Miss Gwynn said:—"Cannot we all make missionary literature more useful by seeing that there is a greater power of prayer behind it? Let us pray day by day for greater blessing on all writers and readers of missionary literature, and believing prayer shall prevail." From literature our thoughts were turned to "The Possibilities of Gleaners' Union Branches," in a paper by Miss Storr. "Believe in the possibilities," "Study the possibilities," "Strive to make the possibilities realities," were her three points. She said each secretary should believe in the possibilities in her branch, however small, and study them in order to utilize them. She spoke of the possibilities of prayer before each Gleaner, as well as the branch as a whole, and suggested that a weekly prayer-meeting should always be held, even if few could attend. She said that each Gleaners' Union ought to be a centre of blessing to the town or parish where it exists. Then there is the possibility of a branch sending forth some of its members to the foreign field, and Miss Storr showed how a definite Bible-study, an intelligent knowledge of the mission-field learnt in the

Gleaners' Union, besides all the details of the work of a branch, preparing notices, keeping accounts, &c., may be a splendid training for a candidate-in-waiting. Miss Storr then went on to her third point, "Strive to make the possibilities realities." She said the secretary of a branch should try to get into personal touch with her members and try to draw out and utilize their various talents. Those with good voices could be formed into a choir, those fond of writing can help with the notices, those who study can be invited to read a paper at a Gleaners' Union meeting. Miss Storr concluded by saying, "It is not so much new methods that are needed in our branches, but new power and life in the old channels. We cannot face the possibilities in our own strength, but we can go back to our branches taking hold of these promises of God: "All things are possible to him that believeth" (Mark ix. 23); "The things which are impossible with men, are possible with God" (Luke xviii. 27).

Miss Etches read the third paper, dealing with "Work among Children and Young People." Miss Etches suggested that the missionary cause should be often brought before teachers in schools on account of their influence on the young. Upper-class children and those not attending Sunday-schools might be reached by having missionary garden gatherings, with lawn maps in summer and missionary parties in winter, with curios from different countries explained to them, and a short, bright address. It was most important that children should be united in associated work, and each parish should have its Juvenile Association or Sowers' Band. It is needful to make it clear to children that missionary work is not a mere matter of philanthropy to the Heathen, but of ministry to Christ, and before His call for their service comes His claim for themselves. General missionary information should be given to the children that they may take an intelligent interest not only in the cot in the hospital, or the child in the school they are supporting, but in the whole work throughout the world; they should be taught the importance of missionary intercession, and then would follow the regular giving. They should be taught the joy of giving, which can only come through self-sacrifice.

Such, in very brief outline, were the three papers read on Thursday morning and touching three great departments of the work. The discussion afterwards followed more or less under the same three heads.

The use of literature was the first subject discussed. Mrs. Jackson, of Torquay, Miss Jukes, of Tiverton, Miss Macdonald, of Cheltenham, Mrs. Morris, of Clifton, Mrs. Cobbold, of Ross, and Miss C. D. Crampton, of Clifton, among others took part. One lady said she gave her Bible-class questions on the missionary magazine to answer, and thus they were obliged to read it carefully. There was some talk on increasing the circulation of the magazines, and suggestions were made as to leaving specimen copies at different houses in a parish, and calling again to secure new subscribers. One lady mentioned that doctors and dentists would often allow a copy of *Mercy and Truth*, being a medical missionary paper, to be placed on their waiting-room tables. Miss Trotter spoke of the Girls' Bands, that several had been formed by girls for girls, as it was found they felt more free when among themselves without older people present. After prayer the meeting closed.

The afternoon meeting was mainly for intercessory prayer; Miss Gollock presided. After hymn and prayer Miss Etches gave a short address, and then Miss Bird, of Persia, asked those at home to remember in prayer the needs of those abroad, their lack of spiritual helps, and the deadening effect of their daily contact with sin and suffering, the discouragements the missionaries met with, seeing those who seemed promising inquirers sometimes going back and proving traitors. "If you do not pray," she said, "we shall fail." Many short prayers were offered for the workers in the different

countries which Miss Gollock named, and thus the whole world "was bound by the golden chain of prayer about the feet of God."

Two simultaneous Sectional Meetings were then held, one on work among girls and children, led by Misses Etches, Baring-Gould, and Trotter, and the other dealing with parochial and Gleaners' Union work, led by Mrs. Kingdon and Miss Storr. In the latter Miss Storr gave some useful hints on Gleaners' Union meetings. She said they needed to be as varied as possible, sometimes a paper being read, sometimes questions on the Annual Report being given, or an "objection" meeting, when members brought some objection to missionary work they had heard and answered it. Having "Missionary Lotto" made also a change. It was encouraging to see how ready delegates were to take part in the discussions and state difficulties or ask questions.

On the Thursday evening a Public Meeting was held in the Victoria Rooms. The large attendance, which was stated to be from twelve to fifteen hundred, was a great encouragement, and the platform was well lined with clergymen and local supporters. Sir John Kennaway came from Exeter to preside, and this in itself was a great encouragement to those who had organized the Conference. In his opening address he reminded the meeting that it was Trafalgar Day, and drew lessons of weighty import from the fact. Nelson's advice to his men, "Search out the enemy, and get to close quarters," was the final message of his address. Miss Gollock, who followed him, caught it up as her key-note, and having explained the object of the Conference, and touched upon the proper sphere of women's work in the C.M.S., she sought to indicate where the enemies of Christ's Kingdom might lie, and urged those present to get to "close quarters" with them, even if those enemies had made an entrance into their very hearts. Miss Bird, of Persia, followed with her wonderful story, simply and graphically told, of the work of the Lord in Persia, and the needs and the darkness there. The Rev. T. E. Chapman, of Christ Church, Clifton, whose congregation support Dr. Emmeline Stuart, of Julfa, as their "Own Missionary," followed with solemn prayer for the Moslem world. Finally the Rev. W. E. Burroughs gave the closing address, speaking earnestly and warmly of women's work, and leading the whole meeting on to face the question of personal consecration to the great work of passing on the Lord of Life to souls still in darkness. After he had led in prayer, Bishop Marsden pronounced the Benediction.

On Friday morning the delegates and friends met around the Lord's Table—a fitting close to a season of communion with each other, but, above all, with the Lord Himself. The Rev. W. E. Burroughs gave a short address on, "Not because I desire a gift, but I desire fruit that may abound to your account" (Phil. iv. 17). He said God wanted not so much gifts as *fruit* from us, which was the outcome of life. Fruit was always natural, nutritive, reproductive, and this was what our work should be. Everything in our lives which is *fruit* will produce something for our Master's glory.

Such, in very brief outline, was the Clifton Conference. It has passed now, but if it had life in it, as Mr. Burroughs showed us, it will surely bear fruit in lives more fully yielded up to the Master for His service, whether at home or abroad. Many workers said they had been helped and encouraged to go on to fresh efforts in the missionary cause. It is to be hoped that similar conferences may be arranged in future to unite workers in other parts, for surely such must be a means of helping to bring about that which should be the desire of every whole-hearted follower of Jesus Christ—"the Evangelization of the World in this Generation."

C. F. H.

NOTICES OF BOOKS.

BISHOPS OF THE DAY. A BIOGRAPHICAL DICTIONARY OF THE ARCHBISHOPS AND BISHOPS OF THE CHURCH OF ENGLAND, AND OF ALL CHURCHES IN COMMUNION THEREWITH THROUGHOUT THE WORLD. By FREDERIC SAWREY LOWNDES, M.A. *London: Grant Richards.*



CHURCHMEN will find this a useful book of reference. Colonial, Missionary, Suffragan, and retired Bishops, and Bishops of the Episcopal Church in the United States, are included, together with the Bishops of the Churches of England, Scotland, and Ireland. The total number of whom biographical notes are here given is 283. That Bishop Taylor Smith is included, whose consecration took place in May, 1897, shows how closely up to date the book is brought; and yet the dioceses of Wakefield and South Tokio have been vacated and re-filled, and Bishop Browne transferred to Bristol, and Bishop Walsh has resigned Mauritius since then. Bishop Riley, who was consecrated by Bishops of the United States to the see of Mexico, is accorded a place; but Señor Cabrera, whom the late Archbishop Plunket and the Bishops of Down and Clogher consecrated as Bishop of the Spanish Reformed congregations under very similar circumstances, is for some not very palpable reason not included. In some instances, not many, the author indicates the Church party to which this and that Bishop according to his judgment belongs; and the notices contain many interesting facts of a personal rather than an official character. We are informed, for example, that the Bishop of Gloucester enjoys for life the singular privilege of travelling without payment on any railway in the country in recognition of his heroic exertions when a young man in administering spiritual consolation to the dying victims of a terrible railway accident near Tottenham, when he himself was severely injured. A few errors have come under our notice. The omission of a full-stop on page 14 makes the description of Bishop Tucker's episcopal jurisdiction unintelligible. Those of Bishops Tugwell and Taylor Smith, on the other hand, were clearly revised at different dates; Lagos and the Gold Coast are said to have been separated from the diocese of Sierra Leone, but it is omitted to include them in that of Western Equatorial Africa, which is said to "cover West Africa outside the British dominions." "Yakoba" is a bad misprint for "Yoruba," but one we have noticed more than once in various books. A curious statement is made under Bishop Beckles: "In 1861 he established the native pastorate on a self-supporting system, the Ven. James Robbin, the present Archdeacon of Sierra Leone, being one of the pastors, and as a result not one of the *European missionaries died during Bishop Beckles' Episcopate*!" The diocese of Tinnevely and Madura is omitted from the list of the dioceses which constitute the ecclesiastical province of Calcutta, presumably because the jurisdiction is by commission and consensual, but then why is Chota Nagpur included? The Archbishop of Ontario is described as "Primate and Metropolitan of Canada," whereas the Archbishop of Rupert's Land is the Primate of Canada. The consecration of Bishop Pakenham Walsh to Ossory is by a misprint put down to 1868 instead of 1878. There are, of course, other typographical errors, chiefly in the spelling of names of places. But a very curious and quite unaccountable mistake occurs in connexion with the Bishopric of Jerusalem. It is stated that "*Archbishop Benson proposed in 1887 that an exclusively Anglican Bishop should be appointed, and an endowment fund was subscribed in response to his appeal*!" We should have imagined that the origin of the Jerusalem Endowment Fund was known to every Churchman in any degree conversant with Church history during the last

sixty years; and that the way in which the needed supplement of the endowment revenue was secured by Archbishop Benson before he appointed the present Bishop, viz. by promises of an annual grant from the London Jews' Society and the C.M.S., would certainly have been known to the editor of such a book as this. We are, all the same, sincerely grateful to the author for the labour (which must have been very great indeed) devoted to a work of undoubted public interest.

SEVEN YEARS IN SIERRA LEONE. *By the REV. ARTHUR T. PIERSON, D.D.*
London: James Nisbet and Co. 3s. 6d.

Dr. Pierson has rendered another service, besides many previous ones, to the Church of Christ by publishing this *Life of William A. B. Johnson*, who laboured as a missionary of the C.M.S. at Regent's Town, Sierra Leone, from 1816 to 1823. The original Memoir of Mr. Johnson, published in London 1852 and in New York 1853, has long been out of print and is getting very rare. It would be a calamity for the records of such a work of the Holy Spirit to fall out of remembrance, and we are thankful indeed that the pen of the author of the *Crisis of Missions* has spontaneously taken up the task of re-presenting in a new frame the vivid pictures of these records. It is needless to say to those who are familiar with the old Memoir, that the present one is incomparably more readable; the arrangement of matter and the grouping of events are here effected by a master hand, and consequently we are confident that this book will be read and relished where the old one would be scanned and laid down with a sigh. A chief aim which Dr. Pierson keeps in view throughout the book is to emphasize what were the chief features of Johnson's remarkable ministry. No reader is permitted to overlook the fact that Johnson habitually resorted for his message to the infallible Word of God, that he preached uniformly the great primary truths of the Gospel, that he was a man of much prayer, and that he honoured and trusted the Holy Spirit of God. We will admit that there is language in the preface and here and there in the book itself which surprised us, and which we at first considered as the language of hyperbole. For instance, Dr. Pierson says that "after a score of years of research into missionary history and biography" he regards the story of Johnson's labours as "the most remarkable story of seven years of missionary labour that he has ever read." And this verdict is repeated on a later page; where the victories of the Gospel in the Hawaiian Islands, the Baptist Telugu Mission, in Banza Manteke, and in Northern Formosa are instanced as possible parallels. We have said that we read these words at first with a certain feeling of incredulity. Our own impressions of the Memoir would not have evoked such language. But on laying Dr. Pierson's book down we are indisposed to challenge them. We hope our readers will take an early opportunity of judging for themselves.

The Greatest Need of the Age, by B. A. Watchman. Second edition (London: Thomas Williams, 1897. 1s.). The following four things combined constitute in the author's view, and we are persuaded he is right, the greatest need of the age: 1. A truer conception of the meaning of Evangelical Salvation. 2. A more definite grip of what is implied in the term Scriptural Holiness. 3. A clearer view of the Church's Standing and Responsibility. 4. A firmer faith in the Reality and Power of Believing Prayer. His successive chapters on God the Father, the Lord Jesus Christ, the Holy Spirit, the Word of Truth, the Church's Responsibility, and the Power of Prayer, are full of helpful teaching, incisively expressed. On the Church's Responsibility, e.g. he says, "This Gospel of man's Salvation has been committed to the Church as Trustee on behalf of man. The Gospel is God's; it concerns His Son Jesus Christ, and is the birthright of 'every creature.' Heavy are the penalties of a defaulting Trustee, and heavy is the responsibility

of a defaulting Church! If the Church, having, as it has, the men and the means, the message and the mandate, fails to carry the Gospel of man's Salvation to every man, what must the end be? If by our sheer sluggishness we tarry at home—regardless of our LORD's command—or loiter on the way *while millions are perishing*, what shall be our reward? If we have been commanded to proclaim in CHRIST's name 'repentance and remission of sins to all nations'—if it is thus GOD purposes to save the world—if Salvation cometh by faith, and faith by hearing, and hearing by the WORD of GOD; and if men cannot hear without a preacher, how tremendous is the sin in its magnitude and guilt which is lying at the door of the Christian Church, *seeing that there are still some eight hundred millions of Heathen, most of whom have never heard the Saviour's name!* Oh! that men would face their responsibility to GOD and their fellows, and be up and doing, while yet the evening light lingers!" We would gladly quote other passages, especially from the chapter on the Power of Prayer, if space permitted. We heartily wish this little booklet a wide circulation.

The S.P.G. Picture Book, edited by C. E. Bunyon. Second Edition. (London: S.P.G., 2s. 6d.) With some 160 pictures beautifully executed on exceptionally good paper, showing the origin and scenes in the world-wide work of the S.P.G., this book cannot fail to prove delightful to the fortunate children into whose possession it may come.

Twenty Years on the Saskatchewan, N.-W. Canada, by the Rev. William Newton, Hon. Canon of Saskatchewan. (London: Elliot Stock.) Canon Newton is a missionary of the S.P.G., stationed at Fort Edmonton, on the upper waters of the North Saskatchewan River, and in the diocese of Calgary. His Mission is to the settlers and not the Indians. It was at this station that Bishop McLean, the first Bishop of Saskatchewan, held his last confirmation, in September, 1885, on the day before he met with the accident from the effects of which he died a few weeks later. A good deal of information is given in a pleasant, chatty style about the conditions of life in the North-West, about the Indians and half-breeds, and about Riel's rebellion of 1885. What the reader finds least about is the writer's own work; and yet, judging by occasional references, the writer has had experiences much more worthy of being related than petty differences with teachers of other denominations, and which would have well repaid perusal.

Sowing and Reaping (London Missionary Society, 6d.) gives three letters from the Rev. Dr. Griffith John, of Hankow, describing a very remarkable work in the districts Tien-Tsien and King-Shau, somewhat over a hundred miles from Hankow. The little book is printed in good type and attractively got up.

A Lone Woman in Africa; Six Years on the Kroo Coast, by Agnes McAllister. (New York: Hunt and Eaton.) Miss McAllister went to Africa from the United States under Bishop Taylor, of the American Episcopal Methodists, in 1888, and laboured at Garroway, on the coast of Liberia, for six years. The only previous missionaries at the station, an ordained man, his wife, and an elderly lady, had been there only a few months, all the time ill from fever, and two of them had died. Nearly all the six years she was entirely alone among the Natives, who were average types of uncivilized West Coast Africans. The term "Christian heroine," which Bishop Taylor applies to her, is richly deserved. Only the love of Christ could prove an adequate motive for choosing voluntarily to live under such conditions and in such surroundings. The influence acquired is forcibly illustrated in a most interesting chapter on a "sasswood palaver," when Miss McAllister, with patience and tact and abundance of courage, succeeded in preventing the administration of the sasswood ordeal to five women. We cannot commend the policy, if it was deliberate, of leaving a Christian woman worker alone without encouragement or supervision for so long, and the account of a "Revival" in the last chapter is indicative of the dangers attaching to such a course.

The Story of John G. Paton told for Young Folks. Rearranged and edited by the Rev. James Paton, B.A. Fourth edition. (London: Hodder and Stoughton, 1s. 6d.) We have already more than once expressed our hearty commendation of the earlier editions of this book. The present edition is marvellously cheap. It is well printed, has an attractive cover, and, though less profuse in illustrations than its predecessors, several are afforded, and there is a map of the New Hebrides.

Readings on the Articles of Religion, by the Rev. F. E. Middleton, Tutor of

the C.M.S. Preparatory Institution at Clapham. (London: Potter, Batten, and Davies.) This little book gives in a handy form the fruits of a good deal of reading carefully condensed. It will be found useful by any one of limited leisure who desires to obtain a general knowledge of the doctrinal standards of the Church of England, and more especially by Sunday-school teachers. The plan adopted is to quote the Articles, to give some brief explanatory remarks, and to add Scripture proofs.

Is Infant Baptism Scriptural? by the Rev. Thomas S. Hall, B.D., Belfast. (London: Elliot Stock, 2d.) This is a second edition, revised and enlarged, and we can heartily recommend it for its thoroughness (within the compass of a forty-eight page tract), its lucidity, and its fairness. Its method is logical and well calculated to carry conviction. There is an Appendix showing Infant Baptism to have been the practice of the Church in every age, and tracing the rise of the Anabaptist Movement; and a second on the Benefits of Baptism. An Index adds greatly to the usefulness of the pamphlet.

The Story of a Busy Life. Recollections of Mrs. George A. Paull, edited by J. R. Miller, D.D. (London: Hodder and Stoughton, 3s. 6d.) The subject of this little memoir was the authoress of numerous books for children published in America. Mr. Gladstone is reported to have declared some of these "Prince Dimple" series the best books for children he had ever read. The story of her early struggles with poverty and her ambition, then of her conversion, and for the rest of her life her devotion to the Lord's service of time and talents, is well told by Dr. Miller. Her interest in Foreign Missions was aroused during her wedding trip. In the midst of a Virginian pine-forest through which they were being driven, her husband and she were overtaken by a thunderstorm and forced to take shelter in a cabin. The resident of this primitive abode was an old lady, "Aunt Judy," who, having heard a missionary five years before, had been knitting mittens ever since and selling them to promote the Evangelization of the World.

Beside the Still Waters is a meditation on the 23rd Psalm, also by Dr. Miller and with the same publishers as the last-named book (1s.), with numerous photographic illustrations.

The Tabernacle in the Wilderness and the Gospel according to Leviticus, by Marcus Rainsford, B.A., Minister of Belgrave Chapel. (London: Hodder and Stoughton, 1897. 4s. 6d.) These suggestive thoughts on Jehovah's Dwelling Place in the Wilderness in the midst of His sinful people, and on the offerings which He appointed as conditions and means of approach to and fellowship with Himself, if prayerfully studied with constant reference to an open Bible, will afford to the reader we are persuaded, as they have to the author, seasons of sacred enjoyment. The picture-shadows wherewith God delights to teach His "little children" have many lessons for the Church of Christ, and Mr. Rainsford, who has made them a subject of his contemplations for many years past, may be accepted as a safe and devout guide.

Divine Ambassadors from Earth to Heaven, by Laurence Bomford, M.A. (London: C. J. Thynne.) Cloth, gilt top, 1s. net. This is one of the Wycliffe House "Protestant View" series of handbooks. With John xvi. 7 as a text, the author dwells upon our Saviour's absence, His perpetual presence, and on His absence being essential to His presence. Incidentally the errors which represent (1) that Christ is present in the consecrated elements, (2) that the Church of Christ possesses infallibility, and (3) that salvation may be obtained in any way man may choose, are dealt with.

The Queen's Resolve, by Charles Bullock, B.D. (London: Home Words Publishing Office.) For a popular story of our gracious Queen's reign we do not think this could be surpassed. But the story, opportune as it is this year, has a permanent interest, and a book like this should be in demand for years to come.

Prophecy made Easy, by J. S. (London: S. W. Partridge and Co., 1s.), is a sketch in simple outline of the fulfilment of the great prophecies regarding the "Times of the Gentiles" according to the historical school of interpretation. It will be found a useful little compendium for those who have no leisure or opportunity or possibly inclination to consult larger works; its arrangement is clear, and altogether we consider it calculated to give a taste for studies which are too much neglected by the average Christian.

Consecutive Readings according to the Lessons of the Church of England, by the Hon. Sarah James. (London: T. Vickers Wood.) The plan adopted is simply to divide the Second Lesson for each morning into two parts for morning and evening reading, thus securing the reading of nearly all the New Testament in the course of the year.

The Imperial Souvenir, devised and edited by Anthony Salmoné (London: D. Nutt), is a translation of the third verse of the National Anthem into fifty of the most important languages spoken in the Queen's Empire. Several of the translations have been made by C.M.S. missionaries, viz. Yoruba (Bishop Oluwole), Telugu (Rev. J. E. Padfield), Singhalese (Rev. S. Coles), Luganda (Rev. E. Millar), Beluchi and Pushtu (Rev. T. J. Lee Mayer).

The Story of a Billiard Ball, a Tale of Civilization and Barbarism, by Arthur J. Mounteney Jephson, F.R.G.S. (London: Saxon and Co.) The story brings into contrast the horrors of the African slave-trade and the comfort and luxury of life in an English country mansion. It is short and readable, but its lessons are left to be inferred.

We have also received:—*Travellers' Guide from Death to Life*, edited by Mrs. Nephew Menzies (Partridge and Co.), is full as usual of earnest Gospel anecdotes and appeals; *The Churchman's Acrostic Bible-searching Almanack* (Home Words Office); and *Friends' Foreign Mission Sheet Almanack* (id.), giving a calendar of general missionary events, besides information about the Friends' Mission.

NOTES ON OTHER MISSIONS.

THE news from the SOUTH AMERICAN MISSIONARY SOCIETY'S Missions to the Heathen is of a chequered character. From a place called Waikthlatingmāngyálwa (brevity and euphony are *not* characteristics of these Indian names) Mr. Hunt reports considerable progress. One statement implies a sad state of things among the heathen Indians: "Recently we have had two births in the village, and the children were not killed. There was another, but the child died of fits, but there was no removal of the *tolodo*, or departure of the people from the place." On the other hand we hear from Ushuaia, in Tierra del Fuego, that the Argentine Government have decided to make that place a penal settlement. This step cannot fail to have a prejudicial effect upon the Christianized Natives.

A meeting was lately held in Bombay to celebrate the jubilee of the ordination of the Rev. Dhanjibhai Nauroji, the first Parsee convert of the FREE CHURCH OF SCOTLAND MISSION. Mr. Dhanjibhai is now seventy-five years of age. He was baptized in 1839. Dr. Murray Mitchell, who was present on that occasion, is still alive. He writes that ever since then Mr. Dhanjibhai "has lived a truly consecrated life, and has endeared himself to all who know him. Even non-Christians hold him in the highest esteem." The fact that such patriarchs still survive brings home to the mind the fact, too often lost sight of, that the great mass of the results of Mission-work in India have been gathered within the compass of the lives of men still living. Contrast India in 1839 with India in 1897! The critic of missionary success would be astounded at the comparison.

In view of the overwhelming obstacles which seem to lie in the way of Mission work among the Mohammedans in Persia, great interest attaches to a fresh attempt. Pastor Faber, a Lutheran clergyman in Saxony, has for some years taken up the subject warmly. He was able to get two German missionaries sent out, who settled in Oorumiah. The Persian ambassador at Berlin, a bigoted Moslem, got to hear of it, informed the Shah, and had them expelled. One of the missionaries died on his way back. Now Pastor Faber has enlisted the services of Pastor von Bergmann, brother of the celebrated surgeon of that name, to settle in Persian Kurdistan. Being a Russian subject, Herr von Bergmann will enjoy unusual privileges. The survivor of the two expelled missionaries is studying medicine, so

as to join him as a doctor. Four theological students and a lady doctor have also volunteered. The progress of this Mission will be watched with interest.

The MISSIONS ÉVANGÉLIQUES DE PARIS has nobly endeavoured to meet the call which the situation in Madagascar has made upon it. In January, 1896, MM. Lauga and Krüger were sent out on a mission of inquiry. Since August, 1896, no less than fifteen men and thirteen women have been sent to the island, of whom two, MM. Escande and Minault, have since been assassinated. As the seizure of the Normal schools was one of the chief features of the attack made upon the Protestant missionaries, it is reassuring to learn that M. Lauriol has been appointed to superintend the school at Antananarivo and M. Bénézech to the school at Fianarantsoa. The *Journal* contains an account of a gross assault made by one Géraudel upon M. Delord at Antananarivo which was punished by a trivial fine. The Natives were too much terrorized to give evidence. M. Delord was taunted with being "vendu aux Anglais." This is but one evidence of the troublous state which still continues. After this it is refreshing to learn from *Les Missions Catholiques* that the Romanists are the injured and maligned party!

The hostility of the Church of Rome towards Protestant Missions, evinced just now so strongly in Madagascar, is being exemplified in China also. *China's Millions* tells a disgraceful story from the neighbourhood of Swatow. A lawless character joined the Roman Catholics so as to obtain the support of the French priests in the event of his coming into conflict with the authorities. He then attacked a chapel of the American Baptists at the head of a band of followers. The Chinese converts beat off the mob, and stunned and captured their leader. In retaliation the fields of the Protestant converts were laid waste and their village kept in a state of siege by the band. The French priests supported the miscreants, and overawed the local authorities. An appeal was made to Peking, but the American Minister failed to obtain justice, the French Ambassador adopting the story told by the priests and refusing to hear any evidence on the other side.

In Cheh-kiang also, the CHINA INLAND MISSION experienced much the same kind of thing during last summer. A missionary whose name is suppressed, writes: "In one of our out-stations several hundred robbers and evil-disposed men, led by several men under the protection of the French Roman Catholic priests, broke into and pillaged our place of worship and the houses of several members. The members themselves escaped, and have been here over a fortnight, unable to return home. The magistrate is afraid to do anything, and awaits instruction from the Tao-t'ai."

We are familiar with the depreciation of silver as compared with gold, and the disadvantages of those who are paid in the depreciated metal. The missionary societies have sought to remedy this by allowing their agents to remit a proportion of their allowances at par. In China, however, since the war, the unfortunate metal has suffered in another quarter. It is depreciated in relation to the copper coinage. Thus the purchasing power of silver in the country itself has greatly declined. The loss to the missionaries who are paid in silver or on a silver basis, is considerable, nor is there any means of adjusting it. The L.M.S., and perhaps other societies, have been obliged to raise the salaries of their Chinese agents in consequence.

The newspapers report the murder of two German missionaries, apparently Roman Catholics, at Yen Chau Fu, in Shantung. The Mission station was also destroyed. The town is said to be "the Mecca of China," the birthplace and residence of Confucius. The murder is said to have been committed by the populace and not by any particular sect, but details are not given. A German cruiser has landed a force in Kiao-Chau Bay, the nearest point on the coast, with a view of obtaining satisfaction. Critical observers, while commending Germany for this promptitude, have not failed to point out that Kiao-Chau is "the advantageous open port" to which Russia is supposed to have secured the reversion.

J. D. M.

EDITORIAL NOTES.



WE have looked carefully over the reports in the Church papers of the various Diocesan Conferences in the hope that this year at all events Foreign Missions would take rank as a subject of discussion not behind even Voluntary Schools, Church Defence, Church Reform, not to mention Strikes and Lockouts and a host of other questions all interesting and important in their way. But, unless the papers formed a conspiracy of silence, the subject was in a large proportion of the dioceses ignored almost as completely as in past years. The Bishops in their addresses made reference, of course, to the Lambeth Conference, and in many instances a passing allusion was made in that connexion to Foreign Missions. It must be admitted that in this direction we look in vain for evidence that the conviction expressed by the Bishops at Lambeth, that "the work of Foreign Missions at the present time stands in the first rank of all the tasks we have to fulfil," has taken hold as yet of the clergy and leading laity of the Church.

THERE were, however, examples of the question being approached in a practical, businesslike spirit, and Resolutions were passed strongly insisting on the importance of the subject and taking steps to promote a more general interest in it. In the Diocese of Winchester, Bishop Ingham moved a Resolution setting forth "that the time has more than come to aim at this most important and primary duty being brought systematically before every congregation in the diocese, and that it is essential to healthy Church life that each parish should be definitely linked with the Missionary Crusade." In the Bath and Wells Conference the Bishop of Adelaide moved that "the formation of a Missionary Association in every parish, and of a Junior Clergy Missionary Association in every archdeaconry, and the holding of an annual diocesan Missionary Conference be recommended." At Canterbury, Mr. Morton W. Smith moved "that the Archbishop be asked to take the necessary steps for the formation of a Board of Missions for the diocese," which gave the Archbishop the opportunity which, as he truly said, he never misses, of expressing his sentiments on the subject. At Peterborough, the Rev. W. Jeffrey Thompson (Vicar of Holy Trinity, Leicester) moved, and the Rev. R. Blakeney (Vicar of Melton Mowbray) seconded, "that in the opinion of this Conference the fulfilment of our Lord's Commission to evangelize all nations is a necessary and constant element in the spiritual life of the body of Christ and of each member thereof; and that a grave responsibility rests upon the parochial clergy to recognize and enforce this truth in their life and teaching." At the St. David's Conference, Dean Howell read an excellent paper on the progress of Foreign Missions during the Queen's reign, which the "*Home Words*" office has published in pamphlet form. Our friends in Wales, where the Dean is so universally respected, will doubtless be fully alive to its value as a missionary tract. And lastly, in the Salisbury Diocesan Synod, the Rev. F. Phipps moved, and the Rev. E. N. Thwaites seconded :—

"The Synod acknowledges with gratitude the great attention given by the Conference to the work of Foreign Missions, and calls attention to the inspiring language of the Encyclical on this subject, and the helpful matter contained in the report of the Committee and the resolutions of the Conference. The Synod expresses a hope that this Conference may be a turning-point in the history of the Missions of the Anglican Communion, and may be a step towards the realization of missionary duty by the Church in her corporate capacity. It desires that the Day of Intercession should be increasingly observed throughout the diocese in connexion with St. Andrew's Day, and that special prayers should on that day.

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and at other times be used for the conversion of Israel and of the vast number of Moslems who are citizens of the British Empire. The Synod also recommends that, where weekly intercession for Foreign Missions is in use, Friday should be the day chosen."

A PAPER suggesting topics for prayer on the Day of Intercession has been issued as usual and sent round to a wide circle. Copies may be had on application to the C.M. House. The Committee and friends of the C.M.S. will meet for special prayer at the C.M. House on Thursday, December 2nd, from 3 to 5 p.m.

No fewer than five Episcopal appointments to Colonial or missionary dioceses are pending, in all of which the C.M.S., because of the work it carries on in these dioceses, has a deep interest. First, there is the one which we mentioned last month, consequent on the division of Bishop Tucker's diocese, viz. that of Mombasa, or whatever title may be chosen for the See which will include the Society's Coast and Usagara Missions in East Africa. Secondly, there is Victoria, Hong Kong, from which the veteran Bishop Burdon retired a year ago, a diocese which includes the provinces of Fuh-Kien and Kwan-tung, as well as the island of Hong Kong, in all of which the Society is somewhat extensively engaged. Thirdly, there is Osaka, which becomes vacant through the appointment by the Archbishop of Canterbury of Bishop Awdry to succeed Bishop Bickersteth in South Tokio, and in which the bulk of the Society's work on the main island of Japan and the whole of that on the island of Shikoku is carried on. Fourthly, there is Bombay, from which Bishop Mylne has just retired after an episcopate of twenty-one years, which embraces the Society's Western India Mission, excepting Aurungabad, which is in the Diocese of Madras. And lastly there is Mauritius, vacant by the appointment of Bishop Walsh to succeed Bishop Eden as Archdeacon of Canterbury; the Society's small, but by no means unimportant, Mission to the Indian coolies, which has been carried on for over forty years, is included in this diocese.

In the first two of the above dioceses the C.M.S. is the only Church of England Society engaged. The episcopal stipend of Victoria is provided by private endowment, and the nomination rests with the Archbishop of Canterbury; for the new diocese in East Africa the C.M.S. will, it is presumed, provide the stipend and be accorded the opportunity of recommending names to the Archbishop. In the other three dioceses, Osaka, Bombay, and Mauritius, both the C.M.S. and S.P.G. have Missions. Bombay and Mauritius are Government appointments, and the stipend is from public funds. For Osaka the stipend has, since Bishop Awdry's appointment in 1896, been provided by the S.P.G., but we cannot say what the future arrangement will be.

THE death of Bishop Bickersteth brought to a termination the arrangement by which the C.M.S. was responsible for a moiety of his stipend, the S.P.G. undertaking the other half. This arrangement commenced when the first Bishop of the English Church was appointed, Bishop Poole, and was renewed for Bishop Bickersteth. In each case the Society's engagement was limited to the tenure of office of the Bishop about to be appointed (the appointment resting with the Archbishop of Canterbury), or, more correctly, to the period during which he should be the sole Bishop of the Church of England in Japan. This latter condition ceased when in 1894 the dioceses of Kiu-shiu and Hokkaido were formed, and Bishop Evington took charge of the former; but the Committee then undertook to continue their grant during the lifetime

of Bishop Bickersteth. Since then Bishop Fyson has been appointed to Hokkaido, and the Diocese of Osaka has been taken from what remained of Bishop Bickersteth's diocese. The C.M.S. is responsible for the stipends of the Bishops of Kiu-shiu and Hokkaido. Under the altered circumstances the Committee have not felt able to renew the arrangement to provide a moiety of the stipend for Bishop Bickersteth's successor.

THE Committee's Resolution on this subject, passed on November 9th, which will be found under "Selections" on page 950, was quoted in the Church papers; and some of the secular papers, regardless of the plain terms of the Minute, have constructed theories and alleged motives for which there is not the shadow of a foundation. It is not the case that the Society has withdrawn its grant from the diocese of South Tokio. The grant has lapsed in accordance with the terms on which it was bestowed. Nor is it the case that any credit is due to the Society for not having withdrawn its grant from the late Bishop Bickersteth, whatever causes might be assigned for such withdrawal. To have done so before 1894 would have been a breach of faith of the most heinous kind, and to have done so after that date, though within the Society's right, would have been unworthy and ungenerous treatment to one who was ever a most self-denying and devoted helper of the Mission. Nor is it the case that the Archbishop of Canterbury relied upon the continuance of the Society's grant when he decided to transfer Bishop Awdry. The Archbishop knew that it was most improbable that the Society would continue the grant under the altered conditions—there being now four Church of England dioceses in Japan, and the Society being responsible for two of them, whereas when the grant was made there was only one for the whole Japanese Empire. Nor, lastly, is it true that the Committee experienced any disappointment in the transference of Bishop Awdry to South Tokio. Bishop Awdry has worked most harmoniously with the Committee and the Society's missionaries in the diocese of Osaka, and the Committee entertain no apprehension whatever of a discontinuance of the same happy relations in the new sphere. The Committee's decision was taken wholly on general grounds of expediency, having regard to the general condition of the Episcopate in Japan, and without any reference whatever to the pending appointment of which his Grace the Archbishop had courteously given an intimation.

WE called attention last month to our financial position, and we do not propose to do so again at present, especially as the position has not very materially changed. But meanwhile the Estimates Committee have presented, as usual at this season of the financial year, their statement of the prospective needs of the year which will end with March, 1899, and also a revised forecast, the nearest we can possibly obtain until the year actually terminates and all forecasts are superseded by ascertained facts, of our expenditure during the current year. We cannot do better than quote here the clear exposition of the Estimates Committee's statement which was prepared for the *Gleaner* by the Deputy Lay Secretary:—

The wants of the Missions are estimated for under the following heads:—"European Agency" (stipends, &c., of missionaries); "Native Church" (grants towards the maintenance of the Native pastors and agents); "Native Missionaries" (the stipends of the ordained agents engaged in evangelistic work); "Native Agents" (the stipends of the lay evangelistic agents); "Schools" (including the maintenance of preparandi institutions, higher mission educational institutions, and vernacular schools, stipends of school-teachers, &c.); "Rent" (including the rent of mission-houses, preaching-places, &c.); "Repairs" (expenses

of repairing buildings belonging to the Society); "Building" (for necessary mission-houses, &c.); "Mission Servants" (for necessary watchmen, &c., to look after the Society's property); "Itinerating" (the cost of missionaries travelling on their preaching tours, &c.); "Secretariat" (for office expenses in the superintendence of the Missions); "Medical Expenses" (of the missionaries and their families); "Travelling" (from station to station and attending missionary conferences); and "Miscellaneous" (including the cost of language-teachers, rates and taxes, and contingencies). All these wants for each Mission have had careful attention in detail under every Mission station.

Then various other heads of Expenditure not belonging so distinctly to the Missions have to be provided for, such as "Passages, Out and Home," "Outfits," "Allowances of Missionaries at Home," "Disabled Missionaries and Retiring Allowances," "Preparation of Missionaries," and also "Home Expenditure," including Home Organization and Office Staff and Expenses.

Under all these heads, Mission and Home, the Committee passed a total of 324,441*l.* as the estimated Expenditure for the year ending March 31st, 1899. This is an increase on the sum estimated to be required for the current year ending March 31st, 1898, of 13,227*l.* And the amount required for the current year is an increase on the actual Expenditure for the past year ending March 31st, 1897, of 13,953*l.*

Thus it will be seen that the progressive increase of the Expenditure is at the rate of between 13,000*l.* and 14,000*l.* a year. This large increase from year to year is mainly due to the increasing number of European missionaries and the requirements of their work.

To meet the estimated requirements of the current year, a sum of 26,719*l.* more than the available receipts of last year will be required, those being as follows:—

General Receipts last year (omitting the receipts towards the deficit of 1895-6)	£230,997
Amount drawn from Appropriated Contributions last year (including portion of T.Y.E. Receipts)	53,498
	<u>£284,495</u>

THREE names have been added to the list of Vice-Presidents: the Right Revs. the Bishop of Kilmore, the Bishop of Meath, and the Bishop-designate of Ossory. On the other hand, we have to mourn, with the whole Church, the loss of Dean Vaughan, who was a Vice-President of the Society and had been for seventeen years.

ANOTHER loss has befallen us in the sudden death on Nov. 7th, at or near Aden, while *en route* to India, of the Rev. A. H. Arden. He was proceeding to take charge, as an honorary missionary, of the Nilgiri and Wynaad Mission from which the Rev. A. H. Lash has lately come home. He joined the *Massilia* with one of his daughters, who was accompanying him to the Mission, at Port Said. His death was caused by heart-disease. Mr. Arden graduated at Cambridge (Christ's College) in 1862, and went out two years afterwards to the Telugu Mission, to which ten years' devoted service were given. Then four years were spent in the home ministry as successively Curate of All Saints', Newmarket, Vicar of All Saints', Sudbury, and Vicar of Newhall, Burton-on-Trent. In 1878 he returned to the field, assigned to his former Mission in the Telugu Country, but on reaching Madras he was detained there to take up the joint Secretaryship with the Rev. David Fenn of the Corresponding Committee, and after the latter's death the same year he became sole Secretary. His second term of service in the field was, however, a brief one, and from 1881 to 1895 he was in this country, engaged as Association Secretary, part of the time for Bedfordshire, Herts, Hants, and Cambridgeshire, residing at Cambridge, where he was Lecturer in Telugu at the University; and latterly, as an Honorary Association Secretary for South

Wales. His fervent, incisive appeals will long be remembered, and happily his well-known books, *Are Foreign Missions doing any Good? Foreign Missions and Home Calls*, and *Objections to Foreign Missions*, remain with us to perpetuate his ministry. These books, which have had an extensive circulation, the proceeds having been given to the Society, may be had in quantities at reduced prices from the depôt at Salisbury Square. His third term of missionary service was from 1895-6, when he again acted as Secretary of the Madras Corresponding Committee during the furlough of Mr. Sell.

WE notice with sorrow the death also of the Rev. W. G. Barker, of Sidcup, who was the second Director of the Missionaries' Children's Home, from 1853 to 1863, the Rev. S. H. Unwin, Rector of Cheddton, who still survives, having been the first.

THE present Director of the Home is anxious to form a list of friends who would be willing to receive one or more children during the school holidays of Christmas, Easter, and the autumn. The advantage of a bright Christian home, especially in houses where there are other children, would be greatly appreciated for their charges by Mr. and Mrs. Thornhill, as well as by the parents of the children in the distant lands where they labour in the Gospel of Christ. Will friends who are disposed to embrace this opportunity correspond with the Director of the Missionaries' Children's Home, Limpsfield, Surrey, saying whether they would prefer to have boys or girls, and what ages they should be; or if these points are left to the discretion of the Director, giving the ages of their own children?

THE Committee have had the pleasure of welcoming back Dr. Harford-Battersby after his visit to the Niger. Our readers will be glad to read in our opening article his views on the Liquor Traffic on the West Coast. Major Lugard's article in the November number of the *Nineteenth Century* should also be read. It is a humbling thing, in view of some of the flagrant facts of the situation, to be reminded, as we were by an African barrister speaking lately at a public meeting in Sierra Leone, that the nations of Europe—England, France, and Germany—in dividing up West Africa among themselves, professed that their object was to reclaim Africa from barbarism!

THE mutiny of Sudanese soldiers under Major Macdonald, which, according to the press telegrams, occurred in Busoga on October 19th, has evidently no connexion whatever with the revolutionary spirit manifested by the Roman Catholic adherents and the heathen Waganda in July last. The motive of the Sudanese appears to have been an aversion to form part of a particular expedition—outside the limits of Uganda. They were probably the men who formed the escort of Major Ternan to Kikuyu when he came to the coast, and had returned as far as Busoga with Major Macdonald. Of course the effect of the mutiny has been to show how unreliable these Sudanese are apt to be in an emergency, and we are not surprised that the garrison at the capital of Uganda have been required to lay down their arms. It would really seem that the Protestant Waganda are absolutely the only dependable factors in the political situation. Much prayer is needed for guidance and grace to all concerned.

WE mentioned last month a stirring article on "The Awakening of India" by the Rev. T. Walker, of Tinnevely, which had appeared in a number of

Indian papers. We did not at the time when we wrote the Note in question know that the Indian Secretaries of the S.V.M.U. had anything to do with that article. We learned soon afterwards that under their auspices a number of articles on the same subject by various missionaries in India and Ceylon have been written and are appearing week by week, and will eventually be published in pamphlet form. Moreover, it has been suggested that Sunday, December 12th, shall be set apart as a day of prayer and humiliation by Christians throughout India and Ceylon. Mr. Walker writes us that he believes there will be a very general response, and he asks us to make the fact known that friends at home may unite with them in the field. "We do not want a flourish of trumpets," he writes, "but only prayer and humiliation before God." The Rev. G. H. Parsons, of Calcutta, writes to us to the same effect.

THE Rugby Fox Memorial Fund has for well-nigh fifty years given substantial aid to the Noble College, Masulipatam, in the Telugu Mission, one of the masters being maintained from it and called the Rugby Fox Master. It was opened in memory of Henry Watson Fox, whose death occurred on October 14th, 1848, and it is an interesting fact that one of the two who originated it, Dr. Gell (the other was Dr. Tait), has for the last thirty-six years presided over the diocese (Madras) of which the Telugu Mission is a part. The Rev. H. E. Fox has, during the past year, most appropriately been placed on the Committee of the Fund which is in memory of his father, succeeding the late Rev. E. P. Hathaway; and Sir Charles E. Bernard, K.C.S.I., succeeds the late Dean Goulburn. The Report of the Fund for 1896-7, just published, records contributions amounting to 3277.

THE Surrey Missionary Loan Exhibition, which was held in the Drill Hall, Guildford, on October 20th to 23rd inclusive, was pronounced by all to be a complete and most encouraging success. The Official Handbook, a tasteful and instructive volume of 144 pages, giving lists of officers, committees, information about the history of the C.M.S., the Gleaners' Union, the Sowers' Band, the Y.C.U., County Union, Missionary Leaves Association, Medical Missions, C.E.Z.M.S. and other Foreign Missionary Societies of the Church, descriptions of the courts, &c.,—profusely illustrated, is a model of enterprise and ingenuity, and we understand that 2000 copies were circulated. Many, we feel assured, will preserve the book both for its own sake and as a memento of the occasion, and they will have therein a valuable missionary publication, full of well-directed home thrusts. The Exhibition was opened on the several days by Bishop Ingham, Rector of Stoke-next-Guildford, in lieu of the Bishop of Winchester, Viscount Midleton (Lord-Lieutenant of the County), General Sir John Field, K.C.B., and Mr. Eugene Stock. The Bishop of Winchester was prevented from opening the Exhibition on the first day through being summoned to officiate at the funeral of Dean Vaughan, but he was present and spoke on the second day. The educational and heart-stimulating results of such efforts are those mainly sought, but it is satisfactory to find that they usually prove financially profitable, and we understand that a goodly sum remains to be divided among the C.M.S. and other Missionary Societies from the labours of the friends in Surrey.

THE Bishop of Sierra Leone will sail (p.v.) on December 4th. On the evening before his departure, at 7.30, a service will be held at St. Saviour's Collegiate Church, Southwark, by the kind permission of the Dean and

Chapter, on behalf of the Mission-work in his diocese, at which he will preach.

THE Women's Department is very amply justifying its existence, indeed we find it difficult to understand how the Society got on so long without one. The holding of Conferences of women workers in different provincial centres is one of the many directions which the Department's activities are taking just now, and the one at Clifton of which we give a report is an example of what it is proposed to hold in other places.

THE Missionary Conference organized by the Y.M.C.A. of which we gave notice in our columns two months ago, took place in Exeter Hall on October 13th—15th. On each of the three days two prayer-meetings, two Conference meetings, and a large public gathering were held. All the great mission-fields and nearly all branches and departments of missionary work were represented. The C.M.S. missionaries who took part were Mr. Millar of Uganda, Archdeacon Warren of Japan, Mr. Swainson of North-West Canada, and Mr. Jays of Yoruba; and among those who presided at the various meetings were Col. R. Williams, M.P., the Society's Treasurer, Mr. Henry Morris, and Mr. Eugene Stock. The Hon. Clerical Secretary also gave an address on "Axioms and Truths of the Christian Religion." Mr. Stuart of Bayswater, Mr. Joynt of Gipsy Hill, members of our Committee, also were among those who took part. At the close of the last meeting a number of young men stood up to signify their readiness to hold their lives at the will of God in the matter of missionary service. We hope that the C.M.S. may have dealings with some of them in due course.

At Manchester on October 29th a Conference of another kind was held. It was called together by the Manchester Geographical Society, and was described as a "Geographical Conference of Missionaries." The object was to acknowledge the help which missionaries have rendered to geographical science and to encourage them, as a relaxation and in their hours of leisure, to give attention to the recording of facts relating to climate, the people, folklore, animal and vegetable life, and the geographical features of the countries in which they labour. Two large C.M.S. map-sheets were on the wall before the Conference, and the Rev. F. C. Smith, formerly of the Uganda Mission, was one of the missionaries present, the only one, so far as we know, in any way connected with the C.M.S. We confess that we are somewhat jealous, knowing how attractive and absorbing scientific studies are to some minds, lest the one immeasurably great duty of the missionaries should lose its place of solitary and unquestioned prominence in some instances under the flattering encouragements of kindly scientists at home.

THE British and Foreign Bible Society has received a generous donation of 500*l.* towards the expense of a new edition of the Luganda Bible, and the Society is preparing to proceed with the revision as expeditiously as possible. The same Society has completed the New Testament in the Yao tongue, spoken on the east and south of Lake Nyassa. The late Bishop Chauncy Maples, of the Universities' Mission, translated the first Gospel, and the Rev. A. Hetherwick, of the Church of Scotland Mission at Blantyre, did the remainder.

WE learn that the Universities' Mission has placed a married missionary and his wife, Mr. and Mrs. Key, on the Island of Pemba. It is sadly disappointing to learn from sundry witnesses that both in that island and in

Zanzibar there is very little, if any, difference observable in the status of the slaves since the Proclamation of April last. A correspondent writes to *Central Africa*, the organ of the Universities' Mission, that he had just seen (on August 5th) a slave taken past his house by a soldier to be restored to his master after running away.

THE Committee have accepted offers of service from the Rev. William John Hanan, B.A., Dublin, Curate of Cahir, Ireland; Mr. Arthur Edward Clayton, L.R.C.P. & S. Edin., L.F.P.S. Glasgow, for the Niger; Mr. Frederick Oakley Lasbrey, M.B., Ch.B., Edin.; Mr. William Henry Temple Gairdner, B.A., Trin. Coll., Oxford, Travelling Secretary of the British Christian College Union, the home department of the S.V.M.U.; Mr. Harry Castle, an Islington College man, for West Africa; Miss Mina Gertrude Ethel Stuart, sister of Dr. Emmeline Marie Stuart, of the Persia Mission, and niece of Bishop Stuart. Miss Mary Elizabeth Wolfe, daughter of Archdeacon Wolfe, who has worked as a missionary in local connexion in Fuh-Kien, has been taken into full connexion. The Committee also accepted the offer of Mrs. J. B. Wood to return to the Yoruba Country as an honorary missionary; and the acceptance of the Rev. Arthur Lea by the Canadian C.M. Association, for Japan, and Miss Rosamond Mary Blakiston by the New Zealand C.M. Association, has been placed on record. Miss Blakiston is granddaughter of the late Primate of New Zealand, Dr. Harper.

AN American contemporary suggests to its ordained readers that they should on a given Sunday commend it—the missionary publication in question—from their pulpits; and it further suggests that after the service the deacons should wait on the congregation in their pews and solicit their names as subscribers. The *Intelligencer* will be content with a much less obtrusive advertisement, but there is no doubt that the clergy might, by speaking of it and lending their own copy, and introducing it among the magazines which circulate in their parishes or among their clerical neighbours, do much to make it known. The end of the year is a good time to take steps in this direction. Among the many “new leaves” they will be recommending their people to “turn over,” why may not ours be included? And they will let us, also, direct their attention to the list of our publications enclosed, and especially to the Christmas books, *Through my Spectacles*, for young people, by the Rev. Martin J. Hall, and the *Great Big World*, for quite young children, by Miss Agnes Batty. The last-named is the first attempt the Society has made to provide missionary reading for quite little ones. The want has often been pointed out, and we believe Miss Batty and Miss Stevenson have by their joint efforts with pen and pencil and brush started us very successfully in this new direction. But our readers must please judge for themselves, and let their children help them.

DIFFICULTIES on the subject of baptism are very frequently entertained by earnest and thoughtful young Church-people, and it is not always easy to lay one's hand on a book combining with simplicity a clear and Scriptural and sympathetic treatment of such difficulties. Our colleague, the Rev. D. H. D. Wilkinson, who in the daily interviews with candidates for missionary service, which he has been in the habit of holding for several years past, has had very exceptional opportunities of learning their inner thoughts and mental problems, has written a book, *Baptism: What saith the Scripture?* which meets the need and, in our judgment, meets it most satisfactorily.

HOME DEPARTMENT.

NOTES AND COMMENTS.



IN a certain London parish, the population of which is composed almost entirely of caretakers, the mistress of a Church day-school has succeeded in obtaining fifteen subscribers to the *Gleaner*, nineteen to *Awake*, and two to the *Children's World*. The matter of enlisting the sympathy and aid of teachers in day-schools is worthy of earnest consideration.

The Reading Union Library is again open to members. During the absence of Miss Fry in India it is under the charge of Miss C. A. Smith. Communications should be addressed to her at the C.M.S. Work Depot, 5, Wellington Terrace, Bayswater Road, London.

The following hints for stewards at Missionary Loan Exhibitions, compiled by the Rev. G. C. Williamson, will be useful to many :—

1. *Acquire some Knowledge of each Mission.*
 - (a) A little perfectly known is better than a general confused idea.
 - (b) Do not take anything for granted regarding the information possessed by the general audience.
2. *Be fresh to each Person.*
 - (a) Pay special attention to the poor ; they give the most, though often knowing the least.
 - (b) Be content with small audiences ; one child may represent 100 converts in after life. Individual attention may accomplish more than a sermon or than the address of the special deputation.
3. *Always be Present when the Missionary is Speaking.*
 - (a) Stick to your own court, and this consistently, even when very few are wandering round.
 - (b) Provide the chair for the speaker ; hand up the curios mentioned or required, and recommend the books relating to his work.
4. *Specially show Curios to the Young.*
 - (a) Hold them up so that those behind may see, and afterwards explain again to those unable to hear.
 - (b) Keep some few special objects of interest well to the front.
5. *Remember the Object of the whole Undertaking.*
 - (a) God's glory—It is missionary, more than a mere Exhibition—not for amusement but edification.
 - (b) Never forget Christ's command, the Heathen's need, and our duty.

The list of C.M.S. missionaries in the last Annual Report shows that there are 113 graduates of Cambridge, and only twenty-nine of Oxford. Nineteen missionaries hold Irish degrees, and eleven are graduates of Durham University.

When there is first a willing mind, much more in the way of giving is found to be possible than any one would imagine. A box held by a poor woman who hawks tapes and needles was opened lately in a parish near Birmingham, and proved to contain 22 threepenny-bits, 85 pennies, and 21 halfpennies, a total of 128 coins, the value of which was 13s. 5½d. This was the result of holding the box for six months, not for a year, and seems almost parallel to the giving of the widow in the days of our Lord. It is to be hoped that it will soon be possible to trace more generally another part of the parallel, but it can scarcely be said that at present "*many* that are rich cast in much."

C. D. S.

CHURCH MISSIONARY HOUSE.

THE C.M.S. Lay Workers' Union for London held the inaugural meeting of their sixteenth session on Monday, November 1st. To this meeting members were invited to bring friends with a view to increase the membership of the Union and creating missionary interest among young men. The Rev. E. Millar gave an address upon the work of the Society in Uganda. At the time of our going to press, two of Mr. Eugene Stock's lectures on the Early History of the Society have been given, viz. on Tuesday, November 9th, on the "Events which led to the formation of the C.M.S.," and on November 16th, on the "Society's Birth and Early Struggles." On the latter date, November 16th, the Bishop of Newcastle also addressed the Union.

The monthly meeting of the Ladies' C.M. Union for London was held on November 18th, when the Rev. J. Hind gave an account of Mission-work in Japan.

A very pleasant evening was spent at the C.M. House on Friday, October 29th, when 190 members of the Y.W.C.A. were present, representing twenty-two branches. Miss Millett gave a most interesting account of her work in the Middle School, Amritsar, illustrated by lantern views.

YOUNGER CLERGY UNIONS.

A MEETING of the Black Country Y.C.U. was held at Wolverhampton on October 29th, when a paper on "The Claims of the Jews on Christians" was read by the Rev. D. A. Maxwell, Vicar of St. Silas', Birmingham. This Y.C.U. for the Deanery of Wolverhampton and seven other adjoining deaneries, comprising the district known as the Black Country, was started in January last and now numbers twenty-seven members. The Rev. J. W. Dixon, Vicar of St. James', Wolverhampton, is President.

The monthly meeting of the London Younger Clergy Union, presided over by the newly-elected President, the Rev. J. D. Mullins, was held on November 15th. After the transaction of business the Rev. A. N. C. Storrs, of South India, gave a graphic account of the work being carried on there, and detailed the position and progress of the Tinnevely Church. The Bishop of Sierra Leone, who was unable to be present until towards the close of the meeting, followed, and earnestly appealed for more helpers and workers in his diocese.

LOCAL ASSOCIATIONS AND UNIONS.

THE Anniversary of the Swansea Auxiliary began on Saturday, October 9th, with a prayer-meeting in the St. Mary's Church Room. On Sunday, October 10th, sermons were preached in twenty churches by the Revs. J. E. Padfield, Telugu Mission; F. Swainson, North-West Canada; Dr. S. C. Morgan, formerly Vicar of Swansea; A. H. Grey Edwards, Association Secretary; and the local clergy. The annual meeting on the following Monday evening in the Albert Large Hall was well attended. The Vicar of Swansea presided and stirring addresses were given by the Ven. Archdeacon Wolfe, from China, and the Rev. Dr. Morgan. An increased interest has been manifested in the work, which may be expected to yield more fruit throughout the year. S.

Meetings in connexion with the Lincoln C.M. Union were held at Louth on October 14th. Bishop Evington preached at a celebration of the Holy Communion in Holy Trinity Church, subsequent to which the members were entertained to luncheon in the Town Hall Council Chamber by the High Sheriff of the county, Mr. T. Cheney Garfit. The luncheon was followed by a meeting in Holy Trinity Schoolroom, over which Mr. Garfit presided. The Rev. A. C. Downer read a paper on "The Secondary Results of Missionary Work," and was followed by

Bishop Evington, who gave an account of the work of Church Missions in Japan. Addresses were also given by the chairman, the Rev. Canon Leslie Melville, the Rev. H. B. Streatfeild, and the Rev. E. P. Wilson.

The Right Rev. Bishop Cramer Roberts presided over the Annual Meeting of the Blackburn Auxiliary on October 11th. The Rev. Dr. Pinck, Hon. Secretary, presented the annual report, showing a total sum of 983*l.* sent up to the Society, being an increase of over 100*l.* on the previous year's contributions. The chairman in the course of an interesting speech drew attention to the wonderful advances made in all directions, and especially in Foreign Missions, during the Queen's reign. He was followed by the Rev. A. R. Fuller, missionary from Japan, who described the work and difficulties in that country, and the Rev. G. Denyer pleaded for greater efforts on behalf of Missions, comparing the amounts spent on luxuries with that given for Christ's work abroad. The Rev. H. M. M. Hackett also spoke on Mission-work in India.

C.M.S. day in Reading was observed on Monday, October 11th, commencing with a celebration of Holy Communion in Greyfriars' Church at noon. In the afternoon the members of the Berks C.M. Prayer Union met for a T.Y.E. Conference in the Abbey Hall, when the Rev. W. J. L. Sheppard and Miss Storr gave addresses. Mr. Martin J. Sutton presided over the evening meeting in the small Town Hall, at which Mr. Sheppard and Col. Seton Churchill spoke, Mr. Sheppard dealing with the T.Y.E., and Col. Churchill refuting many of the false charges brought against missionaries.

Under the presidency of the Bishop of Peterborough a Conference on Foreign Missions was held at Melton Mowbray on October 18th. At the morning session addresses were given by the chairman, Bishop Burdon, formerly of Victoria, Hong Kong, and Mr. T. Jays, from West Africa, and these addresses were followed by a discussion in which many joined. The Rev. C. Lea Wilson opened the afternoon session by giving some interesting details of the working of the Nottingham C.M. Association, after which the Rev. J. G. Watson, Association Secretary for the diocese, gave a return of what was being done for Missions throughout his district. A public meeting was also held at night, the Rev. R. Blakeney presiding, when Bishop Burdon and Mr. T. Jays gave addresses.

The Annual Conference of the Somerset C.M. Union was held at Wincanton on October 19th. This was a new centre, the Union never having held any of its meetings there before, and the results were most gratifying. The annual reports of the Hon. Secretary and the Hon. Treasurer were produced and were highly encouraging. The sum of 12*l.* was voted from the funds of the Union towards the stipend of "Our Own Missionary." Captain Streeten, R.N., presided. The Rev. W. Farrer, the Rector of Wincanton, gave an excellent address, based upon the words, "Where is thy brother?" The Venerable Archdeacon Bothamley, of Bath, was the next speaker, and was followed by the Venerable Archdeacon Warren, of Osaka, who attended as Deputation from the Parent Committee. The Rev. Marmaduke Washington, Rector of Staple Fitzpaine, also addressed the meeting. Altogether the Conference was most encouraging, interesting, instructive, and profitable, and hearty thanks are due to those warm C.M.S. friends who so kindly assisted in organizing and carrying out the meetings. C. G.

On October 19th the tenth Anniversary of the Nottingham Branch of the Gleaners' Union was held in the Mechanics' Hall; Mr. H. E. Thornton presided and Mrs. I. Bishop spoke. The annual report of the Union told of much that was interesting. The number of Gleaners is now 1080, thirty of whom are clergy, and one-fourth men. The Nottingham and Notts Gleaners, with a few friends, support their own missionary in Japan. A self-denial and thanksgiving week has been held, and during the year 200*l.* has been sent to the C.M.S. as the total contributions from the branch. It is impossible to tell of Mrs. Bishop's address. Those who have heard her know how much information she gives, and

her deep sympathy for the missionaries—her vivid, terrible picture of the darkness of heathen lands, and her solemn appeal for a *life* of self-denial from all who call themselves Christians. M. E.

The C.M.S. Anniversary of the Pembroke Auxiliary was held in St. Mary's Parish on October 24th and 25th. It is the custom here to regard the C.M.S. Sunday as the crowning point of the Harvest Festival. Sermons were preached to overflowing congregations throughout the day. In the afternoon the church was filled with children of all classes to hear a missionary address. In the evening the attendance was overwhelming, many people being unable to get into the church. It was gratifying to note among the worshippers so many military and naval officers connected with the garrison and Haven, while the Mayor of the borough came in from a considerable distance. Under the hearty working-up of the Rev. W. Jenkins (Vicar) and Miss Rankin (Secretary), C.M.S. prospects are improving here year by year. The Deputation was the Rev. W. M. Roberts, Association Secretary for North Wales. On the following Monday evening a successful meeting with lantern views was held in the schoolroom by the Deputation. W. M. R.

The Hon. District Secretaries for Dorset were received and hospitably entertained for their yearly Conference by Mr. and Mrs. Wingfield-Digby, at Sherborne Castle, on Monday evening, October 24th, till Wednesday morning, 26th. The Conference met in the library of the Castle on Tuesday morning, Mr. Wingfield-Digby being the chairman. The Treasurer of the C.M.S., Colonel Williams, M.P., was also present. Prayers were offered by Canon Lyon, Vicar of Sherborne, after which the Association Secretary, the Rev. W. Clayton, gave a brief review of the work of the C.M.S. in the county for the year 1896-7, which was distinctly encouraging. The review of the work in each rural deanery by its Hon. District Secretary followed, after which various subjects were discussed for the better working of the C.M.S. in the county. The Conference lasted till about half-past one o'clock. At three o'clock a meeting was held in the Castle of friends who had been invited by Mrs. Wingfield-Digby. Mr. Wingfield-Digby took the chair and spoke a few earnest words. The Rev. W. J. L. Sheppard, of Salisbury Square, gave the address, and the Revs. H. C. Coote, of Wimborne, and W. Clayton also addressed the meeting. The concluding prayer was offered by the Rev. T. K. Allen, of Dorchester. In the evening a special service was held at Castleton Church. The preacher was the Rev. F. W. Wingfield-Digby, Rector of Great Toller, and Hon. District Secretary for Bridport. W. C.

TOPICS FOR THANKSGIVING AND PRAYER.

THANKSGIVING for signs of awakened interest in the subject of Foreign Missions; prayer that the Church may be aroused to a true sense of its responsibilities towards the Heathen and Mohammedan World. (Pp. 886—892, 937.)

Thanksgiving for the good work of the Native Church in Tinnevely; prayer for an outpouring of the Holy Spirit upon the Church, and upon the non-Christians in that district. (Pp. 892—906.)

Thanksgiving for the safety of the missionaries in Uganda; prayer for the Native Government, and that the country may have peace, and the Word of God free course. (Pp. 911, 912.)

Prayer for inquirers, converts, and missionaries in Persia. (P. 913.)

Prayer for a speedy settlement of affairs on the frontier of India, and that in the near future many of the wild and brave people may submit themselves to the rule of Christ. (P. 917.)

Thanksgiving for the faithful work at home and abroad of the late Rev. A. H. Arden. (Pp. 918, 940.)

Thanksgiving for the tone and spirit of the Gleaners' Union Anniversary; prayer that the Union may be penetrated by the power and life of the Holy Spirit. (Pp. 921—924.)

Thanksgiving for provision for the needs of the Society in the past; prayer for a continued supply of funds adequate to meet expenditure. (P. 939.)

SELECTIONS FROM PROCEEDINGS OF COMMITTEE.

General Committee (Special), October 13th, 1897.—The Committee took leave in two groups of the Missionaries leaving for the various Missions. The Instructions of the Committee were read by the Secretaries, and the male Missionaries having replied, they were addressed by the Chairman (Mr. Henry Morris), Mr. Eliot Howard, and the Rev. J. P. Hobson, and commended in prayer to God by Bishop Tucker and the Rev. Canon Acheson.

Committee of Correspondence, October 19th.—An offer of service was accepted from Mr. Webley Hope Gill. Mr. Gill was introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied, was commended to God in prayer by the Rev. H. Sharpe.

The Rev. H. P. Napier-Clavering had an interview with the Committee, and reported that while seven years ago only 260 boys were connected with the College at Kandy, the number now stands at 355, besides 103 attending a Primary School adjoining; that while then there were 43 boarders, now there are 119; that Rs. 20,000 had been spent on extending the buildings without any appeal to the public or to the Society for financial help. He stated that there was a marked improvement in the tone of the boys, and that last year five were baptized and this year two.

The Committee also had an interview with Mr. A. B. Fisher, recently returned from the Uganda Mission. Mr. Fisher expressed his sense of thankfulness to God for the marvellous scenes in Uganda during his five years of service. He then referred to what he felt to be some of the main reasons for this wonderful progress. He mentioned, firstly, the yielding of themselves by the European Missionaries to the Lord Christ, for His exercise of power through them; secondly, the method adopted of rapid extension of the work with a view to the utilization of Native evangelists; thirdly, the fact that all the missionaries had been of one heart and mind in seeking to throw to their utmost the responsibility on the Native converts to spread the Gospel; fourthly, the remarkable extent to which the Native evangelists are acquainted with the New Testament, so as to be ready speakers, setting forth the Gospel clearly and from the heart; and, fifthly, the way in which the Christian people generally are so directly God-taught, bringing every question of moral conduct and Christian work to the test and standard of the New Testament teaching, mainly without the opportunity of much dependence upon the guidance of fellow-Christians. Mr. Fisher also alluded to the needs and prospects of the work in Toro, especially emphasizing his opinion that a Medical Missionary was needed there.

The Committee agreed, in view of the promising aspect of the Kikuyu district, in Eastern Equatorial Africa, for the opening of a new Mission, that one of the first claims upon the reinforcements for East Africa for the year 1898 should, if possible, be the appointment of two Missionaries to take up fresh work in that country.

Committee of Correspondence, November 2nd.—On the recommendation of the Ladies' Candidates Committee, Miss Mina Gertrude Ethel Stuart and Miss Mary Elizabeth Wolfe were accepted as Missionaries of the Society, and the former was appointed to work in Persia.

Offers of service from the Rev. William John Hanan, B.A., T.C.D., Curate of Cahir, Ireland; and Mr. Arthur Edward Clayton, L.R.C.P. & S., Edin., L.F.P.S., Glasgow, were accepted. Messrs. Hanan and Clayton were introduced to the Committee and addressed by the Chairman (Mr. Henry Morris), and having replied were commended to God in prayer by General Hatt Noble.

The acceptance of Miss Rosamond Mary Blakiston as a Missionary of the Society by the New Zealand C.M. Association was recorded.

Mr. H. Castle, a student at Islington College, was accepted as a Missionary of the Society and located to West Africa; and the Committee also cordially accepted the offer of Mrs. J. B. Wood to return to the Yoruba Mission as an Honorary Missionary.

The President of the Society was requested to express the thanks of the Committee to Major T. Ternan, Deputy-Commissioner in Uganda, and to Mr. George Wilson for their kind consideration shown to Missionaries of the Society during the recent times of disturbance in Uganda.

The Committee took leave of Mrs. Wood, returning, and Mr. H. Castle, proceeding to West Africa; of Dr. and Mrs. W. W. Colborne, proceeding to Hokkaido, Japan; and of Mr. and Mrs. W. Hope Gill, proceeding to the West China Mission. The Instructions of the Committee were read by the Rev. F. Baylis and the Rev. B. Baring-Gould, and the male Missionaries having replied, the outgoing Missionaries were addressed by the Chairman (Mr. Henry Morris) and the Rev. J. W. Marshall, by whom they were also commended in prayer to the favour and protection of Almighty God.

The offer of Mrs. Isabella Bishop to found with a contribution of 100*l.* a missionary hospital at Mien-cheo, to be called the "Emily Clayton Memorial" Hospital, was gratefully accepted.

General Committee, November 9th.—A letter having been read from the Archbishop of Canterbury inquiring whether the Society would renew the present arrangement by which the S.P.G. pays 500*l.* a year, and the C.M.S. also 500*l.* a year to the Bishop of South Tokio, on the recommendation of the Ecclesiastical Sub-Committee the following Resolution was adopted:—

"That in view of the fact that the agreement by the Society to contribute 500*l.* a year towards the maintenance of a Bishop in Japan was made in 1832 for such a period as the Bishop then to be appointed should occupy the See, and be the only Bishop of the Church of England in Japan; and that this agreement was renewed in 1885 on the death of Bishop Poole, on the same conditions; and that during the Episcopate of the late Bishop Bickersteth, other Bishops of the Church of England were consecrated and appointed to jurisdiction in Japan, of whom this Society is responsible for the maintenance of two,—the Committee, in the altered circumstances of the Episcopate of Japan, regret that they cannot enter into an agreement for a contribution by the Society towards the maintenance of the Bishopric in South Tokio."

The Committee had the pleasure of an interview with Dr. C. F. Harford-Battersby, recently returned from the Niger Mission. After expressing his gratitude to God for the preservation of his health, his visit having passed without his suffering from fever or any other sickness, he went on to sketch the work done during his stay, which included six weeks at Onitsha and two weeks each in the Lokoja district, at Brass, and at Sierra Leone, the stay at the last-mentioned place being with a view to consultation with Bishop Tugwell, whom he met there.

On the report of the Ecclesiastical Sub-Committee on the question of the tenure of churches, &c., in Ceylon, the following Resolutions were adopted:—

"1. That the Committee recognize the right of those who provide the cost of a new church to determine the trustees in whom it shall be vested. 2. They do not consider that the fact that any church is vested in the incorporated trustees is of itself a reason why the Society's Missionaries should not be officially connected with it. 3. They cannot pledge the Society to agree that churches built with money specially raised in connexion with its work shall not be, as heretofore, vested in the Society's Trustees, and remain under the control of the Committee. 4. The Committee have no general objection to their Missionaries joining with other persons in raising funds for the erection of churches or other church-buildings which it is intended to vest in the Incorporated Trustees, but require each case to be submitted for their previous approval. 5. With regard to Pallai Church, as this has been for some time held in trust for the Society, the Committee regret that they do not see their way to transfer it to the Incorporated Trustees."

The Honorary Secretary reported the acceptance of the office of Vice-President of the Society by the Right Revs. the Bishop of Kilmore, the Bishop of Meath, and the Bishop-designate of Ossory.

The Secretaries reported the death, on October 15th, 1897, of the Very Rev. C. J. Vaughan, D.D., late Dean of Llandaff, Vice-President of the Society. The following Resolution was adopted:—

"The Committee have heard with much sorrow of the death of the Very Reverend C. J. Vaughan, D.D., Dean of Llandaff, for seventeen years a Vice-President of the Society. In his distinguished career Dr. Vaughan drew to himself in no common way the admiration and affection of all who, either as his friends, his colleagues, his pupils, his hearers, or the readers of his books, came within the influence of his rare intelligence and gracious character. His personal interest in the

Society and its work was shown in many ways, among others not least in the weekly 'At Homes' in the Temple, at which during his residence in London the friends of Missions always found a warm welcome. The Committee would express to Mrs. Vaughan and the family of the late Dean their very respectful sympathy in the loss which they and the whole Church have sustained."

On a letter from W. J. Van Someren, Esq., M.D., resigning his membership of the Medical Board, the Committee recorded their warm appreciation of Dr. Van Someren's valuable services.

NOTES OF THE MONTH.

DEPARTURES.

Yoruba.—The Right Rev. Bishop Oluwole left Liverpool for Lagos on November 6, 1897.

Eastern Equatorial Africa.—The Right Rev. Bishop Tucker left London for Mombasa on November 2.

Egypt.—Miss E. F. Waller left London for Cairo on October 23.—Mrs. J. G. B. Hollins left Marseilles for Port Said on November 4.

Palestine.—The Rev. and Mrs. C. A. Manley, Miss K. Dickinson, and Miss M. I. Kitchen left London for Haifa on October 29.—The Misses H. Campbell and E. E. Newton left Marseilles for Jaffa on November 11.

Persia.—Miss J. King (*fiancée* to the Rev. J. T. Parfit) left London for Baghdad on October 22.

Bengal.—The Revs. J. W. Knight and C. L. Olsen (for Shikarpur and Calcutta respectively), the Misses E. M. Hall (for Agartara) and A. M. Sampson (for Calcutta), and Miss C. Arnold (*fiancée* to the Rev. L. A. McC. Newbery) for Calcutta, left London on October 22.—The Rev. A. G. Lockett left London for Calcutta on November 19.

North-West Provinces.—The Rev. A. Outram (for Kherwara) and the Misses A. M. Tottenham (for Muttra) and G. E. Withers (for Azamgarh) and Miss M. I. Legg (*fiancée* to the Rev. H. Mould), for Kherwara, left London on October 22.—The Rev. and Mrs. C. T. Pargiter and the Rev. and Mrs. J. F. Pemberton left London for Aligarh and Faizabad respectively on October 29.—The Rev. and Mrs. J. N. Carpenter and the Rev. and Mrs. E. H. Waller (for Allahabad) and Miss C. P. Sharman (*fiancée* to the Rev. E. G. Roberts) left London for Masulipatam on November 5.

Punjab and Sindh.—Miss C. E. Ware (*fiancée* to Mr. E. Rhodes) left London for Kangra on October 23.—Dr. W. B. Heywood left London for Bunn, and Miss M. Hulbert (*fiancée* to the Rev. A. H. Storrs) left London for Amritsar, on October 29.—Dr. C. Lankester left London for Kashmir on November 19.

South India.—The Rev. A. H. Arden left London for Madras on October 7.—The Rev. and Mrs. L. G. Scott Price left London for Madras on October 23.—Mrs. H. W. Exles left Marseilles for Raghavapuram on November 4.

Travancore.—The Rev. J. I. MacDonald left London for Colombo on October 22.

Ceylon.—Mr. E. J. Carus-Wilson left London for Colombo on October 23.—The Rev. and Mrs. S. M. Simmons left London for Colombo on October 27.—The Misses H. M. Townsend and A. L. Earp left London for Colombo on November 8.

Mauritius.—Miss L. Penley left London for Mauritius on November 8.

South China.—The Rev. and Mrs. S. W. C. Howe, the Rev. Dr. M. Mackenzie, the Revs. T. de C. Studdert and W. Walsh, and Drs. H. S. Pakenham and A. T. Sampson, left London for Fuh-chow on October 22.—The Misses E. L. Havers and A. Bolton left London for Pakhoi on November 8.

West China.—Mr. W. Kitley left London for Shanghai on October 22.

Japan.—The Rev. F. W. Rowlands left London for Nagasaki on October 22.

New Zealand.—The Right Rev. the Bishop of Waiapu left London for New Zealand on September 16.

ARRIVALS.

Palestine.—The Rev. H. Sykes and Dr. F. Johnson left Jaffa on October 26, and arrived at Newhaven on November 5.

Punjab and Sindh.—The Rev. and Mrs. C. E. Tyndale-Biscoe left Karachi on October 7, and arrived in England on November 14.

Ceylon.—Miss A. E. Paul left Colombo on September 23, and arrived in London on October 20.

Mid China.—Miss L. H. Barnes left Shanghai on March 10, and after visiting Australia arrived in London on October 29.

BIRTHS.

North-West Provinces.—On November 15, at Bray, Co. Wicklow, the wife of the Rev. W. B. Collins, of a son.

Western India.—On October 25, at Girgaum, Bombay, the wife of the Rev. W. G. Peel, of a son.

MARRIAGE.

Mid China.—On October 25, at St. Paul's, Canonbury, the Rev. H. Barton to Miss Agnes Mary Oakley.

DEATHS.

Eastern Equatorial Africa.—On September 13, at Mpwapwa, Gwendolen Theodora, infant daughter of the Rev. J. E. Beverley.

South India.—On August 28, at Palamcottah, the Rev. D. Stephen, Pastor of Sathankulam.—[Telegram from Aden] On November 7, the Rev. A. H. Arden.

Ceylon.—On October 18, Robert Noel, son of the Rev. J. G. Garrett, aged 11 months.

PUBLICATION NOTICES.

Through my Spectacles in Uganda. By the Rev. Martin J. Hall. This new Christmas book is now ready. It can be confidently recommended as a gift-book or prize for young people. The book gives an interesting description of the journey to Uganda and of the Work in the Mission, many stories being woven into it. It is small 4to size, well illustrated, and bound in Paper boards (with specially-designed covers), price 1s. 6d., and in Cloth boards, gilt edges, price 2s. 6d. post free. For further particulars, vide handbill of new publications inserted in this number of the *C.M. Intelligencer*. The price of the limited edition bound in Uganda Bark Cloth has been fixed at 5s.

The Great Big World: A Missionary Walk in the Zoo. This is another new book for Children, intended for the tiny ones. It will be ready early in December. The object of the book is to endeavour to sow in the hearts and minds of quite young children the seed of future interest in Foreign Missions. Many of the illustrations are in black and red, and the book is got up in a very attractive style, and we look for a large circulation. In coloured paper boards, oblong 4to size, price 1s. 6d. post free. Vide also handbill referred to above.

C.M. Pocket Book for 1898 (Roan, gilt edges, and with elastic band), price 1s. 4d. post free, and the **Pocket Kalendar for 1898** (Paper covers), price 3d. (4d. post free). These are now ready.

Magazine Volumes for 1897 (and Cases for binding). These will be ready early in December; viz. :—

C.M. Intelligencer. Vol., cloth, 7s. 6d. Cases, 1s. each.

C.M. Gleaner. Vol., paper boards, 1s. 6d.; cloth, 2s. 6d. Cases, 1s. each.

Awake! Vol., cloth, 1s. 6d. Cases, 1s. each.

Children's World. Vol., cloth, 1s. net; gilt edges, 1s. 6d. Cases, 8d. each.

Mercy and Truth. Vol., cloth, 2s. 6d. Cases, 8d. each.

The following papers for free distribution have been issued since our last notice, or will be ready by the first week in December :—

Trumpet-Notes from the Lambeth Conference. A selection from the Conference Report, &c., of the most stirring calls to the Church of Christ to the work of the Evangelization of the World. *Free.*

Cycle of Prayer arranged for the Young. The C.M.S. Cycle of Prayer in a simplified form. *Free.*

No Secret. A Message to the Little Ones. By E. F. F. *Free.*

A Talk about Palestine. By K. S. For Girls. *Free.*

India's Children. By the Rev. W. S. Standen. For Boys. *Free.*

Loaves and Fishes. By H. E. Whately. A Word to Schoolboys. *Free.*

In the Dark Continent. A Talk about West Africa. By Reginald Callender. *Free for a few copiss.*

Behind the Pardah. This new and excellent book on the C.E.Z.M.S. work in India, by Irene H. Barnes, published at 3s. 6d., can be obtained from the C.M.S. Book-room for 3s. post free.

Orders should be addressed to the Lay Secretary, C.M.S., Salisbury Square, E.C.